



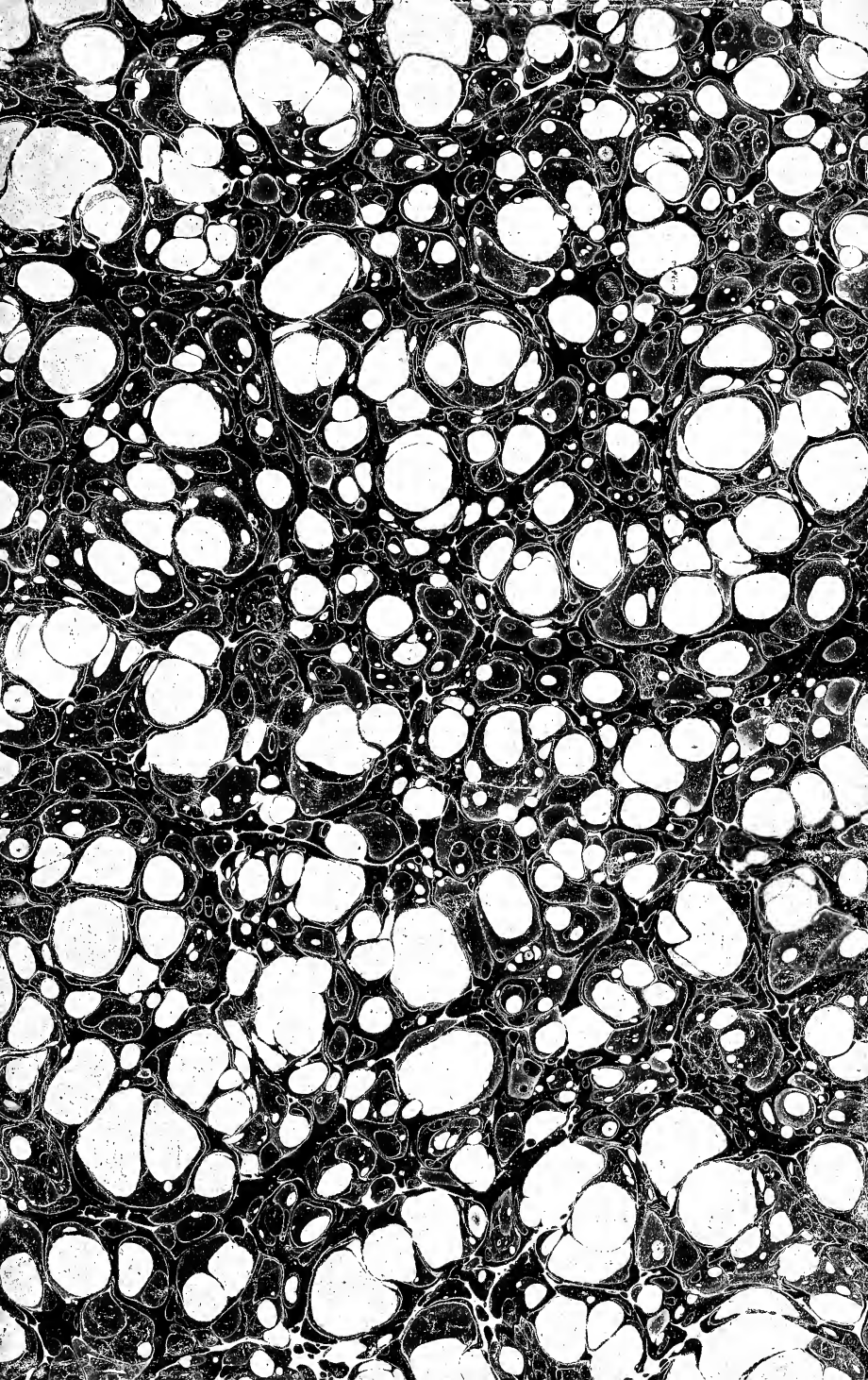
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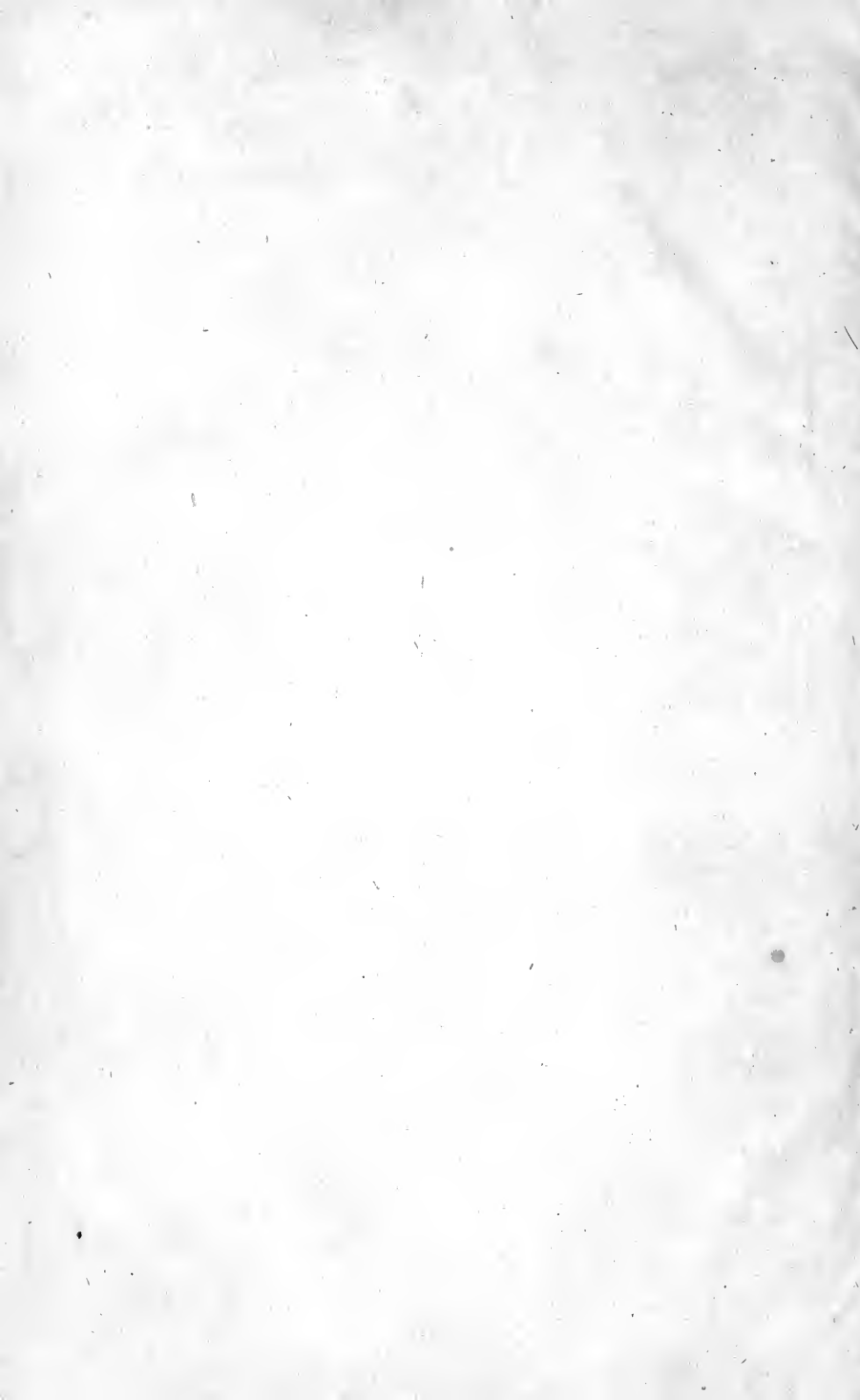




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SEMPER EADEM

JOHN  
HUGHEN VAN  
LINSCHOTEN.  
his Discours of Voyages  
into y<sup>e</sup> East & West  
Indies.

*Divided into four Bookes*

Printed at London by  
JOHN WOLFE  
Printer to y<sup>e</sup> Honorable Citie of London

THE KING  
OF COCHIN

THE KING  
OF LANGKAT

Willms Rogers  
cuius Londani

non s<sup>us</sup> Inventor  
et sculptor.

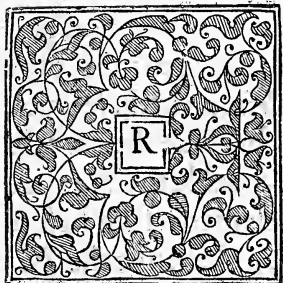


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# To the Right VVorshipfull

IULIVS CAESAR Doctor of the Lawes,  
*Iudge of the High Court of Admiralty,  
Master of Requests to the Queenes  
Maiesty, and Master of Saint  
Katherines.*



I G H T V V O R S H I P F V L L :

The manyfolde Curtesies ,  
which it hath pleased you  
from time to time to multiply  
vpon mee , haue made me so  
greatly beholden vnto you,  
that they can neuer dye, but  
remaine fresh in my remem-  
brance during my Life : So that I must enforce my  
selfe with all my best Endeouours openly to acknow-  
ledge the same , and by all the meanes that possibly I  
can , to bee thankfull for them ; otherwise I might  
iustly be noted with the blacke spotte of *Ingratitude* ,  
the most odious vice that can raigne amongst men :  
which vice to auoyde , I haue studied earnestly to  
finde out some way , wherby I might make knowne  
vnto your VVorship that duetifull reuerence and af-  
fection, which I owe vnto you in that respect . But  
hauing hitherto had no fit oportunitie or good occa-  
sion to declare the same , I haue beene constrayned

A

to

*The Epistle Dedicatorie.*

to remaine in this debt, vntill now at last it hath pleased God to offer me a meane which I hope will not be displeasing vnto you . About a Tweluemonth agoe, a learned Gentleman brought vnto mee the Voyages and Nauigation of *John Huyghen van Linschoten* into the *Indies* written in the *Dutche* Tongue, which he wished might be translated into our Language, because hee thought it would be not onely delightfull, but also very commodious for our *English Nation* . Vpon this commendation and opinion, I procured the Translation thereof accordingly, and so thought good to publish the same in Print, to the ende it might bee made common and knowen to euery body . And calling to minde the vsuall custome of *Writers* and *Printers* in these daies, who do commonly shelter and shrowde their works vnder the credit of some such as are able to Patronize the same, your *Worship* represented it selfe before mee, and did (as it were of right) challenge the *Patronage* hereof, as being a Matter that appertaineth to your *Iurisdiction*. For this *Dutchman* arriuing here in *England* after his long trauell and *Nauigation*, and bringing rare *Intelligences* with him from *Forreyne* parts, good reason it is that hee should bee examined by such as are in place and Authority appointed for such purposes. And to whome can hee be directed better then to your selfe, whome it hath pleased her most excellent Maiestie to authorize for *Iudge* in *Sea* matters and *Admirall* causes. And therefore I haue brought him vnto you, with earnest request, that you will be pleased to examine him accordingly, and if you shall finde him any way beneficiall to our  
Country



*The Epistle Dedicatorie.*

Countrey and Countrey men, vouchsafe him your good countenance, and giue him such intertainment as he shall deserue. Thus am I bold with your worship to acknowledge my dutie after this homely manner, hauing none other meane to shew my selfe thankfull, but by presenting you with this slender fruite of my abilitie & facultie, which I beseech you to accept in good part, and I shall not cease to pray to God, that hee will bleesse you with long life, and prosperous health, to the great comfort of many her

Maiesties Subiects and Suppliants that are  
daylie to bee relieued by your  
good meanes.

*Your Worships euer most bounden.*

IOHN VVOLFE.

A 2

TO



## TO THE READER.



**L**ycan in one of his *Dialogues* intituled *Επισκοποῦντες*, or *Surveyers*, writeth of *Charon* the old *Ferrie-Man* of *Hell*, that vpon a great desire which he had conceiued to view this world and the *Actions* of men therein, hee begged leaue of *Pluto*, that hee might haue a playing day, and bee absent from his boat, to the end he might satisfie his thirstie humor, that troubled him so eagerly. Meeting with *Mercurie* his fellow *Boatswayne*, (for he also conducteth Soules in *Charons* Barge) they two concluded together, like the two *Sonnes* of *Aloius*, to clap the *Mountaine Pelius* vpon *Mount Ossa*, and when they found that they were not high enough to take the surueigh, they added *Mount Oeta* vnto them, and *Parnassus* ouer them all. Vpon the topp whereof, hauing settled themselues, they did atleisure and pleasure take a view not onely of the *Seas*, and *Mountaines*, and *Cities* of the world: but also of the Inhabitants thereof, together with their *Speeches*, *Actions* and *Manners*. The same *Author* in another *Dialogue* called *Icaro-Menippus* discourseth of the *Cimke Menippus*, who being troubled with the same humor tooke vnto him the right wing of an *Eagle*, and the left wing of a *Vulture*, and hauing fastened them to his body with strong and sturdie thongs, mounted vp first to the *Acropolis* or *Capitol* of *Athens*, and then from *Hymettus* by the *Gerania* to *Acro-Corinthus*, and so to *Pholoë*, and *Erymanthus*, & *Taygetus*, and at last to *Olympus*:

where he grew somewhat more bragg and audacious, then before he was, and soared higher vpwards till he had reached the *Moone*, and then the *Sunne*, and from thence the *Habitation* of *Iupiter* and the rest of the *Gods*: a sufficient flight (as he saith) for a well trussed *Eagle* to performe in a day. There he rested himselfe, and discovered all the world and euery particularity thereof, to the end he might the more freely & like a *Scoggan* raunt & scoffe at the *Actions* of men in their seuerall kinds. But to leaue these *Poeticall Fictions*, and vaine *Fables*, which doo but declare the Nature of Man to bee desirous of Nouelties, and curious to know those things whereof he is ignorant; let vs come to those that being neither coniured out of hell, nor rapt into the heauens, but of their owne honourable disposition and instinct of Nature, haue not onely compassed Sea and Land in their own persons to learne and beholde *Nations*, *Realmes*, *Peoples* & *Countries* vnknowne, for the augmentation of their owne priuate skill and cunning, but also haue committed their knowledge and labours to writing for the propagation of the seruice and glorie of God in *Pagan* and *Heathen* places, and the great pleasure, profit & commodity of their *Countrymen*. Of this kinde and sort of famous men, there hath beene great store in al ages, but specially at the first, *Homer*, *Anaximander*, *Hecateus*, *Democritus*, *Eudoxus*, *Timaeus*, *Eratosthenes*, *Polybius*, *Posidonius*, *Dionysius*, *Strabo*, *Solinus*, *Pomponius Mela*, *Maximus Tyrius*, *Ptolomée*, & an infinite number of other ancient *Authors*, that haue imployed their

their wits & industries in this behalfe to the singular benefit of our later times, wherein there haue beene most excellent and exquisite followers of them, as *Munsters, Mercators, Theuets, Belonies, Ortelies, Villamonts*, & many moe, that by the light and good meanes of those their Predecessors, haue run beyonde them many degrees, and discovered such New worlds as were neuer knowne to our Fathers & Forefathers; and therefore doo deserue the greater commendation. No doubt, it is very troublesome and laborious to iourney by land for the attaining to this knowledge: but to trauell by *Sea*, is not onely most dangerous, but also in a maner almost a desperate estate, considering especially the great perils wherevnto it is hourly subiect, as namely, *Rockes, Flats, Sandes, Gulphes, Stormes, Tempests*, besides the continuall Watching and care in obseruing the *Poles Arctike*, and *Antarctike*, the *Equinoctiall Line*, the *Altitude and Degrees of the Meridian*, the *Circle of the Zodiacke*, the *Horizon*, the *Tropikes*, the *Longitude and Latitude* of Heauen and earth, the *Parallels*, the *Hemisphere*, the *Zenith*, the *Centre*, and a Rablement of such curiosities, that are able to breake the braines of the fountest man aliue. To these if you will add the intollerable paines, and infinite diseases that doo spend their bodies, you must needs say, that they are the most miserable *Creatures* of the worlde: So that you cannot choose but bee of the opinion of *Anacharsis* that Noble Philosopher, who being demaunded whether Number was the greater, that of the dead or that of the Liuing, did redemaund againe, *In which Number do you reckon those that trauell on the Sea?* Signifying thereby, that such as trauell vpon the Sea are in so great danger of death, that they doo continually dye liuing, and liue dying. And therefore well sayd *Bias* (one of the seuen *Sages*) that *Saylers vpon the Sea were alwayes within two ynches of their death*: & true it is, which the *Latyn Lyrike Poet* writeth, *That Man had a Hart of Oke, and was sen-*

*ced with a triple Corslet of Brasse, that first aduentured to commit a slender Boat to the raging Sea*. A Type and Patterne of all which miseries, together with the cunning and skilfull Art of *Nauigation*, is comprised in this *Volume* which wee haue in hand, being a most perfect description of the *East and West Indies*, or (as they are commonly called) the *Portugall and Spanish Indies*: A Worke assuredly very profitable, and commodious for all such as are desirous & curious louers of Nouelties.

Of these *Indies*, though not in distinguished tearmes of *East and West*, sundry *Historiographers* and *Authors* of the old *World* haue made an honourable Mention, & left an exceeding commendation thereof, for the wonderfull and rare matters, that were discovered by the seuerall Trauels & *Nauigation* of diuers famous Captains: as namely, *Alexander the great, Seleucus, Antiochus, Patrocles, and Onesicritus*, who had been all in the faide *Indies*, inso much as one of them held them to be the *Third part* of all the Land that is inhabited, in regard of the great *Prouinces*, puissant *Cities*, and vnmeasurable *Ilands* that are found therein: all very fruitfull, and yeelding such treasure and rich Merchandize, as none other place of the whole world can afford. And although the curiosity and labour of these auncients was very great, yet greater hath beene the trauell and industry of those which of late time, and in our age hath beene employed therein. For the auncient Trauellers had in deede a certain kind of knowledge of this *Countrey* and *People*; but it was very vncertaine and vnperfect: Whereas we in our times are thoroughly learned and instructed by our owne experience, in the *Prouinces, Cities, Riuers, Hauens* and *Trafficks* of them all: So that nowe it is become knowne to the whole world. First the *Portingalls* (being great Merchants by reason of their skil in *Nauigation*, which in our dayes is growne to a more full perfection, then euer it hath beene in times past:) they I say first discovered

the *Wast* and *Desert Part* of the *Indies*, caused their *King* to be entertayned & honoured among the *People*, encreased and enhaunsed their credit and Name exceedingly, and the sundry commodities of their severall fruits and spices haue disperfed & communicated not onely to their owne Countrymen, but also to all Nations vnder the *Sunne*. But here the Matter stayed not : For then came the *English* (a *People* that in the Art of *Nauigation* giue place to none other) and they were incited to take this *Indian Voyage* in hand, and to make it generally knowne vnto their *Island*: & therevpon *Syr Francis Drake*, & Maister *Thomas Candish* did not only sayle into the sayde *Indies*, but also trauelled round about the world, with a most happy and famous successe. Whose examples diuers honourable Gentlemen and valiant *Captaines* of *England* haue followed, to their vnspokeable praise and commendation, & the exceeding glory of their Country : as namely the Right Honourable *Earle of Cumberland*, the Lord *Thomas Howard*, *Syr Francis Drake*, *Syr Martin Frobisher*, *Syr Richard Greenefield*, *Syr John Hawkins*, and *Syr Walter Raleigh*, with diuers others named and mentioned in this Booke, And last of all, the *People* of the *Lowe-Countries* beeing instructed by the diligent search and trauell of the *English Nation*, fell to the like trafficke into the *Indies*, and haue performed many Honourable and profitable Voyages. Among whom the Author of this Booke, *Iohn-Hugh Linschote* of *Harlem* was one, that continued in *India* for the most part of nine yeares, and had good opportunity of sure and certaine intelligences by reason of his seruice vnder *Vincentius da Fonseca*, a *Fryer Dominican*, & by *K. Philip* created *Archbishop* of all *India*. This Man *Hugh Linschote* behaued himselfe so honestly and warily during the time of his abode there, that he was not onely in high fauour of his Lord and Maister, but he was also singularly and generally beloued of all the Inhabitants

of the places where hee was most resistant. He did most diligently and considerably obserue and collect together all occurrents and accidents that happened in his memory & knowledge, and the same hath committed to writing in the *Dutch Tongue* with all faithfulness, to his owne euerlasting praise, and to the benefit of his Country, together with the severall *Mappes* and descriptions of the *Countries*, *Cities* and *Townes*, & all the commodities therevnto belonging. Which Booke being commended, by Maister *Richard Hackluyt*, a man that laboureth greatly to aduance our *English* Name and Nation, the *Printer* thought good to cause the same to be translated into the *English Tongue*.

The Volume conteyneth in it foure *The First* feuerall Treatises : *The First is*, *The Booke. Voyage or Iourney by Sea* of the sayde *Hugh Linschote* the Author, into the *East* or *Portingall Indies*, together with all the *Sea-Coasts*, *Hauens*, *Riuers* and *Creekes* of the same, their *Customes* and *Religion*, their *Policie* and *Gouernement*, their *Marchandises*, *Drugges*, *Spyces*, *Hearbs*, & *Plants*, the vertues whereof are explained by the *Annotations* of *Doctor Paludanus*, the learned *Physitian* of *Enckhuyzen* : And last of all, a *Memoriall* of such *Accidents* as fell out during the Authors abode in *India*.

*The Second Treatise is*, *The Description of Guinea, Manicongo, Angola, Second Monomotapa, &c.* with a discovery of *Booke 197* the great *Island* of *Madagascar*, and all the *Shallowes*, *Cliffes* and *Islands* of the *Indian Seas* : *The most part* whereof was collected before by one *Pigafetta* from the mouth of *Edward Lopez*, and published in *English* the last yeare. *Extra 216*

*The Third Treatise is*, *The Navigation of the Portingales into the East Indies* : & from thence to *Malacca*, *China*, *Iapon*, *Iana* and *Sunda* : And from *China* to the *Westerne* or *Spanish Indies*, and all the *Coast* of *Braflia*, &c. *Booke 307*

*The Fourth and last Treatise is*, *A The most true & exact Summarie of all the Fourth Rents, Demaynes, Tolles, Taxes, Imposts, Booke. Tributes,*



## T O T H E R E A D E R .

*Tributes, Tenths, Third-pennies*, and generally all the Reuenues of the King of *Spayne*, arising out of all his *Kingdomes, Lands, Prouinces* and *Lordships*, as well of *Portugall* as of *Spayne*, collected out of the *Originall Registers* of his seuerall *Chambers of Accompts* : together with a bricfe description of the gouernment and *Pedegree* of the *Kinges of Portugall*.

I doo not doubt, but yet I doo most hartely pray and wish, that this poore Translation may worke in our *English Nation* a further desire and increale of Honour ouer all *Countreys* of the *World*, and as it hath hitherto mightily aduanced the Credite of the Realme

by defending the same with our *Wooden Walles* (as *Themistocles* called the Ships of *Athens* :) So it would employ the same in forraine partes, aswell for the dispersing and planting true Religion and Ciuill Conuersation therein: As also for the further benefite and commodity of this Land by exportation of such things wherein we doe abound, and importation of those *Necessities* whereof we stand in Neede: as *Hercules* did, when hee fetched away the *Golden Apples* out of the *Garden* of the *Hesperides*; & *Iason*, when with his lustie troupe of couragious *Argonautes* hee atchieued the *Golden Fleece* in *Colchos*.

*Farewell.*

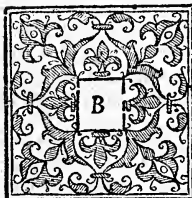




# THE FIRST BOOKE.

## CHAPTER. I.

The Voyage and trauailes of *Iohn Hugen van Linschoten* into the East or *Portingales* Indies : Setting downe a briefe discourse of the said Landes , and sea coastes, with the principall Hauens, Riuers, Creekes, and other places of the same , as yet not knowne nor discovered by the Portingales : Describing withall not onely the manner of apparrell of the Portingales inhabiting therein, but also of the naturall borne Indians, their Temples, Idols, houses, trees, Fruites, Hearbes, Spices, and such like : Together with the customes of those countries, as well for their manner of Idolatrous religion and worshipping of Images, as also for their policie and gouernment of their houses, their trade, and traffique in Marchandise, how and from whence their wares are sold, & brought thether : With a collection of the most memorable and worthiest thinges happened in the time of his beeing in the same countries, very profitable and pleasant to all such as are welwillers, or desirous to heare and read of strange thinges.



Being young, and liuing idelye in my native Countrie, sometimes applying my selfe to the reading of Histories , and strange aduentures, wherein I tooke no small delight, I found my minde so much addicted to see & traualle into strange Countries, thereby to seeke some aduenture, that in the end to satisfie my selfe I determined, & was fully resolved, for a time to leaue my native Countrie, and my friendes (although it grieved me) yet the hope I had to accomplish my desire , together with the resolution, taken in the end ouercame my affection and put me in god comfort , to take the matter vpon me, trusting in God that he would further my intent. Which done, being resolved, thereupon I tooke leaue of my Parents, who as then dwelt at Enckhuyzen, and beeing ready to imbarke my selfe, I went to a flack of ships that as then lay before the Tassell, staying the winde to sayle for Spaine, and Portingale, where I imbar-

ked my selfe in a ship that was bound for S. Lucas de Barameda, beeing determined to traualle vnto Siuill, where as then I had two brethren that had continued there certaine yeares before : so to helpe my selfe the better, & by their meanes to know the manner and custome of those Countries, as also to learne the Spanisch tongue.

And the 6. of December, in the yere of our Lord 1576 we put out of Tassell, (being in all about 80. ships) & set our course for Spaine, and the ninth of the same month, wee passed betwene Douer and Callis, & within three dayes after wee had the sight of the Cape of Finisterra, and the fiftene of the same moneth we saw the land of Sintra, otherwile called the Cape Roexent, from whence the riuer Tegio, or Tagus, runneth into the maine Sea, vpon the which riuer lieth the famous citie of Lisbon, where some of our fleet put in, and left vs. The 17. day wee saw the Cape S. Vincent, & vpon Christmas day after we entered into the riuer of S. Lucas de Barameda, where I stayed two or three dayes, and then traualled to Siuill, & the first day of Iannuarie following, I entered into the citie, where I found one of my brethren,

Anno 1576  
the 6. of  
December  
we failed  
from the  
Tassell

thzen, but the other was newly ridden to the Court, lying as then in Madrill. And although I had a speciall desire presently to traualle further, yet for want of the Spanissh tongue, without the which men can hardlie passe the countrie, I was constrained to stay there to learne some part of their language: meane tyme it chanced that Don Henry (the last King of Portingale) died: by which meanes a great contention and debate hapned as then in Portingale, by reason that the said King by his Will and Testament, made Phillip King of Spaine, his Sisters Sonne, lawfull Heire unto the Crowne of Portingale. Notwithstanding the Portingals (alwaies deadly enemies to the Spaniards,) were wholly against it, and elected for their king, Don Antonio, Prior de Ocrato, brothers Son to the King that died before Don Henry: which the King of Spaine hearing, presently prepared himselfe in person to goe into Portingale to receaue the Crowne, sending before him the Duke of Alua, with a troupe of men to cease their strife, and pacifie the matter: so that in the end, partly by force, and partly by money, hee brought the Countrie vnder his subiection. Whereupon diuers men went out of Siuill and other places into Portingale, as it is commonlie seene that men are often addided to changes and new alterations, among the which my Brother by other mens counsels was one: first traouelling to the borders of Spaine, being a citie called Badaios, standing in the frontiers of Portingale, where they hoped to finde some better meanes, and they were no sooner arriued there, but they heard newes that all was quiet in Portingale, and that Don Antonio was driuen out of the countrie, and Phillip by consent of the Land receiued for King. Whereupon my Brother presently changed his minde of traouelling for Portingale, and entred into seruice with an Ambassadors, that on the Kings behalfe was to goe into Italie, with whome he rode: and arriuing in Salamanca hee fell sicke of a disease called Tauardilha, which at that time raigned throughout the whole Countrie of Spaine, whereof many thousands died: and among the rest my Brother was one.

This sicknesse being very contagious, raigned not onely in Spaine, but also in Italie, Germany, and almost throughout all Christendome, whereof I my selfe was sicke being as then in Italie, and by them it was called *Corcolucio*, because such as were troubled therewith, were no otherwise troubled then in the throat, like vnto Hennes which haue the pip, after the which followed many pestilient feuers, The. 1. Booke.

with diuers strange fits, which continued not about foure dayes.

Not long before, the plague was so great in Portingale, that in two yeres space there died in Lisbonne to the number of 80. thousand people: after the which plague the said disease ensued, which wrought great destruction throughout the whole Countrie of Spaine.

The first day of August in the same yere, hauing some vnderstanding in the Spanissh tongue, I placed my selfe with a Dutch gentleman, who determined to traualle into Portingale, to see the countrie, and with him stayed to take a more conuenient time for my pretended voyage.

Vpon the first of September following we departed from Siuill, & passing through diuers Townes and Villages, within eight dayes after we arriued at Badaios, where I found my other Brother following the Court. At the same time died Anne de Austria Quene of Spaine, (Sister to the Emperour Rodolphus, and Daughter to the Emperour Maximilian) the Kings fourth and last wife, for whom great sorrow was made through all Spaine: her body was conuaid from Badaios to the Cloyster of Saint Laurence in Escoriall, where with great solemnitie it was buried. We hauing stayed certaine dayes in Badaios, departed from thence, and passed through a Towne called Eluas about two or thre miles off, being the first towne in the kingdome of Portingale, for that betwene it and Badaios, the borders of Spaine and Portingale are limited: from thence we traualled into diuers other places of Portingale, and at the last arriued at Lisbonne, about the twenty of September following, where at that time we found the Duke of Alua being Governour there for the King of Spaine, the whole Citie making great preparation for the Coronation of the King, according to the custome of their countrie. Wee being in Lisbonne, through the change of aire, and corruption of the countrie I fell sicke, and during my sickness was seauen times let blood, yet by Gods help I escaped: and being recouered, not hauing much preferment vnder the gentleman, I left his seruice, and placed my selfe with a Merchant until I might attaine to better meanes. About the same time the plague not long before newly begonne, began againe to cease, for the which cause the King till then had deferred his entrance into Lisbonne, which wholly ceased vpon the first day of May. Anno 1581 hee entred with great triumph and magnificence into the citie of Lisbonne, where about all others the Dutch men

This was a twinn of my forenamed brother deceased.

1581.



men had the best and greatest commendation for beautiful shew, which was a Gate & a Bridge that stood vpon the river side where the King must first passe as hee went out of his Gallie to enter into the cittie, being beautified and adorne with many costly and excellent thinges most pleasant to behold, every street and place within the cittie being hang'd with rich clothes of Tapistrie and Arras, where they made great triumphes, as the manner is at all Princes Coronations.

The same yere the twelfth of December, the Duke of Alua died in Lisbonne in the kings pallace, being high steward of Spaine, who during his sickness for the space of fourteene dayes, receaued no sustenance but only womens milke: his body being feared and spiced was conuaid into his countrie of Alua.

The same month (the King beeing yet at Lisbonne) died Don Diego Prince of Spaine and Portingale, the kings eldest son: his body beeing inbalm'd, was conuaid to Madril, after whose death the king had but one Sonne named Don Phillip, and two Daughters liuing.

About the same time there arriued at Lisbonne the kings sister, widow to the deceased Emperour Maximilian, and with her one of her daughters who beeing lame was after placed in a Monastrie of Nuns, they with great triumph were likewise receaued into the cittie. After the death of Don Diego the kings eldest sonne, all the Lordes and States of Spaine and Portingale, as well spirituall as temporal assembled at Lisbonne, and there in the kings presence (according to the ancient custome and manner of the countrie) toke their oathes of faith and allegiance vnto Don Phillip the young Prince of Spaine, and next heire and lawfull successor of the king his Father, in his dominions of Spaine, Portingale, and other landes and countries.

The next yere Anno 1582, a great number of ships was prepared in Lisbonne, whose generall was the Marquesse de sancta Cruce, accompanied with the principall gentlemen and capitaines both of Spaine and Portingale: who at their owne costs and charges therein to shew the great affection and desire they had to serue their Prince, sayled with the said spauie to the Flemmish Ilandes, to fight with Don Antonio that lay about those Isles with a flect of frenchmen, whose Generall was one Phillip Strozzi: These two flects meeting together, fought most cruelly to the great losse of both parts, yet in the ende Don Antonio with his french men was ouerthrowne, and many of them

taken prisoners: among the which were diuers gentlemen of great account in France, who by the Marquis commandment were all beheaded in the Island of Saint Michaels. The rest being brought into Spaine, were put into the Gallies, Don Antonio himselfe escaped in a small ship and the General Strozzi also, who beeing hurt in his battail died of the same wound. By this victorie the Spaniards were so proud, that in Lisbonne great triumph was holden for the same, and the Marquis de Sancta Crus, receiued therein with great ioy: which done and all thinges being pacified in Portingale, the King left his Sisters sonne Don Albertus Cardinall of Austria Gouernour of Lisbonne, and the whole Countrie; and with the saide Cardinalls mother returned, and kept Court at Madril in Spaine.

## The 2. Chapter.

The beginning of my voyage into the East or Portingale Indies.



aying at Lisbonne, the trade of Marchandize there not beeing great, by reason of the newe & fresh disagreeing of the Spaniards and Portingales, occasion being offered to accomplish my desire, there was at the same time in Lisbonne a sponke of S. Dominicks order, named Don frey Vincente de Fonseca, of a noble house: who by reason of his great learning, had of long time bene Chaplen vnto Sebastian King of Portingale, who beeing with him in the battaile of Barbarie, where King Sebastian was slain, was taken prisoner, and from thence ransomed, whose learning and god behauiour beeing knowne to the King of Spaine, hee made great account of him, placing him in his owne Chappel, and desiring to prefer him, the Archbishoppicke of all the Indies beeing boide, with confirmation of the Pope he inuested him therewith, although he refused to accept it, fearing the long and tedious trauaile hee had to make thither, but in the end through the Kings perswasion, hee toke it vpon him, with promise within foure or fise yeres at the furthest to recall him home againe, and to giue him a better place in Portingale, with the which promise he toke the voyage vpon him. I thinking vpon my affaires, bled all meanes I could to get into his seruice, and with him to trauaile the voyage which I so much desired, which fell out as I would wish: for that my Brother that followed the Court, had desired his Master (beeing one of his Maiesties secretaries) to make

make him purser in one of the ships that the same yere should saile vnto the East Indies, which pleased me well; in so much that his said Master was a great friend and acquaintance of the Archbishops, by which meanes, with small intreatie I was entertained in the Bishops seruice, and amongst the rest my name was written downe, wee being in all forty persons. & because my Brother had his chosse which ship he would be in, he chose the ship wherein the Archbishop sayled, the better to help each other, and in this manner wee prepared our selues to make our voyage, being in all five ships of the burthen of fourteene or fiftene hundred Tunnes each ship, their names were the Admirall S. Phillip: the Vice Admirall S. Iacob. These were two new ships, one bearing the name of the King, the other of his sonne, the other three, S. Laurence, S. Francisco, and our shippe S. Saluator.

1583. Upon the eight of Aprill, beeing good Friday in the yere of our Lorde 1583. which commonly is the time when their ships set saile within foure or five dayes vnder, or ouer, wee altogether issued out of the Riuer of Lisbon and put to sea, setting our course for the Islands of Madera, and so putting our trust in God, without whose fauour & helpe we can doe nothing, and all our actions are but vaine, we sayled forwarde.

### Chapter 3.

The manner and order vsed in the ships in their Indian Voyages.



he shippes are commonly charged with foure or five hundred men at the least, sometimes more, sometimes lesse, as there are souldiers and saylers to be found. When they go out they are but lightly laden, onely with certaine pipes of wine & oyle, and some small quantitie of Marchandise other thing haue they not in, but ballast, & victuals for the company, for that the most and greatest ware that is commonly sent into India, are rials of eight, because the principall factors for pepper doe euery yere send a great quantitie of mony, therewith to buy pepper, as also diuers particular Marchants, as being the least ware that men can carry into India: for that in these rials of eight they gaine at the least forty per cento: when the ships are out of the riuer, and enter into the sea, all their men are mustered, as well saylers, as souldiers, and such as are founde absent and left on land, being registred in the The 1. Booke.

books, are marked by the purser, that at their returne they may talke with their surties, (so) that euery man putteth in surties, and the goods of such as are absent, being found in the ship are presently brought forth and piled, and an Inuentorie thereof being made, it is left to bee disposed at the captaines pleasure. The like is done with their goods that die in the ship, but little of it cometh to the owners hands, being imbebeled and priuily made away.

The Master and Pilot haue for their whole voyage forth and home againe, each man 120. Millreyes, euery Millreyes being worth in Dutch money seauen guilders, and because the reckoning of Portingale monie is onely in one sort of money called Repes, which is the smallest money to bee founde in that countrie, and although it bee neuer so great a summe you doe receaue, yet it is alwaies reckoned by Repes, whereof 160. is as much as a keepers gilderne, or foure rials of silver: so that two repes are foure pence, and one repe two pence of Holland money. I haue thought good to set it downe, the better to shew and make you vnderstand the accounts they be by repes in the countrie of Portingale. But returning to our matter, I say the Master and the Pilot doe receaue before hand, each man twenty foure millreyes, besides that they haue chambers both vnder in the ship, and cabbins aboue the hatches, as also primage, & certaine tunnes fraught. The like haue all the other officers in the ship according to their degrees, and although they receaue money in hand, yet it costeth them more in gifts before they get their places, which are given by fauour and god will of the Proueador, which is the chiefe officer of the Admiraltie, and yet there is no certaine ordinance for their payes, for that it is dayly altered: but let vs reckon the pay, which is commonly given according to the ordinance and maner of our ship for that yere.

The chiefe Boteswain hath for his whole pay 50. Millreyes, and receaueth ten in ready money: The Guardian, that is the quarter master hath 1400. repes the month, and for fraught 2800. and receaueth seuen Millreyes in ready money: The Seto Piloto, which is the Masters mate, hath 1200. repes, which is thre duckets the month, and as much fraught as the quarter Master: two Carpenters, & two Callasaren which helpe them, haue each man foure duckets a month and 3900. Millreyes fraught. The Steuward that giueth out their meate and drinke, and the Merinho, which is he that imprisoneth men aborde, and hath charge of all the munition

munition and powder, with the deliuering forth of the same, haue each man a *Millrepes* the month, and 2340. *repes* fraught, besides their chambers and freedom of custome, as also all other officers, saylers, pikemen, shot, &c. haue euery man after the rate, and euery one that serueth in the ship. The *Coper* hath thre duckets a month, and 3900 *repes* fraught; Two *Strinceros*, those are they which hoise bp the maine yeard by a whele, and let it do downe againe with a whele as need is, haue each man one *Millrepes* the month, and 2800. *repes* fraught; Thirty thre saylers haue each man one *Millrepes* the month, and 2800. *repes* fraught, 37. rowers, haue each man 660. *repes* the month, and 1860. *repes* fraught, foure pagiens which are boyes, haue with their fraught 443. *repes* the month, one *Master gunner*, and eight vnder him, haue each man a different pay; some more, some lesse: The surgeon likewise hath no certaine pay: The factor, and the purser haue no pay but only their chambers, that is below vnder hatches, a chamber of twentie pipes, for each man ten pipes, and about hatches each man his cabin to sleepe in, whereof they make great profit. These are all the officers and other persons which saile in the ship, which haue for their portion euery day in victuals, each man a like, as well the greatest as the least, a pound and thre quarters of *Bisket*, halfe a Can of *Wine*, a Can of water, an *Arroba* which is 32. pound of salt fish the month, some dyed fish, onions and garlick are eaten in the beginning of the voyage, as being of small balew, other provisions, as *Suger*, *Hony*, *Reasons*, *Orunes*, *Ryle*, & such like, are kept for those which are sicke: yet they get but little thereof, for that the officers keepe it for themselves, and spend it at their pleasures, not letting much goe out of their fingers: as for the dressing of their meate, wood, pots, and pans, euery man must make his owne provision: besides all this there is a *Clarke* and *Steward* for the Kings souldiers that haue their parts by themselves, as the saylers haue.

This is the order and manner of the voyage when they saile vnto the Indies, but when they retorne againe, they haue no more but each man a portion of *Bisket* and water vntill they come to the *Cape de Bona Esperance*, and from thence home they must make their owne provisions. The souldiers that are passengers, haue nothing els but free passage, that is rowe for a chest vnder hatches, and a place for their bed in the ozlope, and may not come away without the *Ciceropes* passeport, and yet they must

haue bene five yerres souldiers in the Indies before they can haue licence, but the slaues must pay fraught for their bodies, & custome to the King, as in our voyage home againe we will at large declare.

The 15. of *Aprill* we espied the Island of *Madera* and *Porto Santo*, where the ships be to seperate themselves, each ship keeping on his course, that they may get before each other into *India* for their most commodities, and to dispatch the sooner; whereby in the night, and by tides they leaue each others company, each following his owne way.

The 24. of *Aprill* we fell vpon the coaste of *Guinea* which beginneth at nine degres, and stretcheth vntill wee come vnder the *Equinoctiall*, where wee haue much thunder, lightning, and many showers of raine, with stormes of wind, which passe swiftly ouer, & yet fall with such force, that at euery shower we are forced to strike saile, & let the maine yeard fall to the middle of the mast, & many times cleane down, sometimes ten or twelue times euery day: there wee finde a most extreame heate, so that all the water in the ship stinketh, whereby men are forced to stop their noses when they drinke, but when wee are past the *Equinoctiall* it is good againe, & the nearer wee are vnto the land, the more it stormeth, raineth, thundreth and calmeth; so that most commonly the shippes are at the least two monthes before they can passe the line: Then they finde a winde which they name the generall winde, and it is a South east winde, but it is a side wind, and we must alway lie side waies in the wind almost vntill wee come to the *cape de Bona Speranza*, and because that vpon the coast of *Brasillia* about 18. degres, on the south side lieth great flakes of shallowes, which the *Portingales* call *Abrashos*, that reach 70. miles into the sea on the right side, to passe them, the ships hold vp most vnto the coast of *Guinea*, and so passe the said flattes, otherwise if they fall too low and keepe inwards, they are constrained to turne againe vnto *Portingale*, and many times in danger to be lost, as it hapned to our *Admirall Saint Phillip*, which in the yeare 1582. fell by night vpon the flats, and was in great danger to be lost, yet recovered againe, & sayled backe to *Portingale*, and now this yeare to humne the flats wee kept so neare the coast of *Guinea*, that by means of the great calmes and rapnes, wee was forced to drue by and do downe two months together, before wee could passe the line, & came two months after the other ships into *India*: Therefore men must take heed, and keepe themselves from comming too neare the coast, to sum

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the calmes and stormes, and also not to hold too farre of thereby to passe the flats & shallowes, wherein consisteth the whole Indian Voyages.

The 15. of May being about fiftie miles beyond the Equinoctiall line southwardes, we espied a French ship, which put vs all in great feare, by reason that most of our men were sicke, as it commonly hapneth in those countries through the exceeding heate: & further they are for the most part such as neuer haue bene at Sea before that time, so that they are not able to do much, yet we discharged certaine great shot at him, wherewith he left vs, (after he had played with vs for a small time) and presently lost the sight of him, wherewith our men were in better comfort. The same day about euening, wee descried a great ship, which wee iudged to bee of our Fleet, as after wee perceiued, for it made towards vs to speake with vs, and it was the Saint Francisco, wherewith wee were glad.

The 26. of May, wee passed the Equinoctiall line which runneth through the middle of the Island of Saint Thomas, by the coast of Guinea, and then wee began to see the south star, and to lose the north star, and founde the sunne at twelue of the clocke at none to be in the north, and after that wee had a south east wind, called a general wind, which in those partes bloweth all the yeare through.

The 29. of May being Whittsonday, the ships of an ancient custome, doe vse to chuse an Emperour among themselves, and to change all the officers in the ship, and to hold a great feast, which continueth three or foure dayes together, which wee obseruing chose an Emperour, and being at our banquet, by means of certaine wordes that passed out of some of their mouthes, there fell great strife and contention among vs, which proceeded so farre, that the tables were throwne downe and lay on the ground, and at the least a hundred rapiers dyatone, without respecting the Captaine or any other, for he lay vnder foote, and they trod vpon him, and had killed each other, and thereby had cast the ship away, if the Archbishop had not come out of his chamber among them, willing them to cease, wherewith they stayed their hands, who presently commaunded euery man on paine of death, that all their Rapiers, Poynyardes, and other weapons should bee brought into his chamber, which was done, whereby all things were pacified, the first and principall beginners being punished & layd in irons, by which means they were quiet.

The 12. of June we passed beyond the  
The 1. Booke,

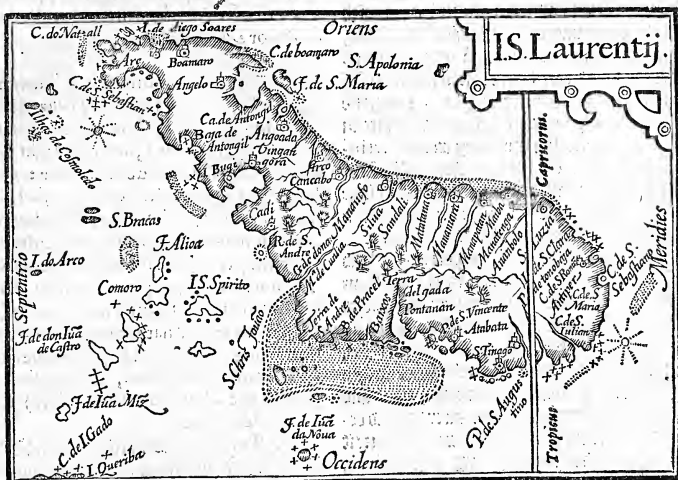
fore said flats and shallowes of Brasillia, whereof all our men were exceeding glad, for thereby we were assured that we should not for that time put backe to Portingale againe, as many doe, and then the generall wind serued vs, untill wee came to the river of Rio de Plata, where wee got before the wind to the cape de Bona Speranza.

The 20. of the same month, the S. Francisco that so long had kept vs company, was againe out of sight: and the eleauenth of July after, our Master iudged vs to bee about 50. miles from the cape de Bona Speranza: wherefore he was desired by the Archbishop to keepe in with the land, that wee might see the Cape. It was then mistie weather, so that as we had made with the land about one houre or more, wee perceiued land right before vs, and were within two miles thereof, which by reason of the darke and misty weather we could no longer perceiue, which put vs in great feare, for our iudgement was cleane contrarie, but the weather beginning to cleare vp, we knew the land, for it was a part of bank of the point called Cabo Falso, which is about fiftene miles on this side the cape de Bona Speranza, towards Mossambique the cape de Bona Speranza lieth vnder 34. degrees southward, there wee had a calme and faire weather, which continuing about halfe a day, in the meane time with our lines we got great store of fishes vppon the same land at ten or twelue fadoms water, it is an excellent fish much like to Hadocks, the Portingales call them Pescados.

The twenty of the same month wee met againe with Saint Francisco, and spake with her, and so kept company together till the 24. of June, when wee lost her againe. The same day wee strooke all our sayles, because wee had a contrarie wind, and lay two dayes still drining vp and downe, not to lose any way, meane time wee were against the high land of Tarradonatal, which beginneth in 32. degrees, and endeth in 30. and is distant from Capo de Bona Speranza 150. miles, in this place they commonly vse totake counsell of all the officers of the ship, whether it is best for the sayle through within the land of S. Laurens, or without it, for that within the land they sayle to Mossambique, and from thence to Goa, and saying without it they cannot come at Goa, by reason they fall down by means of the streame, and so must sayle vnto Cochín, which lieth 100. miles lower then Goa, and as the ships leave the cape, then it is not good to make towards Mossambique, because they cannot come in time to Goa, by reason of the great calmes that are within the land, but they

more combersome, so that commonly they are sicke of swollen legges, sore bellies, and other diseases. The 30. of July, wee were against the point of the cape called Das Correntes, which are 130. miles distant from Terra Donata, and lieth under 24. degrees Southward, there they begin to passe betwix the Islands.

The Ile *Madagascar*, otherwise called Saint *Laurence*.



(The Iland of *S. Laurenſis*, is by *Marcus Paulus* named the great Iland of *Magaſcar*, by *Andrea Theuet* it is called *Madaſcar*, and is the greateſt of all the Eaſt Ilandes, for it is greater in compaſſe then eyther of the Kingdomes of *Caſtile* or *Portingale*, and lieth on the other ſide of *Africa* as we paſſe the cape de *Bona Speranza*, it containeth in length (as *Theuet* deſcribeth) 72 degrees, and in breadth eleauen degrees, and is in compaſſe (as ſome hold opinion) 3000 Italian miles, and as ſome write 4000, which ſhould bee fixe or eight hundred Dutch miles. This Iland is iudged to be very temperate, and therefore well peopled, but beleeuie in *Mahomet*. *Marcus Paulus* ſayeth, that the Iland is gouerned by foure ancient men, it is full of wilde beaſts and frange foules, whereof he writeth many fables, not worthie the rehearſall. This Iland hath Elephants & all kind of beaſts which haue but one horn, whereof one is called an Indian aſſe, with whole feet vncloued, another is called *Orix*, with The 1. Booke.

clouen feet: it hath many snakes, efftes, & great store of woodes of redde Sandale, which are there little esteemed for the great abundance, there the Sea yeeldeth much Amber: it aboundeth also in Rice, Barley, Oranges, Lemons, Citrons, & Millons, which are so great that a man can hardly gripe them, both red, white, & yellow, and better then ours, and much ginger which they eate greene, Hony & Sugar in such abundance, that they know not whether to fend it, Saffron, many medicinable hearbs, and Indian nuts. It likewise yeeldeth Siluer, and hath manie Riuers, beautifull Fountaines, and diuers Hauens, whether many *Saravins* & *Mores* doe bring their Marchandise, as clothes of gold & Siluer, Linnen made of cotton, wooll, and such like.)

From S. Laurenso to Mossambique, which lieth from the firme land of Das Co-  
rentes 120. miles, and is an Island of 220.  
miles long, stretching north & south, and in  
breadth 70. miles, beginning from the first  
point, untill you come at the cape in 26. de

grees, and endeth in the North in 11. degrees. The people of the Island are blacke like those of Mossambique, and goe naked, but the haire of their heaves is not so much curled as theirs of Mossambique, and not full to blacke. The Portugales haue no speciall traffique there, because there is not much to be had, for as yet it is not very well known. The 1. of August we passed the flats called os Baixos de Iudea, that is, the flats of the Jewes, which are distant from the cape das Correntes, 30. miles, and lie between the Island of S. Laurence & the firme land, that is from the Island fiftie miles, and from the firme land seauenty miles, which flats begin vnder 22. degrees and a halfe, and continue to twentie one degrees: there is great care to bee taken lest men fall vpon them, for they are very dangerous, and many ships haue bin lost there. and of late in Anno 1585. a ship comming from Portingale called S. Iago beeing Admirall of the Fleet, and was the same that the first voyage went with vs from Lisbon for vice Admirall, as in another place we shall declare.

The fourth of August we descried the land of Mossambique, which is distant from the flattes of the Jewes nintie miles vnder fiftene degrees southwards. The next day we entred into the road of Mossambique, and as we entered we espied the foresaid ship called S. Iago which entered with vs, and it was not about one houre after we had descried it, beeing the first time we had seen it since it left vs at the Island of Madera, where we separated our selues. There wee found likewise two more of our ships, Saint Laurence, and Saint Francisco, which the day before were come thither with a small ship that was to sayle to Malacca, which commonly setteth out of Portingale, a month before any of the ships do set sayle for India, only because they haue a longer voyage to make, yet doe they ordinarily sayle to Mossambique to take in sweete water & fresh victuals as their voyage falleth out, or their victuals scanteth: If they goe not thither, the they saile about on the back side of the Island of saint Laurence, not letting their course for Mossambique. Being at Mossambique wee were foure of our flæte in company together, only wanting the Saint Phillip, which had bolden her course so nere the coast of Guinea, (the better to shun the flats of Bracillia that are called Abrollios, whereon the yere before she had once fallen,) that she was so much becamed that she could not passe the Equinoctiall line in long time after vs, neyther yet the cape de Bona Speranza without great stormes & foule weather, The 1. Booke.

as it ordinarilie happeneth to such as come late thether, whereby shee was compelled to compasse about & came into Cochim about two months after we were alarued at Goa, hauing passed and endured much misery and foule weather, with sickness and diseases, as swellings of the legs, and the scorbuicke, and paine in their bellies &c.

#### The 4. Chapter.

The description of *Mossambique*, which lieth vnder 17. degrees on the South side of the Equinoctiall line vpon the coast of *Melinde*, otherwise called *Abexor* or *Abexim*.



Mossambique is a Towne in the Island of *Prasio* with a safe, (although a small) haven, on the right side towards the cape: they haue the golden mines called *Sofala*, on the left side the rich towne of *Quiloe*: and by reason of the foggie mistes incident to the same, the place is both barren & vnholsome, yet the people are rich by reason of the situation. In time past it was inhabited by people that beleued in *Mahomet*, being overcome & kept in subiection by the tirant of *Quiloe*, & his lieftenant (which the *Arabians* called *Zequen*) that gouerned them.

Mossambique is a little Island, distant about halfe a mile from the firme land, in a corner of the said firme land, for that firme land on the north side stretcheth further into the sea the it doth, & befoze it there lie two small Islands named S. George & S. Iacob, which are euen to the corner of the firme land, and betweene those two Islands not inhabited, & the firme land the ships doe sayle to Mossambique leauing the Islands southward, on the left hand, and the firme land on the north, and so without a Pilot compasse about a mile into the sea to Mossambique, for it is deepe enough, and men may easily shun the sands that lie vpon the firme land, because they are openly seene. The ships harbour so nere to the Island and the fortresse of Mossambique, that they may throw a stone out of their ship vpon the land, and sometimes farther, and lie betweene the Island and the firme land, which are distant halfe a mile from each other, so that the ships lie there as safely as in a river or haven. The Island of Mossambique is about halfe a mile in compasse, flat land, and bordered about with a white sand: Wherein growe many Indian palmes or nut trees, & some Orange, Apple,



**D**emon, Citron, and Indian Figge trees; but other kindes of fruit which are common in India are there verie scarce. Cozne and other graine with Rice and such necessarie marchandises are brought thether out of India, but for beasts and foule, as Oxen, Sheep, Goats, Swine, Hennes, &c. there are great abundance and very good and cheape. In the same Iland are found sheepe of fine quarters in quantitie, for that their tayles are so broad and thicke, that there is as much flesh vpon them, as vpon a quarter of their body, and they are so fatte that men can hardlie brooke them. There are certaine Hennes that are so blacke both of feathers, flesh, and bones, that being sodden they seeme as black as inke: yet of very sweet taste, and are accounted better then the other: whereof some are likewise found in India, but not so many as in Mossambique: Forke is there a very costly fish, and excellent faire and sweete flesh, and as by experience it is found, it farre surpasseth all other flesh: so that the sicke are forbidden to eate any kinde of flesh but onely Forke, because of the excellency thereof.

**M**ossambique signifieth two places, one which is a whole kingdome lying in Africa, behinde the cape of *Bona Speranza*, betweene *Monomotapa* & *Quiloa*, the other certaine Ilands hereafter drawne and described, lying on the south side of the Equinoctiall line vnder 14. degrees and a halfe, whereof the greatest is called *Mossambique*, the other two *Saint Iacob* and *Saint George*. These Ilands lie almost in the mouth of a riuier which in Africa is called *Moghincats*.

About *Mossambique* is a verie great & a safe haven, fit to receiue and harbour all ships that come and goe both to & from *Portingall* & the *Indies*, and although both the Kingdome and the Iland are not very great, yet are they very rich and abundant in all kinde of thinges, as appeareth in the description of the same.

*Mossambique* the chiefe & greatest of them is inhabited by two maner of people, Christians and Mahometanes, the Christians are *Portingales*, or of the *Portingales* race, there is also a castle wherein the *Portingales* keepe garrison, from whence also all other callies and fortres thereabouts are supplied with their necessities, speciallie *Sofala*, where the rich mine of Gold lieth: there the *Portingale* ships doe vse to harbour in winter time, when of wind or by meanes of foule weather, they cannot accomplishe their voiage. The. 1. Booke.

The *Indian* ships doe likewise in that place take in new victuals and fresh water.

This Iland beeing first discovered by the *Portingales*, was the only meanes that they found the *Indies*: for that first thence they vsed to take Pilots, which taught them the way: touching the manner and customes of these people, read the Authors description at large, they are good shooters in musket and caluer, and expert Fishermen.

Sayling along further by the coast towards the *Indies* you passe by *Quiloa* (which in times past was called *Rapta*) not great but verie faire by reason of the great trees that grow there, which are alwaies fresh and Greene, as also for the diuersities of victuals, & it is also an Ilande lying about the mouth of the great Riuier *Coano*, which hath her head or spring out of the same lake from whence *Nilus* doth issue. This Iland is inhabited by *Mahometans*, and they are all most white apparelled in silk and clothes of cotton wooll: their women weare bracelets of gold and precious stones about their neckes and armes: they haue great quantitie of siluer workes, & are not so browne as the men, & well membered: their houses are commonly made of stone, chalke, and wood, with pleasant gardens of all kind of fruit and sweet flowers: from this Iland the kingdome taketh his name. This point asketh a larger discourse, which you shal finde in the lease following.

They haue no sweet water in this Iland to drinke, but they fetch it from the firme land, out of a place called by the *Portingales* *Cabaser*, and they vse in their houses great pots which come out of India, to keepe their water in.

The *Portingales* haue therein a verie faire and strong castle which now about 10. or 12. yeares past was fullie finished, and standeth right against the first of the inhabited little Ilands, where the ships must come in, and is one of the best and strongest build of all the Castles throughout the whole *Indies*, yet haue they but small store of ordinance or munition, as also not any souldiers more then the Captaine and his men that dwel therein. But when occasion serueth, the married *Portingales* that dwell in the Iland, which are about 40. or 50. at the most, are all bound to keepe the Castle, for that the Iland hath no other defence then onely that Castle, the rest lieth open and is a flat land. Round about within the Castle are certaine Cisterns

Cefferns made which are alwaies full of water, so that they haue water continuallie in the same for the space of one whole yeare or more, as necessitie requireth, although they take no great care for their necessitie, neyther Captaine Officers, nor other inhabitants of the Island, for that they doe it orderly one by one, each house after the other, specially those 40. or 50. Portuguese, and Mesticos, which are Portuguese offspring, but borne in India, which are called Mesticos, that is as much to say, as halfe their countrie men; which are also esteemed & accounted for Portuguese. There are at this time in the Island of Mosambique about 3. or 400. straw houses, and cottages, which belong to the natural borne people of the countrie, being all blacke like those of Capo verde, Saint Thomas, and all Ethiopia, and under the subiection of the Portuguese, some of them beleuing in Mahomet: for before the Portuguese held that Island by traffique & daylie conference with the Moors and Bahomestans, as far as the red sea they held the law of Mahomet, as there are yet many that hold the same law, euen vnto the red sea, but from Mosambique vnto Cape de Bona Speranza, they neuer receiued that law: so that there the Moors and naturall borne people of the countrie, doe as yet liue like beastes, without knowledge eyther of God or of his lawes: some of the Moors of the Island are likewise Christians, and some heathens, but goe all naked, saue onely that the men haue their priue members wrapped in a cloth, and the women from halfe their breasts downe to the middle of their thighes, are wrapped about with a gray cotton cloth, as you may see by their counterfets in the Indian Cards: these are such as dwell among the Portuguese in the Island, for that such as dwell on the firme lande for the most parte goe cleane naked, sometimes hauing their members covered, sometimes not.

The Portuguese deale and traffique with such as dwell on the firme land in some Villages nearest vnto them, as Sena, Macuwa, Sofala, Cuama, &c. which for the most part differ both in behaviour, speech, & manner of life, each village by it self, & fight one against the other, taking each other prisoners and sell them, some of the eating mans flesh, as the Macuwen and others. Their chiefest liuing is by hunting, & by flesh of Elephants: which is the cause that so many Elephants teeth are brought thence. The Moors on the firme land, & throughout all Aethiopia haue their villages and dwellings with their kings, each nation or kindred apart by them. The I. Booke.

themselves, so many villages, so many kings, and all differing in speech, manners, and customes, hauing war with their neighbours, they are not to be trusted nor beleued, because they haue no religion nor faith: for that during the space of foure or five yeares that the Portuguese of Mosambique in their first conning thether, used to traffique with them vpon the firme land, they liued peaceable, so that they thought themselves safe and out of danger: but when they least feared the treachery of those Moors, they suddenly came and sel vpon, and slew them all not leauing one alieue.

The gouernment of the Portuguese in the Island is in this manner. They haue euery three yeare a new Captaine and a factor for the king, with other officers, which are all offices giuen and bestowed by the king of Portugal, euery three yeare vpon such as haue serued him in his Indian wars, and in recompence of their seruices & payes, he giueth them those offices, euery man according to his calling and degree, where they receiue their payes and ordinary fees out of that which they get by force: for that during their abode in those places, they doe what please them. The Captaine hath great profit, for there is another fortresse named Sofala, which lieth betwix Mosambique and the cape de Bona Speranza, which is about 120. miles, by that fort is a certaine mine named Monomotapa: in the which land is a great lake, out of the which you may perceiue the riuer Nilus to spring forth, as likewise the great and wide Riuer of Cuama, or Niger which runneth betweene Sofala and Mosambique into the Sea, in the bottome whereof among the Sandes much gold is found. In this mine of Monomotapa is great store of gold, and withall a certaine kinde of gold called by the Portuguese Botongoen oncoempo, or sandie gold, for that is very small like sand, but the finest gold that can be found.

In this fortresse of Sofala the Captaine of Mosambique hath a factor, and twice or thrice euery yere he sendeth certaine boats called Pangaios, which saile along the shore to fetch gold, and bring it to Mosambique.

These Pangaios are made of light planks, and sowed together with cords, without any nailes, they say that the mine of Angola on the other side of Africa is not farre from the saide mine of Sofala, not aboue 300. miles one from the other, for often times there cometh certaine Moors from Angola to Sofala ouer lande.

There are some Moors that carrie other Moors vpon their backs like beastes, and are whole

whollie accustomed therunto as if they were Hoxes, Hoxles, or Affes. I haue spoken with men that came from thence, and haue seen them, and affirme it for a truth.

But returning to our matter of the gouernement and vsage of the Portingalles and their Captaine, I say that the Captaine maketh the commoditie of his place within thre yeares space that hee remaineth there, which amounteth to the value of 300. thousand Duckets, that is nine tunnes of golde: as while we remained there, the Captaine named Nuno Velio Perena himselfe shewed vs, and it is most in gold that cometh from Sofala & Monomotapa as I said before, from Mossambique they carrie into India Gold, Ambergris, Eben wood, and Iuorie, and many slaues both men and women which are carried thether, because they are the strongest Hoxes in all the East countries, to doe their filthiest and hardest labor, wherein they onely vse them: They sayle from thence into India but once every year, in the month of August till half September, because that throughout the whole countries of India they must sayle with Monsoyns, that is with the tides of the year, which they name by the windes, which blow certaine monthes in the yeare, whereby they make their account to goe and come from the one place to the other, & the time that men may commonly sayle betwene Mossambique and India, is 30. dayes little more or lesse, and then they stay in India till the month of Apull, when the winde of Monsoyn cometh againe to serue them for Mossambique, so that every yeare once, there goeth and cometh one shippe for the Captaine that carrieth and bringeth his marchandise, and no man may traffique from thence into India, but only those that dwell and are married in Mossambique, for that such as are unmarried may not stay there by speciall priuiledge from the King of Portingall graunted vnto those that inhabit there, to the end the Island should be peopled, and thereby kept and maintained.

Behind Mossambique lyeth the countrey of Prestre Iohn, which is called by them the countrey of Abexines, wherebypon the coast of Mossambique vnto the red sea is commonly called the coast of Abex, and diuers men of Prestre Iohns land do send men of that countrey, some being slaues and others free into India, which serue for Saplors in the Portingalles shippes, that traffique in those countries frō place to place, whose pictures & counterfets, as also their religiō, manner of liuing, and customes doeth hereafter follow in the pictures of India. This coast

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of Abex is also by the Portingalles called the coast of Melinde, because that vpon the same coast lyeth a towne and a Kingdome of that name, which was the first towne and Kingdome that in the Portingalls first discoerie of those countries, did receiue them peaceably without treason or deceit, and so to this day both yet continue.

We stayed at Mossambique for the space of 15. dayes, to prouide fresh water and victualls for the supplying of our wants, in the which time diuers of our men fell sicke and died, by reason of the vnaccustomed ayre of the place, which of it selfe is an unholsome land, and an euill aire by meanes of the great and vmeasurable heat.

The 20. of August wee set saile with all our companie, that is, our foure shippes of one flete that came from Portingall, and a shippe of the Captaines of Mossambique, whose thre yeares were then finished, his name was Don Pedro de Castro, in whose place the aforesaide Nuno Velio Pereira, was then come. The said Captain Don Pedro returned to his wife & family againe into India, for that the Kings commandement and ordinance is, that after the expiration of their thre yeares office, they must yet stay thre yeares more in India at the commandement of the Vice Roy of India, in the Kings seruice, at their owne charges, before they must returne into Portingall, vntesse they bring a speciall patent from the King, that after they haue continued thre yeares in their office, they may returne into Portingall againe, which is very seldom seene, vntesse it be by speciall fauour, and likewise no man may trauell out of India vntesse hee haue the Vice Royes Pasport, and without it they are not suffered to passe, for it is very narrowly looked into.

The 24. of August in the morning wee descryed two Islandes, which are called Insula de Comora, and Insula de Don Ian de Castro. The Island Comora lyeth distant from Mossambique 60. miles, southwardes vnder 11. degrees on the South side is a very high land, so high that in a whole dayes saile with a good winde wee could not lose the sight thereof, the same day the shippes seperated themselves againe, according to the ancient manner, for the occasions aforesaid.

The third of September wee once againe passed the Equinoctiall line, which runneth betwene Melinde and Braua, towne lying vpon the coast of Abex, and the line is frō Mossambique southwardes 230. miles, and from the line to the Cape de Quardam are 190. miles, and lyeth vnder 12. de-

grees

grées on the South side of the Equinotiall, upon this coast betwene Mosambique, and the Cape de Guardafum, lyeth these towne, Quiloa, in time past called Raptu Mombalsa, which is a towne situate in a little Island of the same name, which sheweth a farre off to be high lande downes, and hath a haven with two fortes to defende it, Melinde, Pate, Braua, and Magadoxo, each being a kingdome of it selfe, holding the lawe of Mahomet: the people are somewhat of a fallower colour then those of Mosambique, with shining hayre, gouerning their Citties after the manner of the Arabians, and other Mahometanes. This corner of Cape de Guardafum is the ende of the coast of Abex or Melinde, and by this cape East South-east 20. miles within the Sea lyeth the rich Island called Socotora, where they find Aloes, which taketh the name of the Islande being called Aloe Socotorina, and is the berie best, being close and fast, and from thence is it carried and conueyed into all places.

By this corner and Island beginneth the mouth or enterance of the Estreito de Mecca, for that within the same upon the coast of Arabia lyeth the citie of Mecca, where the body of Mahomet hangeth in the ayre in an iron chest, vnder a skyp made of Adamant stone, which is greatly sought vnto, & visited by many Turkes and Arabians. This entery is also called the redde sea, not that the water is redde, but onely because there are certain redde hilles lying about the same, that yeld redde marble stones: and because the sand in some places is redde, it is the same sea which Moyses with the children of Israel passed through on his land.

From the hooke or cape de Guardafum, which lesseneth, and is narrow inwards towards Sues, in time past called Arfinoc, (which is the uttermost towne where the narrowest or straight endeth) are 360. miles, and from thence ouer land to the Mediterranean sea in Italie are 90. myles, the straight or narrowest is in the entrace, & also within the broadest place 40. miles, and in some places narrower: it hath also diuers Islands, and on the one side inwards by Sues Southward Arabia deserta, on the other side southward Egypt, where the riuer Nilus hath her course, and somewhat lower towards the Indian seas Arabia Felix: and on the other side right against it, the countrey of Abexynes, or Prester Iohns land, upon the hooke or corner of Arabia Felix, the Portugals in time past helde a fort called Aden, but now they haue none, whereby at this present the Turkes come out of the straight or mouth of The 1. Booke.

the redde sea, with Gallies that are made in Sues, and doe much hurt and iniurie vpon the coast of Abex or Melinde, as when time serueth we shall declare.

Hauiing againe passed the line, we had the sight of the South Star, whereof vpon the coast of Guineas, from the Island of S. Thomas vntill this tyme, we had lost the sight. The 4. of September we espyed a shippe of our owne fleet, and spake with him: it was the S. Francisco, which sayled with vs till the 7. day, and then left vs. The 13. of September we saw another shippe which was the S. Iacob, which sailed out of sight againe and spake not to vs.

The 20. of September we perceiued many Snakes swimming in the sea, being as great as Celes, and other thinges like the scales of fish, which the Portugals call Vintijns, which are halfe Ryalles of siluer, Portugall money, because they are like vnto it: these swimme and dyue vpon the sea in great quantities, which is a certain sign & token of the Indian coast.

Not long after with great ioy we descried land, and found ground at 47. sadome deepe, being the land of Bardes, which is the uttermost ende and corner of the enterie of the Riuer Goa, of being about thre miles from the Citie: it is a high land where the shippes of India do anker and vnlade, and from thence by boates their wares are carryed to the towne. That day we ankered without in the sea about thre miles from the land, because it was calme, and the fludde was past; yet it is not without danger, and hath round about a faire and fast land to anker in, for as then it beganne in those places to be summer.

The 21. being the next day, there came vnto vs diuers boats called Almadias, which boorded vs, bringing to the all manner of fresh victualles from the land, as fresh bread & fruit, some of them were Indians that are christened: there came likewise a Galley to fetch the Archbishoppe, and brought him to a place called Pangijn, which is in the middle way, betwene Goa and the roade of Bardes, and lyeth vpon the same Riuer: Here hee was welcommed and visited by the Vice Roy of India, named Don Francisco Mascareni-as, and by all the Lordes and Gentlemen of the countrey, as well spirituall as temporall: The Magistrates of the towne desired him to stay there ten or twelue dayes, while preparation might be made to receiue him with triumph into the citie, as their manner is, which hee granted them. The same day in the afternone we entred the Riuer, into the roade vnder the lande of Bardes, being the 21. of September Anno 1583. being fine

five monthes and 13. dayes after our putting forth of the River of Lisbon (having stayed 15. daies at Mosambique) which was one of the speediest and shortest voyages that in many yeares before and since that time was ever performed: There we founde the shippe named Saint Laurence, which arrived there a day before vs: The 22. day the S. Iacob came thither, and the next day after arrived the S. Francis.

There dyed in our shippe 30. persons, among the which, some of them were slaves, and one high Dutchman, that had bene one of the King of Spaines garde: every man had bene sicke once or twice and let blode. This is commonly the number of men that ordinarily dyed in the ships, sometimes more sometimes lesse. About ten or twelue yeares since it chaunced that a Vice Roy for the King, named Ruy Lorenzo Derauora sayled for India, that had in his shippe 1100. men, and there happened a sickness among them, so that there dyed thereof to the number of 900. and all thowne our bozde into the sea, before they came to Mosambique the Vice Roy himselfe being one. Which was an extraordinary sickness, and it is to be thought that the great number of men in the ship were the cause of boarding the same: therefore in these dayes the shippes take no more so many men into them, for that with the number they carrie, they haue sinking ayre, and filth enough to clesse within the shippe.

The 30. of September the Archbishoppe my maister with great triumph was brought into the towne of Goa, and by the Gentlemen and Rulers of the countrey, led vnto the cathedrall Church, singing Te. De. um laudamus, and after many ceremonies and auncient customes, they conuayed him to his pallace, which is close by the Church.

The 20. of Nouember our Admirall S. Phillip arrived at Cochin without staying to land in any place, hauing indured much miserie by the meanes before rehearsed, hauing bene seuen monthes and twelue daies under saile.

The last of the same month of Nouember the shippes sayled from Goa to the coast of Malabar, and Cochin, there to receiue their lading of Pepper and other spices: some take in their lading on the coast of Malabar, as at Onor, Mangator, Cananor, &c. and some at Cochin, which can alwayes lade two shippes with Pepper. Cochin lyeth from Goa Southwarde about 90. miles: The shippes vnlade all their Portingall commodities in Goa, where the Marchantes, and factors are resident, and from thence the

ships do sayle along the coast to take in their lading in Pepper, and to Cochin as it is said before: Each shippe doeth commonly lade epght thousand Quintales of Pepper, little more or lesse Portingall waight: every Quintale is 128. pound. Then they come to Cochin, whither the Factors also do trauell and lade in them Cloues, Sinamon, and other Indian wares as in my voyage homewardes I will particularly declare, together with the manner of the same.

In the monthes of January and February Anno 1584. the shippes with their lading returned from Cochin, some before, some after, towarde Portingall, with whom my brother went, because of his office in the shippe, and I stayed with my maister in India certaine yeares, to see and learne the manners and customes of the said lands, people, fruites, wares, and merchandises, with other thinges, which when time serueth, I will in truth set downe, as I my selfe for the most parte haue seene it with mine eyes, and of credible persons, both Indians, and other inhabitants in those Countreies learned and required to know, as also the report and fame thereof is notie sufficiently spread abroade throughout the world by diuers of our neighbour countreies and landes which traffique and deale with them, namely our countrey, the East Countreies, England, Fraunce, &c. which likewise are founde and knowne by the Portingalles themselves, which daily trafficke thither: But before I beginne to describe Goa, and the Indies, concerning their manners, traffiques, fruites, wares, and other thinges, the better to vnderstande the situation of the Countrey, and of the coasts lying on the East side, to the last and highest part of the borders of China, which the Portingalles haue travelled and discovered, together with their Ilandes, I will first set downe a brieue note of the Orientall coastes, beginning at the redde, or the Arabian sea, from the towne of Aden to China: and then the description of the coastes before named.

### Chapter 5.

The description of the coast of Arabia Felix, or the red Sea, to the Iland and fortresse of Ormus.



Aden is the strongest and fairest towne of Arabia Felix, situated in a valley, compassed about vpon the one side with strong mines, on the other side with high mountains, there are in it

Andora  
D. Pall-

five Castles laden with Ordinance, and a continuall Garrison kept therein, because of the great number of shippes that layle before it, the Towne hath about 6000. houses in it, where the Indians, Persians, Ethiopians, and Turkes doe trafique; and because the Sunne is so extreame hotte in the daye time, they make most of their bargaines by night. About a stones cast from the towne there is a hill with a great Castle standing thereon wherein the Governor dwelleth. In times past this towne stode vpon the firme land, but now by the labour & industrie of man, they haue made it an Iland.

Aden lieth on the North side, at the entrie of the red Sea on the coast of Arabia Felix, or fruitfull Arabia, and reacheth 60. miles more inwards then the corner or Cape de Guardafum the farthest part or corner of Abex, or Melinde as I said before: but the coast of Arabia, which taketh the beginning from Aden, is much more inwarde. Aden lieth under 13. degrees on the North side, and from thence the coast lyeth North-east and by East till you come to Cape de Rosalgate, which lyeth under 22. degrees, and is the further corner of the lande of Arabia Felix, lying on the Indian Sea, which is distant from Aden 240. miles: the towne of Aden standeth by the hill called Darfira, which men affirme to bee onely Clifses of hard stones, and red Marble, where it neuer rayneth. The people of this coast of Arabia, are tawnie of colour, almost like those of the coast of Abex or Melinde, so that Countie they bring great numbers of good horses into India, and also Frankensence, Pirthe, Balsam, Balsam woode, and fruite, and some Panna, with other swete wares and Spices: they hold the law of Mahomet after the Persians manner.

From the Cape of Rosalgate inwards, following the coast North-west to the Cape de Moncado, in times past named Albora are 70. miles. This point lyeth right against the Iland Ormus under 26. degrees. There beginneth the entrance of the straights of Persia, called Sinus Persicus, and the Iland Ormus lyeth betwene them both, hauing on the one side Arabia, and on the other side Northward the Countie of Persia, and is in breadth 20. miles. From the Cape de Moncado, coasting the Arabian Shore inwards to the Iland of Baren, are 80. miles; and lyeth under 26. degrees & a halfe. There the Captaine of Ormus being a Portugall, hath a factor for the King, and there they fish for the best Pearles in all the East Indies, and are the right orientall Pearle. Coasting

along this Shore from Baren inwards to the farthest and outermost corner of Persia, or Sinus Persicus, lyeth the towne of Balsora, which are 60. miles: this Towne lyeth under 30. degrees, and a little about it the two ryuers Tigris and Euphrates do meete and ioyne in one, and runne by Balsora into the aforesaid Sinus Persicus. Thereabout does yet appeare the decayed buildings, and auncient Ruines of old Babylon, and as many learned men are of opinion, thereabout stode the earthly Paradise. From the towne of Balsora the coast runneth againe Northward towards Ormus, which is under the Dominion of the Persian, this Sinus Persicus is about 40. miles broad, not much more nor much lesse, and hath diuers Ilands, and in the mouth therof lyeth the rich Iland Ormus, where the Portugales haue a Fort, and dwell altogether in the Ile among the naturall boyme countreinen, and haue a Captaine and other officers euery thre yeares, as they of Mossambique.

### Chapter 6.

#### Of the Iland and Towne of Ormus.

**O**Rmus lyeth vpon the Iland Geru, in times past called Ogyris, and it is an Iland and a kingdom which the Portugales haue brought under their subjection, whereas yet their King hath his residence, that is to saye, without the towne where the Portugales inhabite. These people obserue Mahomets law, and are white like the Persians. And there they haue a common custome, that he which is King doth presently cause al his brethren and his kinne of the Male kinde to haue their eyes put forth, which done they are all richly kept and maintained during their liues, so that there is a law in Ormus, that no blinde man may bee their King nor Gouvernour ouer them. Therefore the King causeth them all to haue their eyes put out, so to be more secure in their governmentes, as also to auoide all strife and contention, that might arise, to to hold and maintaine their countrey in peace.

The Iland is about thre miles great, very full of clifses and rockes, and altogether unfruitfull. It hath neyther grene lease nor herbe in it, nor any swete water, but onely rockes of salte stones, whereof the walles of their houses are made: it hath nothing of it selfe, but only what it fetcheth from the firme lande on both sides, as well out of Persia as from



from Arabia, and from the Towne of Bassora, but because of the situation and pleasantnes of the Island there is all things therein to be had in great abundance, and greater traffique for that in it is the staple for all India, Persia, Arabia and Turkie, and of all the places and Countries about the same, & commonly it is full of Persians, Armenians, Turkes and all nations, as also Venetians, which lie there to buy Spices and precious stones, that in great abundance are brought thither out of all parts of India, and from thence are sent over land to Venice, and also carried throughout all Turkie, Armenia, Arabia, Persia and every way. There are likewise brought thither all manner of merchandises from those Countries that is from Persia: out of the Countrie named Coracoe and Dia, and other places, great store of rich Capesirie & Courlets, which are called Alcatifas; out of Turkie all manner of Chamlets: out of Arabia diuers sortes of Drugges for Poticaries, as Sanguis draconis, Ganna, Pirre, Frankincense & such like, diuers godly hories, that are excellent for breeding, all manner of most excellent Orientall Pearles out of Malcaite a Hauen lying betwene the Cape of Roelgate and Moncadon, vpon the coast of Arabia, diuers sortes of Dates, and Harmelades, which from Ormus is carried into India, and all places are serued therewith: likewise the money called Larynen, (which hath as it were two legges, stretching out like a peece of siluer wide that is beate[n] flat, printed about with certain small Characters, which is coyned in Persia at a place called Lary, being fine Siluer) is brought thither in great quantities, whereby there is as great dealing with them, as with other merchandises, because of the greater gaine that is gotten by them and in India they goe very high.

Now to know the cause of so great traffique, and concourse of people in this Islande of Ormus, you must vnderstand that every yeare thence there cometh a great company of people over land which are called Cassiles or Caruanes, which come from Aleppo, out of the Countrie of Surie three daies iourne from Tripoli which lyeth vpon the coast of the Mediterranean Sea, this company of people, or Cassila obserue this order, that is, euery yeare twice in the months of Aprill and September. There is a Capitaine and certain hundredths of lamisaries, which conuaye the said Cassila vntill they come to the Towne of Bassora, from whence they trauaile by water vnto Ormus. The merchants know the times when the Caruana

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or Cassila will come, so that against that time they make and prepare their merchandises in a readinesse, and then are brought thither diuers Cammels, Dromedaries, Hoxles and hoxses euery man his troope, which are there likewise to bee sold, so that there are assembled at the least fye or six thousand persons all together, and ryde all in order like a battell that marcheth in the filde two and two vpon a Cammell, or else ware hanging on both sides of the Cammell, as you shal see in the Picture that followeth. With a good garde of lamisaries, because they are often times set vpon by the Arabians which are great theues, and come to robbe them, for they must trauaile in the woods at the least forty daies together, wher in euery three or foure daies they fute twels or pits, from whence they prouide themselves of water which they carrie with them in beastes skins tanned, whereof they make flasks and Bottles.

The people nowe of late yeares haue left off their robbing and stealing in the high waies, but long before the birth of Christ, they vsed it, as the Prophet Ieremie doth witnes saying in his third Chapter and second verse, Lift vp your eyes, and behold what fornicatio[n] you commit in euery place, you sit in the streetes, and stay for your companions like the Arabian in the woodes &c. I remember that wee fell among many thousande of these people, which in great pouertie dwell within the woodes, and sandie downes, that are altogether barren, where they liue, in the heate of the Summes lying with their Cammels, getting their lyuing only by robbing and stealing, their meate and best breade are Cakes which they bake vnder Cammels dung dried in the Sunne, which the Sand maketh hotte, and Cammels Milke and flesh, with such like vnprofitable meate, to conclude they liue like miserable men, as in truth they are.

Likewise ther are certaine victualers that follow this companie, which carrie all kinde of things with the, as Honie, Dates, Sheepe Goates, Dens, Egges &c. and all other sortes of victuals and prouision, so that for money they may haue what they will, euery night they lie still and haue their Tents, wher in they sleepe, keeping god watch, in this manner they trauaile to the Towne of Bassora, and passe through Babylon now called Bagdat, and through other places. Being at Bassora, they stay their certaine daies, wher againe they assemble themselves, to returne

home, and trauaile in the like sorte backe againe vnto Aleppo, whereby all manner of marchandises, out of all places are brought thether in great abundance, by great numbers of traueling Marchants, of al nations whatsoeuer, except Spaniards, Portugals, and the King of Spaines subiects, which are narrowly looked vnto, although diuerstimes many of them passe among the rest, vnder the names of French men. English men, or Venetians, which nations haue their factories and seruants continually resident in Aleppo, as also in Tripoli, where their dayly traffique is from Venice, Parfellis and London and in Tripoli they vnlade their wares, and there the Shippes take in their lading, and from thence they send their marchandises by land to and from Aleppo, where they vse great traffique, and haue many priuiledges and freedomes graunted them by the great Turke.

And for that wee are now speaking of Turkes, I must not forget to shew you how, and in what sort the great Turke hath euery day newes and letters from all his kingdomes & Countries that are so great, wild, wast, and spread so farre abroad one from the other. You must vnderstand, that throughout the whole Countrie of Turkie, they vse Doves or Pigeons, which are brought vp & accustomed thereunto, hauing rings aboute their legges. These Doves or Pigeons, are borne from Bassora, and Babylon, vnto Aleppo and Constantinople, and so from thence backe againe, and when there is any great occasion of importance to bee aduertised or sent, they make the letter fast vnto the ring, that is about the Pigeons fecte, and so let them flie, whereby the letter with the Dove is brought vnto the place whither it should goe, and they flie sometimes a thousand miles, which men would thinke impossible, but yet it is most true, and affirmed by such as come from thence: I haue seene of the Doves in India, that a Venetian my good friend shewed me, which for the strangenesse thereof had brought of them with him into India.

But let vs now returne vnto our matter of the Ile of Ormus, which lyeth vnder 27. degrees, and in Sommer time is so vnrasonable and intolerable hotte, that they are forced to lie and sleepe in wooden Cesternes made for the purpose full of water, and all naked both men and women, lying cleane vnder water sauing only their heads: al their houses are flat aboue, and in the toppes thereof they make holes to let the ayre come in, like those of Cayro, and they vse certaine in-

struments like Waggaings with bellowes, to beare the people in, and to gather winde to coole them withall, which they call Carraventos.

Cayrus hath very high houses, with broad peinte-houles, to yelde shadowe theryby to auoide the heate of the Sunne: in the middle of these houses are great Pipes often cubites longe at the least, which stand Northward, to conuaye and spread the colde ayre into their houses, specially to coole the lowest rooms.

In winter time it is as colde with them as it is in Portugale, the water that they drinke is brought from the firme land, which they keepe in great pots, (as the Tinaios in Spaine) and in Cesternes, whereof they haue verie great ones within the fortresse, which water for a yeaere, or a yeaere and a halfe, against they shall neede, like those of Mossambique. They fetch water by the Island of Barcin, in the Sea, from vnder the salt water, with instruments foure or fise sadome deepe, which is verie good and excellent sweete water, as good as any fountaine water.

There is in Ormus a sickenesse or common Plague of Wormes, which growe in their legges, it is thought that they procede of the water that they drinke. These wormes are like vnto Lute strings, and about two or thre sadomes longe, which they must plucke out and winde them aboute a Straw or a Pin, euerie day some part thereof, as longe as they feele them creepe: and when they hold still, letting it rest in that sort till the next daye, they binde it fast and annoynt the hole, and the swelling from whence it commeth sooth, with fresh Butter, and so in ten or twelue dayes, they winde them out without any let, in the meane time they must sit still with their legges, for if it should breake, they should not without great paine get it out of their legges, as I haue seene some men doe.

Of these wormes *Alfaharanus* in his practise in the 11. Chapter writeth thus, In some places there grow certaine Wormes betweene the skinne and the flesh, which sicknesse is named the Oxen paine, because the Oxen are manye times grieved therewith, which stretch themselves in great length, & creepe vnder the skin, so long till that they pearce it, the healing thereof consisteth in purging the body of corrupt fleame, &c. Reade further.

In my master the Archbishops house we had one of his seruants born in Ormus newly come from thence which dwelt thre or foure

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four wormes out of his legges in the same manner as I said before, which hee tolde vs was very common in that place.

The Capitaines place of Ormus, next to Soffala, or Mollambique is holden and accounted to be one of the best and profitabest places of all India. As touching the Portingals government and benefite in a manner as profitable as that of Mollambique, for that they haue their ships which they sent to Goa, Chaul, Bengala, Mascatte and other places, & no man may buy, sel, ship or lade any ware, before the Capitaine hath soulede, shipped, freighted, and dispatched his wares away, not that hee hath any such authoritie from the King, for he wholly forbiddeth it, but they take such authoritie of themselves, because the King is farre from them, to command the contrarie, onely this is graunted him by the King, that no man may send any horses into India, but onely the Capitaine, or such as haue authoritie from him. wherby he rapeth a great commoditie, for that horses in India are worth much money, those that are good, are sold in India for fower or fine hundred pardaulwen, and some for seuen, eight, yea 1000. pardaulwen and more, each pardaulwe, accounted as much as a Rokes Doller, Flemish money : the voyage that men make from Goa to Ormus, is in the moneths of Januarie, Februarie, March, and in September and October. Now foloweth the coast of Ormus stretching towarde India.

### The 7. Chapter.

Of the coast of Ormus, to the Towne and Island named Diu, a fortresse belonging to the Portingals.



From Ormus sayling alonge the coast East and by South, you finde the Cape called Iaque, in times past called Carapella, which land was once named Carmania: This Cape lyeth vnder 27. degrees and a halfe, and is distant from Ormus 30. miles. Following the same coast you come vnto the ryuer Sinde, by Historiographers called Indus, which men say hath her beginning out of the mountaine Caucafus with the ryuer Ganges, which runneth into the Sea through the kingdome of Bengale, as when time and place serueth wee shall declare: of this ryuer of Sinde or Indo some men affirme India to take her name. The mouth or entrance of this ryuer lyeth vnder 24. degrees, and is distant from the The 1. Booke.

said Cape of Iaque 140. miles : along this ryuer lyeth the land of Sinde, wherupon the Portingals haue giuen the ryuer the name of the land, it is a very rich and a fruitfull land, and dealeth much in Marchandize with all the Countreies rounde about it, as also with the Portingals of India, & of Ormus, & other places which daily traualle thither: it hath diuers sortes of excellent fine Cotton Linnen, which they call Ioriims, and Sluyers or Lampardes, and much Oyle of Coscus or Indian Puts, Butter in great abundance, and very good (but not so swete and cleane as that in Holland which they bring in great high Carthen pots with smal necks, and is good to dresse meate,) Pitch, Tarre, Sugar-candie, and Iron, good stoe, and most excellent and faire Leather, which are most workmanlike, & cunningly wrought with Silke of all colours, both flowers and peronages, this Leather is in India much esteemed, to lay vpon Beds and Tables inside of Carpets and Coverlets: they make also al sortes of Deskes, Cubboards, Coffers, Boxes, and a thousand such like deuises in Leade, and wrought with mother of Pearle, which are carried throughout al India, especially to Goa and Cochim, against the time that the Portingals shippes come thether to take in their lading.

Leauing and passing by the foresaide ryuer and some smal Ilandes, which lie by the firme land and coast of Sinde, you come to a small Gulfe, which the Portingals call Easada, in the which Gulfe lyeth many little Ilands, the entrie of this Gulfe is called Iaqueta, where it ebberth and sloweth so suddenly, and so farre in, that the like was neuer scene, nor yet heard of, and seemeth to be impossible, so that it is in all places esteemed for a wonder. The Indians say, that Alexander the great came into this place, and perceiving the speedie & swift ebbe that ranne there, he returned backe againe, thinking it to be a miracle and worke of the gods, or else a foreshewing of some euill fortune. This entrie of the Gulfe lyeth distant from the riuer Sinde or Indo 60. miles, passing this Easada, and sayling along the coast South-east you come to the Island, and the Towne and fortresse of Diu, inhabited by the Portingals, together with their natural Countreimen, which are vnder the gouernment of the Portingals.

## The 8. Chapter.

Of the towne, fortrefſe and Iſland of *Diu*,  
in times paſt called *Alambater*.

**T**he Towne and Iſlande of *Diu* lyeth diſtant from the ruer *Indo* 70. miles vnder 21. degrees, cloſe to the firme land: in times paſt it belonged to y<sup>e</sup> King of *Cambaia*, in whoſe land and coaſt it lyeth, where the *Portingals* by negligence of the Kinge, haue built a fortrefſe, & in proceſſe of time haue brought the Towne and the whole Iſland vnder their ſubiection, and haue made it very ſtrong, & in a manner inuincible, which fortrefſe hath bene twice beſieged by ſouldiers of *Cambaia* and their aſſiſtants, firſt in Anno 1539. and ſecondly in Anno 1546. and hath alwaies bene valiantly defended by the *Portingals*, as their *Chronicles* rehearſe. This Towne hath a very great Haven, and great traffique, although it hath verie little or nothing at all of it ſelfe, moze then the ſituation of the place, ſo that it lyeth betwixen *Sinde* and *Cambaia*, which Countreies are abundant in all kind of things, wherby *Diu* is alwaies ful of ſtrange nations, as *Turks*, *Persians*, *Arabians*, *Armenians*, and other countrey people: and it is the beſt & the moſt profitable reuenue the King hath thoroughout all *India*, ſo that the *Banianen*, *Gufarratten*, *Rumos* and *Persians*, which traffique in *Cambaia*, & from thence to *Meca*, or the red Sea, doe commonly diſcharge their wares, and take in their lading in *Diu*, by reaſon of the ſituation thereof, ſo that it lyeth in the entrance of *Cambaia*, and from *Diu* it is ſhipped and ſent to *Cambaia*, and ſo brought backe againe to *Diu*.

The Towne of *Diu* is inhabited by *Portingals*, together with the natural borne Countreimen, like *Ormus* and al the townes & places holden by the *Portingals* in *India*, yet they keepe their fortrefſe ſtrong vnto themſelues. This Iſland aboundeth, and is very fruitful of all kind of victuals, as *Oren Rine*, *Hogges*, *Sheepe*, *Hennies*, *Butter*, *Milke*, *Onions*, *Garlicke*, *Peaſe*, *Beanes*, and ſuch like, whereof there is great plentie, and that very good, and ſuch as better cannot be made in all theſe Low-countries, but that the fuel is not ſo well dreſt: they haue likewiſe Cheſes, but they are very drie and ſault, much fiſh which they ſault, and it is almoſt like vnto ſalt Ling, or *Coode*, and of other ſortes they make hanged fiſh which is very good, and will continue ſo for a whole Yeare.

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age: of all theſe victuals, and neceſſarie provisions they haue ſo great quantity that they ſupply the want of all the places round about them, eſpecially *Goa*, and *Cochin*, ſo that they haue neither *Butter*, *Onyons*, *Garlicke*, *Peaſe*, *Oyle* nor graine, as *Beanes*, *Wheat*, or any ſeede: they muſt all bee brought from other places thether, as in the orderly deſcription of the coaſt as it lyeth, I will ſhew you, what wares, goods, marchandies, victuals, fruites and other things each land, Province or Countrey yeeldeth and affordeth.

From *Diu* ſayling along by the coaſt about ſixtane or ſixtene miles, becommeth the mouth of the water that runneth to *Cambaia*, which is at the entrie, and all along the ſaid water about 18. miles broad, and 40. miles long, and runneth in North-eaſt and by North, and at the farther end of the water is the Towne of *Cambaia*, whereof the whole Countrey beareth the name, and lyeth vnder twentie three degrees, there the King or *Solden* holdeth his Court.

## The 9. Chapter.

Of the kingdome and land of  
*Cambaia*.

**T**he land of *Cambaia* is the fruitfulleft Countrey in all *India*, and from thence provision of neceſſaries is made for all places round about it: whereby there is a greate traffique in the Towne, as well of the inhabitants, as other *Indians* and neighbors, as alſo of *Portingals*, *Persians*, *Arabians*, *Armenians* &c. The King obſerueth the law of *Mahomet*, but moſt parte of the people that are dwellers and naturall borne Countreimen, called *Gufarates* and *Baneanem*, obſerue *Pythagoras* law, & are the ſubtleſt and politiqueſt *Parchauntes* of all *India*, whole counterſets and ſhapes are placed in this booke by thoſe of *India*, with a deſcription of their liuing, ceremonies & cuſtomes, as in time and place ſhall be ſhewed. This lande of *Cambaia* aboundeth in all kinde of victuals, as *Corne*, *Rice* and ſuch like graine, alſo of *Butter* and *Oyle*, wherewith they furniſh all the Countreies round about them. There is made great ſtoke of *Cotton Linnen* of diuers ſorts, which are called *Cannequins*, *Boſſetas*, *Iorins*, *Chaurares* and *Cotonias*, which are like *Canuas*, thereof do make ſayles and ſuch like things, and many other ſortes that are very good and cheape.

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They make some therof so fine, that you can not perceiue the thredes, so that for finenesse it surpasseth any Holland cloth, they make likewise many Carpets, called Alcatiffas, but they are neyther so fine nor so good as those that are brought to Ormus out of Persia, and an other sort of coarse Carpets, that are called Banquays, which are much like the striped Coverlits that are made in Scotland, seruing to lay vpon chesses & cubbords: They make also faire coverlits, which they call Godoriins Colchas, which are very fair and pleasant to the eye, stitched with silke, and also of Cotton of all colours and stitchings: pavilions of diuers sorts and colours, Perintos that are stringes or bands, where with the Indians bind and make fast their bedsteades, thereon to lay their beds: all kind of bedsteades, stoles for Indian women, and other such like stuffes, costly wrought and conuered with stuffes of all colours: also fine playing tables, and Chessebordes of Iuoy, and shields of Tostour shelles, wrought and inlaid very workemanlike, many fayre signets, rings, and other curious worke of Iuozie, and sea hoxle teth, as also of Amber, whereof there is great quantitie: They haue likewise a kind of mountain Christall, whereof they make many signets, buttons, beades and diuers other deuises. They haue diuers sorts of precious stones, as Spinelle, Rubies Granadis, Iasmines, Amatisles, Chrysolites, Olhos de gato, which are Cattes eyes, or Agats, much Jasper stone, which is called blood and milke stone, and other kindes of stones: also many kindes of Drognes, as Ammon, or Opium, Camfoza, Bangué, and Sandale wood, whereof when time serueth, I will particularly discourse, in setting down the spices and fruites of India, Alluin, Cane Sugar, and other merchandises, which I cannot remember, and it would be ouer long and tedious to rehearse them all: Anell or Indigo groweth onely in Cambaia, and is there prepared and made ready, and from thence carried throughout the whole world, whereof hereafter I will say more: but this shall suffice for the description of Cambaia, and now I will procede.

At the ende of the countrey of Cambaia beginneth India & the lands of Decam, and Cuncam, the coast that is the inwarde part thereof, on the Indian side stretcheth from Cambaia to the coast of India, where the said inward part hath the beginning, which coast stretcheth Westwardes, South west, and by South to the Islande lying on the coast or entry of the said place, called Insula das Vaquas, being vnder 20. degrés, vpon the which corner and countrey, on the firme

land standeth the towne and fortresse of Damian which is inhabited by the Portugallies, and vnder their subiection, distant from the Towne of Diu East and South fortie miles.

### The 10. Chapter.

Of the coast of India, and the hauens and places lying vpon the same.



The coast of India hath the beginning at the entry or turning of the lande of Cambaia from the Islande called Das Vaquas, as it is saide before, which is the right coast, that in all the East Countries is called India: but they haue other particular names, as Molambique, Melinde, Ormus, Cambaia, Choramandel, Bengala, Pegu, Malacca, &c. as when time serueth shall be shewed, whereof a part hath already bene described. Now you must vnderstande that this coast of India beginneth at Damian, or the Island Das Vaquas, and stretcheth South and by East, to the Cape of Comorin, where it endeth, and is in all 180. miles, vpon the which coast lie the townes and hauens hereafter following which the Portugals haue vnder their subiections, and strong fortres therein: first Damian from thence fiftene miles vpwordes vnder 19. degrés and a halfe the towne of Basaiin, from Basaiin ten miles vpwordes vnder 19. degrés the Towne and fort of Chaul, from Chaul to Dabul are tenne miles, and lyeth vnder 18. degrés: from Dabul to the towne and Island of Goa are 30. miles, which lyeth vnder 15. degrés and a halfe: all these Townes and fortres aforesaide are inhabited by the Portugallies, except Dabul which they had, and long since lost it againe: The coast from Goa to Damian, or the turning into Cambaia, is called by those of Goa the Northerne coast, and from Goa to the Cape de Comorin, it is called the southern coast, but commonly the coast of Malabar.

Concerning the towne of Goa and the situation thereof, as also the description of Decam & Cuncam, as touching their kings and progenies we will in another place particularly declare, with many other memorable thinges, as well of the Portugallies, as of the naturall countreinmen. Wherefore for this time we will passe them ouer, and speak of the other principal townes and hauens, following along the coast.

You must vnderstand that all the townes

afozesaid, Daman, Basaiin and Chaul, haue good hauens, where great traffique is done throughout all India: all these towne and countries are very fruitfull of Rye, Pease, and other graines, Butter, and oyle of Indian Puttes: but oyle of Olives is not to be found in all the East Indies, onely what is brought out of Portingall, and other such like provisions is there very plentifull: they make also some Cotton linnen, but very little. The towne of Chaul hath great traffique to Ormus, Cambaia, to the redde sea, to Sinde Masquate, Bengala, &c. & hath many rich Marchantes, and shippes: there is a place by Chaul, which is the old towne of the naturall bozne countrynmen, where diuers kindes of silkes are wouen, of all sortes and colours, as Crogeran, Sattin, Tassata, Sarcenet, and such like stuffes, in so great abundance, that India and all other places bordering the same, are serued therewith: whereby the inhabitantes of Chaul haue a great commoditie, by bringing the raw silke out of China, spinning and weauing it there; and againe being wouen, to carrie and distribute it throughout all India. There are likewise made many and excellent faire deskies, bedsteds, stoles for women, covered with stuffes of all colours, and such like marchandise, whereby they haue great traffique: There is likewise great store of Ginger, as also all the coast along, but little esteemed there: This land called the south part, hath a very wholesome and temperate ayre, and is thought to be y<sup>e</sup> soundest & healthfomest part of all India, for the towne of Diu, and the coast of Malabar is very unwholesome. These Indians, as also those of Cambaia which are called Benianen, and Gufarrates, and those of the lande that lyeth inwards from Decan, which dwell vpon the hill, called Ballagatte, which are named Decaniins, and Canaras, are altogether of yelowe colour, and some of them somewhat whiter, others somewhat browner, but those that dwell on the sea coast, are different and much blacker, their stature, visages and limmes are altogether like men of Europa, and those of the coast of Malabar, which stretcheth and beginneth 12. miles from Goa Southward, and reacheth to the cape de Comoriin, whose naturall bozne people are called Malabaren, which are those that dwell vpon the sea coast, are as blacke as pitch, with verie blacke and smoth haire, yet of bodie, lims and visages, in all things proportioned like men of Europa: These are the best soldiers in all India, and the principall enemies that the Portingalles haue, and which trouble them continually.

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But the better to knowe the situation of the countrey, you must understande that all the coast leuered from India, is the low land lying 8. or 10. miles vpon the coast, which is that whereof we speake, and is called Canam, and then there is a high or hilly Countrey, which reacheth almost vnto the skies, and stretcheth from the one ende vnto the other, beginning at Daman or Cambaia to the Cape de Comoriin, and the uttermost corner of India, and all that followeth againe on the other coast called Choramandel. This high land on the top is very flatte and good to build vpon, called Ballagatte, and Decan, and is inhabited and diuided among diuers kings and gouernors. The inhabitantes and naturall bozne countrynmen, are commonly called Decaniins, and Canaras, as in the description of Coa and the territories thereof shalbe particularly shewed, with the shapies, fashions and counterfeites of their bodie, Churches, houses, trees, Plantes, and fruites, &c.

### The 11. Chapter.

Of the coast of India, that is from Goa to the cape de Comoriin, and the furthest corner of the lande, which is called the coast of Malabar.



The coast of Malabar beginneth from Cape de Ramos, which lyeth frō Goa Southwardes ten myles, and endeth at the Cape de Comoriin, in the past called Corin, which is 100. and 7. or 8. miles, whereon lie the places hereafter following, which are inhabited by the Portingals, and kept with fortresses: first from the said Cape de Ramos to the fortress of Onor are tenne miles, lying full vnder 14. degrees, and is inhabited by the Portingalles. There is great quantity of Pepper, for that they are able every yeare to lade a shippe with 7. or 8. thousand Quintalles of Pepper, Portingal waight, & it is the best and fullest berries in all Malabar or India. This land belongeth to a Quene named Barycola, which is a towne not farre from thence inwards wherein she keepeth her Court: it is she that selleth the Pepper, and deliuereth it vnto the Marchantes Factors, that lie in Onor, but they must alwaies deliuer their money five monthes before they receyue their Pepper, otherwise they get it not: then she deliuereth the Pepper, which by one of the Factors is receiued

receyued and laid by within the fortresse, till the shippes of Portingall come thether to take in their lading of Pepper: There is likewise much Ryce. This fortresse is not much frequented, but onely in the time of lading of their Pepper, which within fewe yeares hath bene used to be laden there, for before they used not to lade any in that place.

From Onor to the towne of Barfelor are 15. miles, and lyeth under 13. degrees: it is also inhabited by Portingalles as Onor is: there is great store of Ryce & Pepper: from Barfelor to Mangalor are 9. miles, and lyeth under twelue degrees, and a halfe, which also is a fortresse inhabited as the others are by Portingalls, and hath great store of Pepper and Ryce.

From Mangalor to Cananor are 15. miles, which lyeth right under 11. degrees and a halfe. This is the best fortresse that the Portingalles haue in all Malabar, and there is much Pepper: The Malabars without the fortresse haue a village, with many houses therein, built after their manner; wherein there is a market holden every day, in the which all kindes of victualles are to be had, which is wonderfull, altogether like the Hollanders markets. There you find Hennes, Egges, Butter, Honey, Indian Oyle, and Indian figges, that are brought from Cananor, which are very great, and without exception the best in all India: of the which sorts of victualles, with other such like they haue great quantities: also very faire and long masses for shippes, such as better cannot be found in all Norway, and that in so great numbers, that they furnish all the countries rounde about them. It is a very greene and pleasant lande to beholde, full of faire high trees, and fruitfull of all things, so is the whole coast from Malabar all along the shore. Among these Malabars the white Moors do inhabite that beloue in Mahomet, and their greatest traffique is vnto the redde sea, although they may not doe it, neyther any other Indian without the Portingalles pasport, other wise the Portingalls army (which yearly saileth along the coasts, to keepe them cleare from sea rovers) for the safetie of their marchants, finding them or any other Indian or nation whatsoever, at sea without a pasport, woulde take them for a prize, as oftentimes it happeneth that they bring shippes from Cambaia, Malabar, or from the Ile of Sumatra, and other places that traffique to the redde sea. These Moors of Cananor keepe friendship with the Portingalles, because of the fortresse which holdeth them in subiection, yet couerly are their deadly enemies, and secretly contribute and

pay great summes of money to the other Malabars, to the ende that they shoulde mischiefe and trouble the Portingalles, by all the meanes they can deuise, whose forme and images do follow after those of Goa and Malabar.

From Cananor to Calecut are 8. miles, which lyeth full under 11. degrees: This towne of Calecut hath in times past bene the most famous towne in all Malabar or India, and it was the chiefe towne of Malabar where the Samoriin, which is the Emperour, holdeth his Court, but because the Portingalles at their first coming and discovering of India, were oftentimes deceyued by him, they resorted to the King of Cochín, who as then was subiect to the Samoriin, being of small power. But when the Portingalls began to prosper in their enterpryse, and to get possession in the countrey, and so became maisters of the sea, Calecut beganne to decay, and to lose both name and traffique, and now at this time it is one of the townes of least account in all Malabar and Cochín to the contrarie, their King being very rich, and richer then the Samoriin, so that now he careth not for him, by means of the fauour and help he findeth at the hands of the Portingalles.

From Calecut to Cranganor are tenne miles, and lyeth under tenne degrees and a halfe: there the Portingalles haue a fortresse.

From Cranganor to Cochín are tenne miles, and lyeth not full under tenne degrees. The towne of Cochín is inhabited by Portingalls, and naturall borne Indians, as Malabars and other Indians that are christened: it is almost as great as Goa, very populous, and well built with faire houses, Churches, and cloysters, and a sayre and most pleasant Riuer, with a good channell; and a haven: a little beyond the towne towards the land runneth a small riuer or water, where sometimes men may passe over dry footed: on the further side whereof lyeth a place called Cochín Dacyma, and it is about Cochín, which is in the iurisdiction of the Malabars, who as yet continue in their owne religion: there the King keepeth his Court: It is very full and well built with houses after the Indian manner, and hath likewise a market every day, where all kind of things are to be bought, as in Cananor, but in greater quantities. The land of Cochín is an Island, and it is in many places compassed about, and throught the Ile with small Riuers.

Right ouer against Cochín Northwarde lyeth an other Island called Vaypin, which

is likewise compassed about with water, like the fittest of Canganor, all these landes and Countreies are low and flat land like the Countre of Holland, but haue no ditcher nor downes, but onely the flat thoe upon the Sea side, and within the thoe & the Strand of the ruer, nor without any high ground or Shelters, and so it still continueth. The Countreie is verie great and pleasant to behold, full of woods and trees, it hath also woods of Cinnamon trees, which are called Canella de Mares, that is wilde Cinamón, which is not so good as the Cinnamon of Seylon, for when the Cinnamon of Seylon is worth 100. Pardauwé or Dollers that Cinnamon is worth but 25. or 30. Pardauwen, and is likewise forbidden to bee carried into Portugale, notwithstanding there is euery yeare great quantitie thereof shipped, but it is entered in the Custome booke for Cinnamon of Seylon, whereby they pay the King his full Custome for the best, Cochin hath also much Pepper, and can euery yeare lade two ships full, other shippes lade along the coast, at the fittest aforesaid, & use to come vnto Cochin, after they haue discharged all their Portugall wares and Marchandises at Goa, and thence also come the Factors and Marchants and lade their wares, as in my Voyage homewards I will declare. Without Cochin, among the Malabares, there dwelleth also diuers Peoples that belue in Mahomet, and many Iewes, that are verie rich, and there liue freely without being hindered or impeached for their religion, as also the Mahometans, with their churches which they call Mesquiten, the Braumes likewise (which are the Spiritualitie of the Malabares & Indians) haue their Idols and houses of Diuels, which they call Pagodes. These three nations doe severally holde & maintaine their lawes and ceremonies by them selues, and liue friendly and quietly together, keeping god pollicie and iustice, each nation heere of the Kinges counsell, with his Naires which are his gentlemen and nobilitie: so that when any occasion of importance is offered, then all those three nations assemble themselves together, wherein the King putteth his trust: of the which King and his Naires, Malabares and Baramenes &c. with their manners, customes, apparrell, Idols, pagodes, and ceremonies, in an other place I will shewe you more at large, together with their pictures & counterfetes: and for this time I cease to speake thereof, & will proceede in the description of the coasts, which I haue already begun.

From Cochin to Coulon are 12. myles, and lyeth vnder 9. degrees: it is also a fittest The 1. Booke.

of the Portugals, where likewise euery yeare they lade a ship with pepper: from Coulon to the cape de Comor, are 20. myles: this corner lieth full vnder 7. degrees & a half, which is the end of the coast of Malabar & of India.

### The 12. Chapter.

The description of the kings, the diuision of the land and coast of Malabar, and their originall.



To vnderstand the government and diuisions of the land of Malabar, you must know, that in tymes past, (but long sithence) the whole land of Malabar was ruled by one King, being then but one kingdome, where now are manie, and as the Malabares saie, the last king that ruled the whole countrey alone, was named Sarama Perimal, in whose time the Arabian Mahometans much frequented the countrey of Malabar, because of the great traffique of Spices, which as then were sent from thence to the red sea, and so conueyed into all places of the world. Those Arabians by their subtilties delf in such manner with the King, that they perswaded him and many of his countrey to belue in the lawe of Mahomet, as they did almost throughout whole India, and other orientall countreies and Ilands, which is one of the principallest occasions why they can hardly be brought to belue in Christ, but rather seeke by all meanes to ouerthrowe the Christians, and to fight against the Portugales in those countreies, as in the Portugall Chronicles and Histories of the first discovery and conquest of the Indies, is at large described. But returning to our matter, this King Sarama was so deeply rooted in his new sect of Mahometes law, that he determined in himselfe to leaue his kingdome, and goe on pilgrimage to Mecca, to see Mahomet's graue, and there to ende his life in so holy an exercise, thinking thereby to be saued, which in the end he brought to effect. And because he had neither childre nor heyres to possesse his kingdome, he deuised the same among his chiefest & best seruants & friends, giuing to one Cochin, to an other Cananor, to the third Chale, to the fourth Coulon &c. and so he delf with all the other places of his dominions, making euery one of those places a kingdome: The town of Calicut he gaue to one of his best beloued seruants together with the title of Samoriin, which is as much to say as Em-  
Perour



perdur and chief of al the rest, and commanded that they should all acknowledge him as their Soueraigne, and they his vassalles, and at his commandement: whereby, euen vntill this time, the King of Calicut holdeth the name of Samorin, with the commandement and authoritie ouer the other kings throughout the whole countrie of Malabar, by such means as you haue heard before, which done the king went on pilgrimage to Mecca, wher he ended his dayes: and the Samorin with the other kings, continued each man in his newe kingdome, whose successors vntill this day doe continue, and gouerne the said kingdomes, onely the Samorin is somewhat imbased, and the king of Cochin exalted, since the Portugals arised in the Indies, as it is said before.

These Malabares are excellent good soldiers, and goe naked, both men and women, onely their priuy members couered, and are the principallest enemies that the Portugals haue, and which doe them most hurt: and although commonlie they haue peace with the Samorin, and hold so many forts vpon the land, as you haue heard before, yet the Malabares haue their hauens, as Chale, Calicut, Cunhale, Panane, and others, from whence with boates they make roads into the sea, and doe great mischief, making many a poore merchant, The Samorin likewise, when the toy taketh him in the head, breaketh the peace, & that by the counsell of the Mahometanes, who in all things are enemies to the Christians, & seeke to do them mischief: and because of the Malabares inuasions, the Portugall fleet is forced euery yeare to put forth of Goa in the summer-time, to keepe the coast, and to preserue the merchants that trauaill those countries from the Malabars, for that the most traffique in India, is in galleys like galleyes, wherein they traffique from the one place to the other, which is their daylie lining & occupations, as it shalbe shewed at large: and yet there are continual pyracies committed on the sea, what order soeuer they take, whereby poore marchants are taken prisoners, & robbed of all they haue. The land throughout is very fruitfull, greene and pleasant to beholde, but hath a very noysome and pestiferous ayre for such as are not borne in the countrie, and yet pepper doth onely growe on this coast, although some groweth by Malacca in certae parts of the land, but not so much, for from hence is it laden and conueyed throughout the whole world.

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## The 13. Chapter.

Of the Ilands called *Maldyua*, otherwise *Maldyua*.



Eight ouer against the cape of Comorin 60. miles into the sea westward, the Ilands called *Maldyua* doe begin, and from this cape on the North syde they lie vnder 7. degrees, & to reach south south east, till they come vnder 3. degrees on the south side, which is 140. myles. Some say there are 11000. Ilands, but it is not certainly knowne, yet it is most true, they are so many, that they can not be numbred. The Inhabitants are like the Malabares: some of these Ilands are inhabited, and some not inhabited, for they are very lowe ground, like the countrie of Cochin, Canganor, &c. and some of them are so lowe, that they are commonlie couered with the sea: the Malabares say, that those Ilandes in time past did ioyne fast vnto the firme land of Malabar, & were part of the same land, and that the Sea in procelle of tyme hath eaten them away, & so separated them from the firme land. There is no merchandise to be had in them, but only coquen, which are Indian nattes, and capro, which are the shelles of the same nutes, & that is the Indian hemp, wher of they make ropes, cables, and other such like commodities: those are there to be found in so great abundance, that with them they serue the whole countrey of India, and al the oriental coast: of the wood of the same trees they make themselves boates after their manner, with all things to them belonging: of the leaues they make sayles, sowed together with strings made of the nutshelles, without any iron nayles, and so being laden with the nattes and other parts of the said trees, they come and trafficke with those of the firme land, their victuals in the ship being the fruite of the same tree: so that to conclude, the boate with all her furnitures, their marchandises and their victuals is all of this palme tree, and that maintaineth all the inhabitants of the Ilands of *Maldyua*, and there with they trafficke throughout India: there are some of these nattes in the said Iland that are more esteemed then all the nattes in India, for that they are good against all poyson, which are verie faire and great, and blackish: I sawe some that were presented vnto the viceroy of India, as great as a vessel of 2. canes Indian measure, and cost aboue 300. Batadwen, which were to send vnto the King of Spaine. Of this tree and her frutes, together with the vslage thereof, I will discourse more at large

at large in the declaring of the Indian trees & fruites, meane time I will returne to the description of the coast with their situations.

From the cape of Comorin the coast beginneth North east to turne inwards again, till you come to the Cape of Negapatan, which lyeth vnder 11. degrees, and is 60. myles distant from the cape of Comorin.

From the cape of Comorin South east & by South about 40 miles into the sea, lieth the furthest corner of the great Iland of Seylon, and so reacheth North and by east, vntill you come right over against the cape of Negapatan, being distant from the firme land & the same cape 10. miles, and betwene the firme land and that Iland there lieth some drie groundes or lytle Ilands, whereby it is manie times dangerous for the Shippes that saile vnto Bengala and the coast of Choramandel, which commonly passe through that way. The Iland of Seylon is in length 60. miles, and in breadth 40. miles, from the first and uttermost corner North & by east, about 18. miles vnder 7. degrees and an halfe, lieth a fort belonging to the Portugals, called Columbo, which by mere force & great charges is holden and maintained, for that they haue no other place or peece of ground, no not one foot, but that in all the Iland: it is but a small fort, yet very strong and well guarded: The soldiers that are therein, are commonly such as are banished for some offence by them committed, or such as haue deserved death: and some dishonest women, for some euill fact, are put in there to beare them company. They fetch al their necessities out of India, and are often times assailed by their enemies, the Inhabitants of the Iland, and often times besieged, but alwaies valiantly defend themselves.

#### The 14. Chapter.

#### Of the Iland of Seylon.



The Iland of Seylon is said to be one of the best Ilands that in our time hath bene discovered, and the fruitfullest vnder the heauens, well built with houses, and inhabited with people, called Cingalas, and are almost of shape and manners like to those of Malabar, with long wyde eares, but not so blacke of colour: they goe naked, onely their members covered: they were wont to haue but one King, but hauing murdered their king, they deuided their countrie into manie kingdomes, and not long since, a simple barber murdered their chief king, & with great

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tyrannie brought the kingdome vnder his subiection, driving the other kings out of the countrie, whereof one that was a Christian, fled into India, and dwelleth at Goa, where he is kept & maintained at the kings charge. This barber, as it is said, hath made himselfe king, and the whole Iland vnder his subiection, his name was Raju, he liueth verie warily, and is verie subtil, a god soldier, but trusting no man: the Chingalas are not his god friends, & yet they liue in obedience vnder him, more through force and feare, then for loue or good will: for that he causeth them with great tyrannie to be crucified, so that no man dareth stirre against him: he is likewise a deadly enemye to the Portugals, and about a yeare before I came from India, he had besieged the fort of Columbo with a great number of Elephants, and men, but by meanes of the Portugals that came thither out of India, he was constrained to breake vp his siege before the fortresse.

The Iland is full of hills, and there is one hill so high, that it is reported to be the highest hill in all India, and is called Picode Adam, The Indians hold for certaine that Paradiſe was in that place, and that Adam was created therein, saying that yet vntill this daye, there are some of his footsteps found vpon that hill, which are within the stones, as if they were ingrauen, and neuer goe out.

The Iland is full of all sorts of Indian fruites and of al kind of wild beasts, as harts, hinds, wild bores, hayres, coneyes, and such like in great abundance, of all sorts of foules, as peacocks, hennes, doves and such like: and for ozinges, lemons, and citrons, it hath not onely the best in al India, but better then any are found either in Spaine or Portingall, to conclude, it hath many, and almost all things that are found in India through all the several prouinces and places thereof: it hath also manie Indian palme trees, or nut trees, which are called cocken, and certaine credible persons doe affirme, which told it mee, that in the same Iland are nutmegges, Cloues, and Pepper trees, although there is no certaintie thereof, for that as yet they haue not bene brought, or offered to sell among the Christians, but the best Cinamon in all the east countries is there to be had, where it groweth in whole wodes, and from thence is dispersed into all places of the world. The Captaine that keepeth the fort is forced by stealth in the night time to issue forth & fetch this Cinamon into his fort, whereof he maketh his principal profite, for much more profite hath he not. This Iland hath likewise al kindes of precious stones, except Diamonds, but



but Saphires, Rubies, Topasses, Spinelens, Granaden, Robassens, &c. the best in all the East: it hath likewise a fishing for Beacles, but yet they are not so good as those that are at Bacein by Ormus: it hath likewise mines of Gold, silver, and other metals. The Kings of the Island will not digge it forth, but keepe it for a great state & honor. I thinke rather it is but Latten, because no man venturcth for it: it hath also pearle, flaxe, Brimstones, and such like ware, also many Iuorie bones, and diuers Elephanthes, which are accounted for the best in all India, and it is by daylie experience found to be true, that the Elephanthes of all other places and countries being brought before them they honour and reuerence those Elephanthes: the natural borne people of Chingalas are very cunning workmen in Gold, Silver, Iuory, Pearle, and all kindes of metal that it is wonderful: they are much esteemed for the same through al India, and beare the name and praye aboue all the rest of the Indians: they make the fairest barrels for peeces that may be found in any place, which shine as bright as if they were Silver. My maister the Archbishop had a crucifixe of Iuorie of an elle long, presented vnto him, by one of the inhabitants of the Ile, & made by him so cunningly & workmanly wrought, that in the haire, beard, and face, it seemed to be alive, & in al other parts so neatly wrought and proportioned in limmes, that the like can not be done in all Europe: Whereupon my maister caused it to be put into a case, and sent vnto the king of Spaine, as a thing to be wondered at, and worthy of so great a Lord, to be kept among his costliest Jewels. In such things they are very expert and wonderful, and maruelous nimble and expert in iugling, as well men as women, and trauell throughout the countrie of India, to get money, carrying hobbhorses with the, very strange to behold. And this shall suffice at this present for the description of the Ile of Seylon: & now I will procede to shewe you of the coast of Choramandel, where we left before, being at the cape of Negapatan.

### The 15. Chapter.

Of the coast of Choramandel and the kingdome of Narsinga or Bishnagar.

**T**he coast of Choramandel beginneth from the cape of Negapatan, and so stretcheth south & by East, vnto a place called Musulepattan, which is 90. miles, and lieth vnder 16. degrees and a half. Betwene these two

places, vpon the same coast, lyeth a place called S. Thomas, vnder 13. degrees & an halfe, and is 40. miles distant from Negapatan. This place and Negapatan are inhabited by the Portugales, and in al the other places along the coast, they haue traffique and dealing. The aforesaid place called S. Thomas was in time past a towne of great traffique, and as then called by the name of Meliapor, and belonged to the kingdome of Narsinga, whose king is now commonly called king of Bishnagar, which is the name of his chief Citie where he keepeth his court. This Towne lieth within the land, and is now the chiefe cittie of Narsinga and of the coast of Choramandel. The naturall countreimen, are for manners, customes & ceremonies, like those of Ballagate, decanius & Canaras, for they are al one people, but only separate by feuerall places & kingdoms: and I better to vnderstand wherefore this place was named S. Thomas, the Indians say, that in the time, when the Apostles were sent & spread abroad to preach the Gospell of our sauour Christ throughout the whole world, that S. Thomas the apostle came into that kingdome of Narsinga, after he had bene in diuers places of India teaching & preaching the word of God vnto those Indians and beleueing people, but little profited therein, for so say the Christians that are come of those same Countreimen, which S. Thomas converted and baptised in the faith of Christ, whom the Portugales found there at such time as they entered into the country and yet find many of them obseruing the ceremonies of the Greek Church in the Chaldean tong, that by no means will ioinc with the Portugales in their ceremonies: but not long sithence at the time of my being in India, there was one of their Bishops, that by land travelled to Rome, and there submitted himself to the Romish Church, yet obseruing and holding their ancient ceremonies and customes, which by the Pope was still permitted vnto them: and when my Lord the Archbishop held a prouinciall counsell within the cittie of Goa, where his suffraganes were assembled, that is to say, 8. bishops of Cochin, Malacca, and China, to authorize the same, the aforesaid Bishop was likewise called thether, who as then was newlie come from Rome, being made an Archbishop, and was personally in the counsell, but would not in any sort consent vnto the altering or changing of anye points of his Religion, or ceremonies from the suffraganes & from his Christians, which were commonly called S. Thomas Christians. But returning to our matter, they say that when S. Thomas had long preached, and taught in the kingdome of Narsinga,

singa, and but little profited, because the Bramenes, which are the ministers of the Pagodes, their false and diuinelye fools, sought and bled all the meanes they could to hinder him. S. Thomas desired the king to graunt him a place there to build a Chappell, wherein he might daily pray vnto the Lord; and instructed the people, which was deniued him, by the meanes of the Bramenes and other Enchaunters, wherein they only put their trust: but it pleased God (as they say) that a great tree or peece of wood fell into the mouth of the haue of the towne of Meliapor, whereby neither shippe nor boate could passe out, nor come into the towne, to the kings great hinderance, and the losse of the daylie traffique to the towne: whereupon the king assembled to the number of thre hundredth Elephantes, thinking to draw the tree or peece of wood by force out of the river, but all in vaine, for he could not doe it: which he perceiving, neither yet that all his Bramenes and Southsayers could giue him any counsell, or helpe therein, he promised great and large rewards to him that could deuise any meanes for the helping thereof: whereupon the Apostle S. Thomas went vnto the king, and told him, that he alone (if it pleased him) would pull it forth, desiring no other reward for his paynes, but onely the same peece of wood to make him a Chappell or house to pray in: which the King graunted, although both he and his Bramenes esteemed it for a iest, and laughed thereat: wherewith S. Thomas took his girdell, and binding about the peece of wood, without any payne or labour drew it out of the Riuer vpon the land, to the great wonder and astonishment of all the beholders, specially of the king, that presentlie gaue him leave to make his chappel of the same peece of wood: though the which miracle diuers of them receiued Baptisme, and became Christians, whereby the Bramenes fell into much disliking and lesse estimation with the common people, both for their Idolatrie, and also in authoritie: so that they were great enemies to S. Thomas, and by all meanes sought to bring him to his death, which in the end they performed, hauing thereunto perswaded some of the countrey people, which suddenly came behind S. Thomas, and thrust him into the backe, being on his knees in the same Chappell praying to God: which Historie as yet is found painted, and set vp in manie places and Churches of India, for a perpetuall memorie thereof: and they say that the stocke and progeny of those that slew him are accursed by God, & plagued with a certaine disease, which is that they are all borne with one of their legges & one foote

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from the knee downewardes as thicke as an Elephantes legge, the other legge and all their members without any deformitie; being straight and well proportioned, like to other men, whereof I my self haue seen many, both men and women, for that thereabouts there are whole villages & hundres of them; (many of them being Christians after their manner) that are borne in the said land of S. Thomas, where as yet they dwell in great numbers. Whether this be the cause of their disease or not, God knoweth: I haue spoken with them my self, and asked them the cause, but they say they know it not, onely that men tell them it is for the cause aforesaid, and they haue no let nor trouble in their going, but only the unsightlines & euil fauoured fashions of their legges, whose forme and counterfaite you shal find by the Pictures of the Indians.

This Towne of Meliapor is in time decayed, and become paye, as all things in this worlde haue no continuance, but are as a smoke or shadowe. And after the Portugals had discovered the land, and began to traffike there, vpon the place of S. Thomas graue, they caused a litle towne to be erected, and therein a Church of stone in the same place, where the graue and Chappell of wood once stood, making the doores of the Church of the same wood, for a remembrance of the miracle, where S. Thomas bones are holden in great reuerence and estimation, and of many with great deuotion visited & seen: & which is more, at this time the said Church doores, that were made of the same wood, are almost cut in peeces and carried away, to set in gold and silver, whereof diuers Portugales do weare the peeces about their necks, as a holy relicke, and are of opinion, that it doth many miracles: so that they of S. Thomas Towne haue caused their Church doores to be stricken full of nayles, to keepe men from cutting any more thereof, that they may not lose so holie a thing. A Fleming naturally borne in the towne of Sluce in Flanders, that had dwelt in the said Towne of S. Thomas aboue 30. yeares, and martyred there, being my speciall friend, sent me as a great and a wonderfull present, a whole paire of beades of the same wood, which long before he had caused to be cut out and made thereof. And a Portugall womā, which brought them vnto me to Goa, had great deuotion in them, saying, that they had deliuered her out of a great storme and danger by the way, for that the said she had no sooner hangd the beades into the sea, but presently the storme ceased, whereupon she praised them much, willing me to esteem of them as one of the best & holiest iewels in the world.

and sent me backe to the same place from

From Musulepatan the coast runneth againe Northeast and by East, to the kingdom of Bengalen, which is 120. miles, and it is the lande and kingdome of Orixan, which stretcheth along the same coast vnto the Riuer of Ganges, the beginning of the kingdom of Bengalen. This coast of Narfinga, Binnagar and Orixan, are by the Portugallians commonly called (as also the coast of Negapatana and Saint Thomas). Choramandel, until you come to Bengalen, where the Portugallies haue great traffique, for that it is a very rich and plentifull Countrey of all things, as Rye and all manner of fowles, and beasts in great abundance. It is also a wholesome countrey and a good ayre for strange nations, for that the Portugals and other countrey men can better bryke it then other places in India: From these coastes they vse great traffique vnto Bengala, Pegu, Sian, & Malacca, and also to India: there is excellent faire linnen of Cotton made in Negapatana, Saint Thomas, and Musulepatan, of all colours, and wouen with diuers sorts of loome workes and figures, verie fine and cunningly wrought, which is much woyn in India, and better esteemed then silke, for that it is higher prised then silke, because of the finenes & cunning workmanship: they are called Rechas, & Cheylas, whereof the Christians & Portugals in India do commonly make breeches. They likewise make clothes thereof for women to put about them from their navelles downeward, bound about their bodies, which they weare within the house, very finely made, the best sort are named clothes of Sarallo, some being mingled with thredes of golde and siluer, and such like stuffe of a thousand sortes, very beautifull to behold, where with they cloath themselves in very comely manner. In this coast growe the great and thicke reeds, which are used in India to make the Ballankins, wherein they carry the women, as in the Indian figures you shall see, which are so thicke, that a man can hardly gripe them with both his handes, very faire to looke vpon, and very high, being of diuers colours, as blacke, redde, &c. Whereof in another place I will say more.

The 16. Chapter.

Of the Kingdome of Bengalen, and the riuer Ganges.



At the ende of the Kingdome of Orixan and the coast of Choramandel beginneth the Riuer Ganges in the kingdom of Bengalen: This is one of the most famous

Riuers in all the world, and it is not knowne from whence it springeth. Some are of opinion that it cometh out of the earthly paradise because of an old speech of the Bengalers, which is, that in time past a certaine King of Bengalen was desirous to know from whence the riuer Ganges hath her beginning, to the which ende hee caused certaine people to bee brought by and nourished with nothing but rawe fish, and such like foode, thereby to make them the apter to accomplish his desire, which people (hauing made boats fitte for the purpose) he sent by the riuer, who were certain monthes vpon the water, so long til they came where they felt a most pleasant and swete fauour, and founde a very cleare and most temperate skie, with still and pleasant water, that it seemed vnto them to bee an earthly paradise, and being desirous to rowe further bywardes they could not, so that they were compelled (seeing no remedie) to returne againe the same way that they came, and being returned, certified the King what they had sene. They that will not credit this are hard of beliefe, for my parte I leaue it to the readers iudgement.

This Riuer hath Crocodiles in it, like the riuer of Nilus in Egypt, the mouth or entry thereof lyeth vnder 22. degrees, and the coast runneth East and by South, to the Kingdome of Aracan, which is about 80. miles: it is an vneuen coast full of Ilandes, shoales, hookes, and creekes, for the lande of Bengalen lyeth inwards of the gulf, which is called Bengala, for that from Aracan, the coast beginneth againe to runne South and East outwardes towardes Malacca; and to the vttermost hooke which is called Singapura: But returning to Bengala and the Riuer Ganges, you must vnderstand that this riuer is holden and accounted of all the Indians to be a holy and a blessed water, and they do certainly belieue, that such as wash and bath themselves therein (bee they neuer so great sinners) all their finnes are cleane forgiven them, and that from thenceforth they are so cleane and pure from sinne, as if they were newe boyne againe, and also that hee which washeth not himself therein cannot be saved, for the which cause there is a most great and incredible resort vnto the same, from all the partes of India & the East countries, in great troupes, where they vse diuers strange ceremonies, and superstitions, most horrible to heare, for they doe most stedfastly beleue that they shall thereby merit eternall life.

From this Riuer Eastward 50. miles lyeth the towne of Chatigan, which is the chief towne of Bengala: The naturall boyne people of Bengala are in a manner like those of

A fable of the people of Bengalen concerning the head or spring of the Riuer Ganges.

The superstitious opinions of the Indians concerning the Riuer of Ganges.

Seylon, but somewhat whiter then the Chingalas: they are a most subtil and wicked people, and are esteemed the worst slaves of all India, for that they are all thieves, and the women whores, although this fault is common throughout all India, no place excepted. They have a custome that they neuer dresse or seeth meat twice in one pot, but have euery time a new pot. Whensoever they are found in adulterie, they haue their noses cut off, and from that time forwarde they must leaue ech others company, which is most narrowly looked into by their law. The countrey is most plentiful of necessary victuals, specially Rice; for that there is more of it in that countrey then in al the east countries, for they do yearly lade diuers shippes therewith, which come thither from all places, and there is neuer any want thereof, and all other things in like sort, and so good cheape, that it were incredible to declare; for that an Oxe or a Cowe is there to be bought for one Larin, which is as much as halfe a Gilderne, Sheepe, Hens, and other things after the like rate, a Candit of Rye, which is as much, little more or lesse as fourtene bushelles of Flemmish measure, is sold there for halfe a Gilderne, and for halfe a Doller: Sugat and other ware accordingly, whereby you may wel conceiue what plentie they haue. The Portingalles deale & traffique thether, and some places are inhabited by them, as the hauens which they call Porto grande, and Porto pequeno, that is, the great haue and the little haue, but there they haue no fortres, nor any gouernement, nor policie as in India they haue, but liue in a manner like wild men, and vtained hozses, for that euery man doth there what hee will, and euery man is Lord and maister, neyther esteeme they any thing of iustice, whether there be any or none, and in this manner doe certayne Portingalles dwell among them, some here, some there scattered abroade, and are for the most part such as dare not stay in India for some wickednesse by them committed: notwithstanding there is great trafficke vied in those parties by diuers ships and merchants, which all y<sup>e</sup> year diuers times both go come to and from all the Orientall parts.

Besides their Rye, much Cotton linnen is made there which is very fine, and much esteemed in India, and not only spread abroad and carryed into India and al the East parts, but also into Portingall, and other places: this linnen is of diuers sortes, and is called Sarampuras, Cassas, Comfas, Beatillias, Satopallas, and a thousande such like names: They haue likewise other linnen excellently wrought of a hearbe, which they spinne like yerne: this yerne is to be seene at the The 1. booke.

house of Paludanus: it is pealowitt, and is called the hearbe of Bengalen, where with they do most cunningly stich their couerlits, pailions, pillowes, carpets, and mattes, therewith to thicken children, as women in childbed with vse to doe; and make them with flowers and branches, and personages, that it is wonderfull to see, and so finely done with cunning workmanship, that it cannot be mended throughout Europe: likewise they make whole peces or webbes of this hearbe, sometimes mixed and woven with silke, although those of the hearbe it selfe are dearer and more esteemed, and is much sayer the silke. These webs are named Sarrijn, and it is much vied and wogne in India, as well for mens breeches, as dublets, and it may be washed like linnen, and being washed it sheweth and continueth as faire as if it were new.

From Bengala cometh much Algallia, or Tuet, but by the subtiltie and villany of the Bengalians it is falsified, & mixed with filth, as salt, oyle, and such like stufte, whereby it is not much esteemed. Also in Bengala are found great numbers of the beasts, which in Latine are called Rhinoceroses, and of the Portingalles Abadas, whose hozne, teeth, flesh, blood, clawes, and whatsoeuer he hath, both without and within his bodie, is good against poyson, and is much accounted of throughout all India, as in an other place shall be shewed more at large. There groweth likewise marble coloured Rædes, where of you may see many sortes in the custodie of Paludanus, which the Portingalles call Canas de Bengala, that is, Rædes of Bengala: within they are full of pith, and are about the thickeesse of Spanish rædes, but somewhat thinner, and when they are greene they bowe and bend like Willow twiggess: they are outwardly of diuers colours and speckled as if they were painted. They vse them in Portingall for olde women to beare in their handes when they goe abroad or vpon the stones. There is another sorte of the same rædes which they call Rota: these are thinner like twiggess of Willow for baskets, whereof Paludanus can shewe you great numbers, with the which in India they make many faire baskets, and a thousande other curious deuises, Sugar, Butter, and such like ware they haue in great quantitie as I said before: but this shall suffice for Bengala, whereof we leaue to speake, and returne to the description of the coast as it lyeth along the shore.

The nature  
of the Benz  
galians.

The Benz  
galians law  
for adulter  
ry.

Victualles  
good cheap  
in Bengala.

## The 17. Chapter.

Of the coasts and lands of Aracan, Pegu and Sian, to the Cape of Singapura, & the towne and fortresse of Malacca.



**B**eyond the kingdome of Bengala, beginneth the kingdomes of Aracan & Pegu, which coast stretcheth from Bengala south and by East to the towne and haven of Martauan,

in the land of Pegu, and is 70. miles: Martauan lyeth under 16. degrees, from whence beginneth the kingdome of land of Sian: these kingdomes of Aracan and Pegu are very rich & fruitfull of all things, besides Gold and precious stones, as Rubies, Espinels, Saffires, Jacinthes, Emeraldes, Cratates, and such like, as it is well knowne by the great numbers that are dayly brought out of those countries into all places. Likewise they make harde ware, which is carried throughout the world: There are greater number of Elephantes in those countries, then in any other place of India, or the Orientall countries; & the Portugallies that traffique there, affirme that the king of Pegu hath a white Elephant which hee prayeth vnto, and holdeth it to be holy. The Peguans haue a custome, that when any stranger cometh into their land to deale and traffique with them, of what nation soeuer he be: they aske him how long he meaneth to stay there, and hauing tolde them, they bring him many maides, that of them he may take his choice, and make contract and agree with the parentes of the maid that liketh him best, for the vse of her during his continuance there: which done he bringeth her to his lodging, and the serueth him about all his affaires, both by day & by night, like his slave or his wife, but hee must take heede that in the meane time hee keepeth not company with other women, for thereby hee may incurre great danger, and stand in perill of his life. When the time of his residence is ended, he payeth the friendes or parents of the maid as much as he agreed for with the, which done he departeth quietly away, and the maid returneth with credite home againe vnto her friendes, and is as well esteemed of as euer she was before: and if after that the same maide chance to marrie, were it with the principallest of the Countrey, and that the aforesaid stranger shold come to traffique in the same place againe, hee may againe demand his woman, and he shall haue her with-  
The 1. booke.

out resistance of her husband, or any shame vnto him, and she remaineth by the stranger as long as he abideth there, and he trauellling from thence, she goeth home againe vnto her husband, which among them is holden for a most sure and inuiolable law. Likewise when any gentleman or noble man will marrie with a maide, hee goeth to seeke one of his friendes, or a stranger, and intreateth him to lie with his byde the first night of their marriage, and to take her maydenhead from her, which he esteemeth as a great pleasure & honour done vnto him, that another man wold take vpon him to ease him of so much payne: This custome is not onely vsed among the Gentlemen and chiefe nobilitie of the lande, but by the King himselfe. Also diuers of the Peguans weare a bell vpon their yerde, and some two, as bigge as an Acone, which is made fast betwene the flesh and the skinline. Of the like Belles Paludanus can shew you one, which I brought out of India, and gaue it him; which bells haue a very sweet sounde: This custome of wearing Belles was ordained by them, because the Peguans in time past were great Sodomitites, and vsing this custome of belles, it would be a meane to let them from the same. The women go altogether naked, onely with a cloth before their priuie members, which (as they go) openeth & uncovereth, shewing all they haue, which is by them ordained, to the ende that by such meanes it shold tempt men to lust after women, and to auoid that most abhominable & accursed sinne of Sodomic. There are likewise some among them that doe soke up the priuie member of their female children as soone as they are borne, leauing them but a little hole to auoid their water; and when the marrieth the husband cutteth it open, and maketh it as great or as little as hee will, which they with a certaine ointment or salve can quickly heale. I saw one of those women in Goa whom the Surgeon of my Mayster the Archbishops house did cut open: men would iudge all these thinges to be fables, yet they are most true, for I doe not onely knowe it by the dayly trafficking of the Portugallies out of India thither, but also by the Peguans themselves, whereof many dwell in India, some of them being Christians, which tell it and confesse it for a truth, as also the neerenesse of place and neighbourhood maketh it sufficiently knowne. The people of Aracan, Pegu, and Sian are in forme, manner, and visage, much like those of China, onely one difference they haue, which is, that they are somewhat whiter then the Bengalon, and somewhat browner then the men of China: The pictures

Strange customs of the Peguans.



of the Peguan is to be seene by the figures of the Indians, among Saint Thomas Christians.

Let vs returne againe to our discourse of the coast to the haue and towne of Martauan, which is the furthest part of Pegu, and the beginning of Sian. In this towne many of the great earthen pots are made, which in India are called Martauanas, and many of them carryed throughout all India, of all sortes both small and great: some are so great that they hold full two pipes of water. The cause why so many are brought into India, is for that they vse them in euery house, and in their shippes in steed of Caskes. There are none in India but such as come out of Portingall, therefore they vse these pottes to keepe Oyle, Wyne, and water, which preserueth it wel, and it is a good thing for a tra- ueller. There are many of them brought in- to Portingall, for that they vse them for theshippes that saile to India, to carry water & Oyle, &c. At Martauan beginneth the coast of Sian, and stretcheth South and by East to the Cape hard by Malacca, called Singa- pura, which is two hundred and twentie myles.

From Martauan to the towne of Sian crosse ouer lande South East and by East, and to the other side of the sea and of the coast are 70. myles, and by water the coast stretch- eth to the Cape of Singapura, and from thence it runneth inwards againe to the saide Towne of Sian, so that this lande or utter- most cape is like an arme, which in the broad- est place is from the one coast vnto the other fiftie myles, and in some places tenne myles, that is, where the towne of Tanassarien ly- eth, whereof hereafter I will speake. All this lande in time past was under the power and subiection of the King of Sian, who as Em- perour commanded ouer all those countreys, and is yet at this present of great power, al- though his greatest strength is broken, and decayed by the King of Pegus meanes, with whom he hath continuall warres. They al- wayes are and haue bene deadly enemies, and in the yeare of our Lord 1568. they met and fought together in the fildes with many hundred thousand men on both sides, where- in the King of Sian had the ouerthrowe, and the King of Pegu the victory: so that the King of Sian at this time is become tribu- tary to the King of Pegu. The cause of this most bloody battaile was, that the King of Sian had a white Elefant, which the King of Pegu vnderstanding, and because hee thought the Elefant to be holy, and pray- ed vnto it as I said before, hee sent his Am- bassador to the King of Sian, offering him

whatsoener he would desire, if he would send the Elefant vnto him, which the King of Sian neither for friendship, giftes, nor money would once consent vnto: Where- upon the King of Pegu moued with wrath, made all the power hee coulde to invade the King of Sian, and thereby not onely got the white Elefant, but made the King of Sian tributary vnto him, as it is said before, whereby the King of Sian is much declined, so that many kingdomes that in times past used to pay him tribute, doe now refuse to doe it, and holde their Kingdomes of them- selues, as in the orderly description of the Coast you shall perceiue, and yet lie all within the lande which wee name Sian, al- though at this time it hath many Kinges with sundry names, whereby they are na- med and knowne.

The Countrey of Sian hath very much Benioin, which from thence is carryed to Malacca, and so spreade abroade into all Countreys: As touching their dispositions & persons, they are in a manner altogether like those of Pegu, and not differing much, as al- so those of Malacca, and all the landes bo- dering vpon the same.

From Martauan coasting the shore southwardes are 60. myles, and then 30. myles Southeast and by East: Betwene two Islands the coast runneth inwards like a bow, wherein lyeth the towne of Tanassa- rien, vnder 11. degrees from this Towne as I said before, are but 10. miles ouer by lande to the other side of the Coast: The Portingalles haue great traffique vnto this towne of Tanassarien, and thether com- meth great store of merchandise out of Pe- gu and Sian, for it is like a Staple. Likewise there is much Wine brought thether, which is made of Cocus or Indian pusses, and is called Nype de Tanassaria, that is Aqua- composita of Tanassaria, for y<sup>e</sup> it is distilled water that proceedeth from the Indian nuts, and of it selfe hath the strength and vertue that our Aquacomposita hath, and is there called Nype: although they still Nype in diuers places of India, specially in Goa, yet is this of Tanassaria more esteemed, and it is better, which is carried into all places of India in great pottes of Martauan: The women of India are very desirous thereof, although for modesties sake before men they will not drinke it, but secretly by themselves they doe make good cheare and gossoppe therewith. Tanassaria is a Kingdome of it selfe, in time past vnder the subiection of Si- an.

From Tanassaria 20. miles West South west to passe betwene the two Islands and out

Aqua vires  
of India  
made at  
Tanassaria.

out of the bolue, and then againe to sayle along the coast south and by east to the towne & kingdome of Queda, are 60. miles, which lyeth vnder 6. degrees and a half, this is also a kingdome like Tanassaria, it hath also some wine, as Tanassaria hath, and some small quantitie of Pepper.

From Queda following the Coast South south east 40. miles, till you come vnder 4. degrees and a half, lyeth a towne named Pera: there is found much Calaein, which is like time, there cometh likewise of the same from Gunsalan a place lying vpon the same coast South north west, from Queda 30. miles, vnder 8. degrees and a half, from Pera 30 miles, along the coast South east and by south, lyeth the towne and fortress of Malacca, vnder 2. degrees and a half, on the north side, from thence 20. miles southwarde is the furthest corner of cape of this arme called cap de Singapura, and lieth vnder 1. degree.

The 18. Chapter.

Of the towne and fort of Malacca.



Malacca is inhabited by the Portingales, together with the naturall borne countreymen, which are called Malayos: there the Portingales holde a fort, as they doe at Mossambique, and is (next to Mossambique and Ormus) the best and most profitable fort for the Captaine throughout all India. There is likewise a Bishop, as there is at Cochín, but they are Suffraganes vnto the Archbishop of Goa, this is the staple for all India, China, the Ilands of Maluco, and other Ilands thereabouts: it hath great trafficke and dealing with all shippes which sayle to and from China, the Molucos, Banda, the Ilands of Iaua, Sumatra, and all the Ilands bordering thereabouts, as also from Sian, Pegu, Bengala, Choramandel, and the Indies: whereby a great number of shippes goe and come thether, and doe there lade and builade, sell, buye, and barter, and make great traffike out of all the Orientall countries: wherein also dwell some Portingalles, with their wyues and families, although but fewe, about a hundred households, but of traueellers that come thether to trafficke with them, and such as with their ships will sayle to China, Molucas, or other places, or that come from thence, & there take in water & other fresh victuals, and must stay there for the Monsoins (which are windees that blow at certaine times) to bring and carry their

The 1. Booke.

wares from one place to the other, there are great numbers. The cause why so few Portingales dwell therein, is because it is a verie vnholosome countreie, and an euill ayre as well for the naturall Countreymen, as for straungers and traueellers, and commonlie there is not one that cometh thether, & stayeth any time, but is sure to be sicke, so that it costeth him either hyde or hayre, before he departeth from thence, and if any escapeth with life from thence, it is holden for a wonder, whereby the countreie is much thinned, notwithstanding couetousnes & desire of gayne, together with the apt situation of the place, maketh many venture, and lightly esteeme all dangers: by which meanes there is so great resort to Malacca from all places, as is in all the places of India: the countreie hath nothing of it self, but all things are brought thether in great abundance, and there is euerie yeare a ship that cometh thether from Portingall, which setteth out a month before any of the ships begin for sayle to India, not once touching in India (vntles for want of fresh water, or other victuals it putteth into Mossambique) which is laden in Malacca, and is alwaies twice as richly laden with costly marchandises and spices, as any one ship that ladeth in India, and from thence it taketh her course againe to Portingale.

The Malayos of Malacca say, that the first originall or beginning of Malacca hath bene but of late yeares, for before that tyme there was no towne of Malacca, but only a small villiage of 7. or 8. fishermens houses, which fished in that place, for that because of the vnholosomenes of the countreie, euerie man did shunne it: in the end certaine fishermen gathering together being of Pegu, Sian and Bengala, and other nations bordering vpon the same, daylie made their repaire thether to fish, & did at length begin to build & erect a newe towne and government in that place, and made a speech among themselves, to differ from the places lying about them, seeking in all things to differ and varpe from their neighbours, so that in the end they made a speech by themselves, and named the towne Malacca, which in short time hath gotten so great resort, by means of the aptnes and prospernes of the place, specially for marchants, that it is become one of the best and principallest kingdomes of all the countries thereabouts, and this speech called Melayo is reported to be the most courteous and semelie speech of all the Orient, and all the Malaiens, as well men as women are very ambitious, perswading themselves that their like is not to be found throughout the whole world. They vse many Ballads, poetries, amorous

Mallacca is a Countreie most vnaholosome & vnfound;

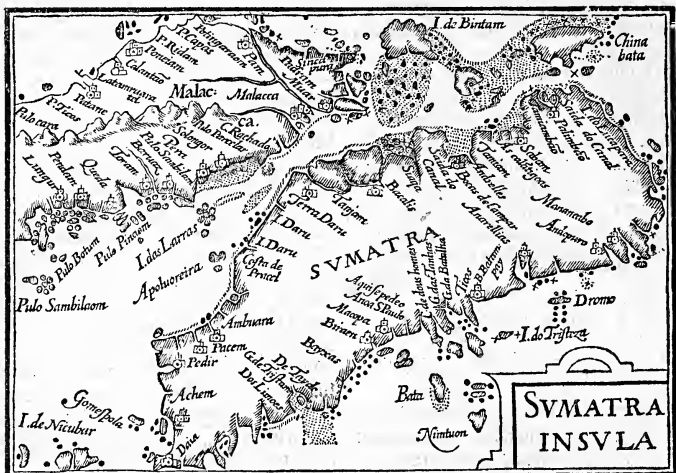
The originall or beginning of the town of Malacca.

songs after their manner whereby they are wondrous at, which maketh them proude, and hee that dwelleth in India, and can not speake the Malayans speech, will hardly with

vs learne the French tongue, their forme and figures are heere set downe, together with those of the Ilands of Iaua, whereof hereafter we will speake more,

### The 19. Chapter.

Of the Iland of SUMATRA, in times past called Taprobana.



**R**ight ouer against Malacca, Southeast about 20. miles from the firme land by Malacca; where the straight is at the narrowest, lieth the famous Ilande of Taprobana, now called Sumatra, by some Historiographers named Chersonelo Aurea, others as firme it to be Ophir, from whence Salomon had his Golde, as the Scripture rehearseth, and say that in times past it was firme land, and ioyned vnto the Countrey of Malacca. The Iland beginneth from the first pointe which lyeth right against the Gulfe of Bengala vnder five degrees, on the south side, and stretcheth also before Malacca, South Southeast, vntill it passeth by the Iland called Iaua Maior, where it endeth vnder 6. degrees on the South side, and is in length 170 miles, and in breadth 60. miles. The Portugals dwell not therein in any place, but deale and trafique in some places thereof, yet very few, for that the inhabitants themselves doe bring many of their commodities vnto Malacca.

The Iland hath many Kings, the principallest is the King of D. chem, which lyeth vpon a point of the land, vnder 4. degrees and a halfe on the south side. This Dacheim is The 1. Booke.

very mightie and a great enemy to the Portugals, he hath often besieged Malacca, and done it great mischief, as it happened in the time of my bidding in India, by stopping the passage of all vituals and other Marchandise comming to Malacca, as also by keeping the passage of the straight betwene Malacca and Sumatra, so that the shippes of China, Iapen, and the Ilande of Molucco, were forced to sayle about, whereby they passed much danger, to the great discomfortie and hindrance of travelling Marchants, and they of Malacca and India, had

many Gallies in the Straights of Malacca, which some accursed Christians that haue no residence, had taught them to make, whereby they did great mischief and yet dayly doe, but by Gods helpe and the Portugals ayde out of India, all places were freed, and reduced into their justinate estate, as in another place we shall declare. It was long sithence concluded & determined by the King of Portugale and his Viceroy, that the Ile of Sumatra should bee conquered, and at this present there are certaine Captaines, that to the same end haue the Kings pay, with the title



of Generals and chiefe Captaines, as *Ade* lantado of this conquest, but as yet there is nothing done therein, although they doe still talke thereof but doe it not.

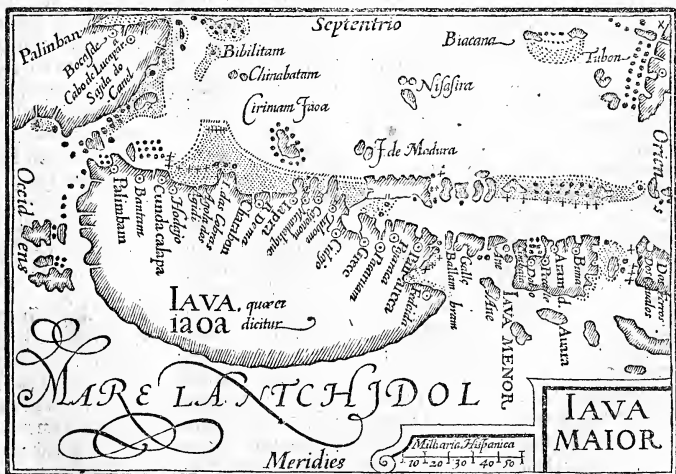
The Iland is very rich in mynes of Gold, Silver, Brasse, (whereof they make great Ordinance) precious stones, and other metall: of all kinde of Spices, sweete woode, rotes, and other medicinable Herbes and Dugges: it hath a hill of Brimstone that burneth continually, and they saye, there is a fountaine which runneth pure & simple Balsame, it hath likewise great store of Silke. At the last besieging and troubles of Malacca, the King of Acheijn sent a peece of Ordinance, such as for greatnes length and workmanship, the like is hardly to bee found in all Christendome, which hee gaue in marriage with his daughter to the King of Ior, a town lying by Malacca, upon the coast of Sian, but this peece with his daughter were taken upon the way by the Portugals, and brought into Malacca, which peece was after laden in the Ship that sayleth every yeare from Malacca to Portingale, and sent unto the King for a present, being so heauie that they were forced to lay it in the Walke of the ship. The same peece lyeth at this present in the Ile of Tarcera, because the said shippe stayed there,

being in our companie as I returned out of India, also the Towne of Ior upon the same occasion was by the Portugals besieged, and at the last worne and by them raised to the ground, and for euer made wast, wherein they found about 150. Brasse peeces small & great, some of them beeing no greater then a Musket, and some greater, and so of all sorts, beerie cunningly wrought with flowers and personages, which I haue purposely set down to let you know that they haue other kindes of Mettals, and know howe to handle them.

But returning to our matter, There are some places in this Iland where the Portugals doe traffique, which are those that vse to traffique to Malacca, as a Towne called *Pedir*, which lyeth 20. miles from Acheijn, vpon the coast right ouer against Malacca, from whence commeth much Pepper and Golde, & from an other place called *Campar*, which lyeth almost vnder the Equinoctiall line, vpon the corner on the South side, on the same side on the West coast of the Iland lyeth a place called *Manancabo*, where they make Poinyards, which in India are called Cryses, which are very well accounted and esteemed of, and is thought the best weapon in all the Orient, whereof those of Iaua & Malacca doe make gret prouision for theselus.

### The 20. Chapter.

Of the Iland of Iaua Maior, with their wares, Marchandises, and trades, waights, myntes, and prices thereof with other particularities.



**S**outh Southeast right ouer against the last point or corner of the Ile of Sumatra, on the south side of the Equinoctiall line lyeth the Iland called

led Iaua Maior, or great Iaua, where there is a straight or narrow passage between Sumatra and Iaua, called the Strait of Sunda, of a place so called, lying not far from thence within

within the Ile of Iaua: this Iland beginneth vnder 7 degrees on the south side, and runneth east and by south 150 miles long, but touching the breadth, it is not found, because as yet it is not discovered, nor by the Inhabitants themselves well knowne. Some thinke it to be firme land, and parcell of the countrie called *Terra incognita*, which being so, shoulde reach from that place to the Cape de *Bona Sperace*, but as yet it is not certainly known, & therefore it is accounted for an Iland: the inhabitants say, that within the land there is a haire, wherein if any wood doth fall, it turneth into stone. Through this straight of narrow passage Thomas Candish an English captaine passed with his Ship, as he came out of the south parts, from *Noua Spaigne*. This Iland aboundeth with Rice, and all manner of victuals, as oxen, hylne, hogges, sheepe and hennes, &c. also Onyons, Garlick, Indian nuttes, and with all kind of Spices, as cloues, Nutmegges, and mace, which they carry vnto Malacca. The principall haueu in the Iland is Sunda Calapa, whereof the straight beareth the name: in this place of Sunda there is much Pepper, and it is better then that of India or Malabar, whereof there is so great quantitie, that they could lade pearlie from thence 4 or 5 thousand hunkales Portingale weight: it hath likewise much frankincense, Benioin of Bonien called *Jolie*, Camphora, as also Diamantes, to which place men might very well traffique without any impeachment, for that the Portingales come not thither, because great numbers of Iaua come themselves vnto Malacca to sell their wares.

And although it be besyde the matter, yet doe I not esteeme it vnecessary in brieife to shewe, in what sort they vse to buy, sell, and deall with ware, money and weight, seeing we are now in hand with the said Iland of Iaua. You must vnderstand that in Sunda there is no other kind of money then certaine copper mynt called Cairas, of the bignes of a Hollandes doite, but not half so thicke, in the middle whereof is a hole to hang it on a string, for that commonlie they put two hundred or a thousand vpon one string, wherewith they knowe how to make their accounts, which is as follooweth. 200 Cairas is a Sata, and 5 Satas are 1000 Cairas, which is as much as a Crujado Portingale money, or 3 Bepars guilders, Netherlandish money, Pepper of Sunda is solde by the sacke, and each sacke weigheth 45 Catten weight of China: euerie Catten is as much as 20 Portingale ounces, and euerie sacke is worth, as it is solde there, 5000 Cairas, and when it is at the highest, 6 or 7 thousand Cairas, Mace, Cloues, nutmegges, white and black Beniamin, & Cam-

phora, are solde by the Bhar, each Bhar of Sunda weigheth 330 Catten of China, Mace that is good is commonlie worth the 100 or 120 thousand Cairas, and good Cloues after the rate, but bad or soule Cloues of Banton are worth 70 or 80 thousand Cairas the Bhar. Nutmegges are commonly worth 20 or 25 thousand Cairas the Bhar: white and black Benioin is worth the 150 and 180 thousand Cairas, & 200 thousand the Bhar. The wares that are there by them desired in barter for their spices, are as hereafter follooweth, diuers and different sorts and colours of cotton linnen, which come out of Cambaia, Choramandel and Bengala, as Sarasses de Gabares, and painted Tapen from S. Thomas, of true elles the peere: they are clothes so called out of Bengala, white Cotton linnen, viz. Sarampuras, Castas, Satropas, & blacke Satopasen, and some browne unbleached linnen: out of Cambaia black Carnequins, red Turiaes, which are all clothes of cotton linnen, red Bepzamen great and litle, which is verie like vnto Cambizche: and I am perswaded, if Clothe of Holland were there to be soule, it would be moze esteemed then Cotton linnen out of India. These Iauens are of a verie fressfull and obstinate pasture, of colour much like the Malayers, brown, and not much unlike the men of Brassilla, strong and well set, big limmed, flatter faces, broad thicke cheekes, great eyebrowes, smal eyes, litle beard, not past 3 or 4 hayres vpon the upper lippe & the chinne: the hayre on their heades very thyn and short, yet as blacke as pitche, whose picture is to be sen by the picture of the Malayen of Malacca, because they dwell & trafficke much together.

Returning againe vnto the coast, East & by south about 25 miles beyond Iaua Maior, beginneth the Iland of Iaua Minor or litle Iaua, and some what further the Iland Timor, (where sanders groweth in great abundance) and a thousand other Ilands bordering all about, which I can not particularly set down, yet are they all inhabited, and full of people, and are like the Iauers.

From Malacca they tranell to the Ilandes of Molucca, Banda & Amboyna, where the Portingales haue both sorts & captaines and trafficke with them: their way is from Malacca south east and by south, about 100 miles, betwene many Ilands and through many shallowes, so that they must anker euerie night, to auoid danger of sandes, which continueth almost all the waye to Molucca, and hauing in that sort passed those hundred miles, they set their course eastward, and east and by north, 250 miles, to the Iland called Banda, which lieth vnder 5 degrees on the

South

south doe. In this Island the Portingales doe trafficke, for in it are the best Spices & Floppers. Where likewise they doe preserve nutmegges, and make oyle thereof, which is brought to Malacca, and from thence into all other places: the trafficke there consisteth most in bartering, as it doth in Sunda & Java, but they are not to be trusted, you must keep good watch, and goe not on land, but stay aboard the shippe, whether the Island being their marchandises, and deale with men as I said before, for it happeneth diuers times, that they deceaue the Portingales, which trust them ouer much, for that one of my acquaintance and my friend being there, for captaine in a shippe, the shippe being cast away vpon that coast, was with all his men taken & put in prison, where for the space of two yeares he endured a most miserable life, and in the end was ransomed. All these voyages to Banda, Moluca, & those Islands, and also any other way whatsoever in India, may no man make, without licence and speciall fauour of the King of Portingall, and their offices are giuen them in recompence of their seruice in the Indies, as also all other offices, as in an other place shall be declared.

About 20 miles beyond Banda South West, lieth the Island called Amboyna, where the Portingales haue a small fort: this Island hath not much spice, but the shippes that sayle from Malacca to Maluco, doe stay there, and take in fresh water. From this Island Southward 70 miles, lieth the Island Tydor, vnder one degree South, and is the first Island of the Molucaes, five miles northward lieth Malaco, & not farre thence Tarnate, and the Islands of Cloues.

### The 21. Chapter.

#### Of the Island of Maluco.



The Landes of Maluco are five, viz. Maluco, Tarnate, Tydor, Geloulo, and an other where the Portingales haue 2 forts, that is in Tarnate and Tydor, which long since were discovered and wonne, where they trafficke from Malacca & out of India. The Spaniards haue sought diuers meanes to haue traffique there, and came from thence out of Noua Spaigne, into the Island called Tarnate, where in a Roome they lost their shippe, and so could not get from thence againe, whereby they were by the Portingales most of them slayne, and the rest taken and sent prisoners into Portingale, whereupon the King of Spaine and

Portingale had a long quarrell and contention, touching the diuision of their Conquests, and discovery of the seas, which by the Popes meanes at the last was ended, in such sort, that at this present onely the Portingale traffikes to those Islands. These Islands haue no other spice then cloues, but in so great abundance, that as it appeareth by them the whole world is filled therewith. In this Island are found fire hills; they are very dry & burnt land, they haue nothing els but victuals of flesh and fish, but for Rice, Come, Dryons, Garlike, and such like, and all other necessities, some are brought from Portingale, and some from other places thereabout, which they take and barter for cloues. The bread which they haue there of their owne baking is of wood or rates, like the men of Brasilia, and their cloathes are of women strawe or herbes, faire to the eye: in these Islands onely is found the bird, which the Portingales call passaros de Sol; that is Fowle of the Sunne, the Italians call it *Martu codiata*, & the Latins, *Paradisus*, & by vs called Paradise birdes, for y beauty of their feathers which passe al other birds: these birds are neuer sene alieue, but being dead they are found vpon the Island: they die, as it is said, alwaies into the Sunne, and keepe themselves continually in the ayre, without lighting on the earth, for they haue neither feet nor wings, but onely head and body, and the most part taylor, as appeareth by the birdes that are brought from thence into India, and some from thence hether, but not many, for they are collic. I brought two of them with me, for Doctor Paludanus, which were male and female, which I gaue vnto him, for his chamber. These Islands lie among diuers other Islands, and because there is no speciall notice of them, by reason of the small conuersation with them: I let them passe, and turne againe vnto the coast of Malacca; which I left at the Cape of Singapura, and so will shewe the Coast along.

### The 22. Chapter.

From the Cape Singapura to the towne of Sian, and the coast of Cambia, and Cauchinchina, and the Iles of Borneo, Lusou, Manillas or Philippinas.



From the Cape of Singapura to the boke named Sinosura eastward, are 8 miles, 6 or 7 miles from thence lieth a cliffe in y sea called Pedra bianca, or white Rock, where the shippes that come and goe to and from China, doe oftentimes passe in great danger and

and some are left vpon it, whereby the *Py-lots* when they come thither are in great feare, for that other way then this they haue not.

From this hook *Sinofura East* & by *South* 40. miles beginneth the first corner of the *Island Borneo*, vnder one degree in y<sup>e</sup> North, and stretcheth 120. myles North east till you be vnder 7. degrees, the breadth as yet is not knowne nor discovered. This *Ile* is full of trees from whence *Camfoza* is taken, and is the best in all the East countries. From *Sinofura* the coast reacheth North 30. miles to the towne of *Pan*, which lyeth vnder three degrees and a halfe: ten miles further by the same course the coast runneth againe North Northwest for 50. miles, where the towne of *Patane* lyeth vnder 7. degrees and a halfe: These two townes *Pan* and *Patane* are kingdoomes, but contributarie to *Sian*: From these places comes the wood called *Pala Dagula*, and the costly sweet woode called *Calamba*, which being good, is waied against *Siluer* and *Gold*: they also haue *Camphora*, but not so good as that of the *Island Borneo*. There is founde some gold, and the stone called *Bezars Stone*, which is very costly and proued to be good against poyson. There are likewise some *Diamants*, and also *Putinegs* and flowers, and the wood *Sapon*, whereof also much is brought from *Sian*, it is like *Wazill* to die withall.

From *Patane* 120. myles North, the coast runneth backe againe vnto *Sian*, which lyeth vnder 4. degrees and a halfe from *Sian*, from the turning in *South West* 15. myles: The coast runneth againe South east 70. miles to the towne of *Cambaia*: this towne lyeth vnder 10. degrees. From thence the coast runneth againe North east 60. miles, and 60. miles North west: so whence it runneth West North west to the furthest parte inwarde of the crêke of *Cuchinchina*: This coast of *Cambaia* is also called the coast of *Châpaa*, this land hath much of y<sup>e</sup> sweet wood *Calamba*: Although this kingdome runneth the riuer *Mecom* into the sea, which the *Indians* name *Captaine* of all the *Riuers*, for it hath so much water in the Summer, that it couereth and watereth all the countrey, as the riuer *Nilus* both the countrey of *Egypt*. The people of *Cambaia* beleue that all creatures both men and beastes of what sort soeuer they be, do here receiue reward for their worke whether it be good or bad. Upwards in the land behind *Cambaia* and *Sian* are many seuerall nations, as *Laos*, which are a great and a mightie people, others named *Auas* and *Bramas*, which dwell by the hills: others that dwell vpon the hills called *Gucos*, The 1. booke.

which liue like wild men, and eat mans flesh, and marke all their bodies with hote iron, which they esteeme a freedome: These countrey men are such as are knowne, besides diuers others that are unknowne.

From the coast of *Cambaia* 22 *Champaa* East 22 to seaward about 100. myles little more or lesse lie y<sup>e</sup> *Islands* called the *Lussons* or *Lussones*, which were first discovered by the *Spaniards* out of newe *Spaigne*, in an: 1564. and were called also *Ias Manillas* or *Philippinas*, because the principallest Hauen and Towne is called *Manilla*, and of others *Lusson*, whereof also they are named the *Lussons*: and the *Spaniards* gaue them the name of the King of *Spaine*, calling them y<sup>e</sup> *Philippinas*. This towne of *Lusson* or *Manilla* lyeth vnder 14 degrees, by this towne and *Island* of *Lusson* lie a great number of *Islands*, which are all called the *Manillians*, *Lussons* or *Philippinas*, and are all at the commandement of the *Spaniards*, whose *Gouernour* or *Captaine* lyeth in the towne of *Manilla* or *Lusson*, who was sent thither out of *Noua Spaigne* in the behalfe of the king of *Spaine*, and also a *Bishop*, as head ouer all the rest.

All these *Islands* haue in time-past bene vnder the crown of *China*, and vpon some occasion left it, whereby there was no policie nor government among the *Inhabitants* of the same, for that he that was the richest and of most power amongst them was master, and liued together like beastes, whereby the *Spaniards* had but small labor to subdue them, whereof manie they baptised, and made them *Christians*, which euery day increased: it is a very fruitful land, and hath much coine and all sorts of wilde beastes, as harts, hynds, & such like: also cattle, as buffels, oxen, kyne, hogges, goates &c. they haue manie muske cattles, all kinde of fruites, as in *China*, abundance of honny and fish: it is said also that there is all kindes of spices, but as yet there is no certaintie thereof, but onely that the *Spaniards* giue it forth so: but you must thinke they doe it because they wulderol and set forth their things aboue all others, as their manner is. Those of *China* traffike with these *Islands*, and bring thither all sortes of commodities out of their country, as all silkes, cottons, porcelaynes, powder for shot, sulphur, brimstone, yron, stele, quicke siluer, and other metals, copper, meal nuttes, chalcinites, bisquit, dates, all sorts of linnen cloth, dresses, and such like, and of all curious things that may be found, & there cometh fro *China* thither euery year at least 20 shippes, and from thence is their marchandise by the *Spaniards* shipped and sent into newe *Spaigne*, & to *Mexico*, which waie

way is now as common, as from India to Portugale, where with wee will returne againe vnto our matter, concerning the coasts where we left, that is, from the further part inwards of the Hauē of Cauchinchina eastward to the hookē called Terra Alta, or the high lande, which lyeth vnder 19. degrees, and they are 60. miles. There beginneth the great kingdomē of China, whereof we will speake particularly.

This running in of the water of Hauē, is the ende of the land of Cambaia, and the coast of Champaa, where the lande called Cauchinchina beginneth: which land and coast reacheth vnto China, as it is saide before. This land of Cauchinchina is deuēded into two or three kingdomes, which are vnder the subiection of the King of China, the people for person, manners, customes, and ceremonies are almost like those of China, it is a fruitfull Countrie of all necessarie provisions and victuals. It hath also much of the wood called Palo Dagulla, and of the most swēte woode called Calamba, also much Silke and other marchandises, as those of China haue. From this corner East and by South, ten miles from the land lyeth the Island of Aynao, which is an Island and Province of China, betwēne this Island and the firme land is a fishing of Pearle. From this corner coasting along the shore Northeast and by East are 90. miles, where lyeth the Island and towne of Macao vnder 22. degrees and a halfe, this is inhabited by the Portugals, together with the naturall countymen of China, from Macao Southwest in a creeke or riuer which is full of Islands inwards lyeth the towne of Canton vnder 24. degrees and a halfe, and is 30. miles from Macao, which is the chiefe towne of this Province, and is a great towne of Marchandise, from whence the Portugals haue their ware, and is the onely place where they usually haue conference with the whole countrie of China.

The 23. Chapter, of the great fruitfull kingdom and strong countrie of China, with other notable things of the same.



The land of China lyeth vnder Tropicus Canceri, and the coast thereof stretcheth Southwest and Northeast, about 400. miles, it hath on the Southwest side the kingdomē of Cauchinchina, & on the North

West and North side Tartaria. In the lande lying westward from China, they say there are white people, and the land called Cathaia, where (as it is thought) are many Christians, and that it should confine and border vpon Persia. But to the purpose of China, it is sayd, that betwēne the landes of China, and Tartaria, there is a wall in length 500. miles, which is thus to be vnderstande, that on the same side of the Countrie there are verie high mountaines, all along the borders, and some vallies betwēne them, which may in all bee counted 80. miles, which vallies are with walles made as high, and euē with the hills, whereby the Countrie is all inclosed like a wall or Bulwark, to defend them from the Tartarians, which are their great enemies: who in times past before the wall was made, had almost overcome the whole kingdomē, many yeares together, as Histories make mention, but driving them out againe, and after that making their Countrie sure by that wall, ever since they haue continued in peace and quiet from the Tartarians.

The kingdomē of China is deuēded into fiftene Provinces, accounting the land and Province of Aynao, and euery Province hath a principall or chiefe Towne, whereof the whole Province taketh the name. In the middle of this kingdomē lyeth a great Lake, or Sea, from whence doe spring many ryuers and heads, which part and spread themselves throughout the whole kingdomē, in so many branches that men may trauele thogh the Countrie in Boates, Barkes, and Brigantines, which they vse in those Countries. The abundance of this water is the cause that it is so fruitfull of all things, and most of their Townes, Boroughs and Villages are built vpon ryuers and waters, whereby they haue great traffiques, seruing ech other with all things in great abundance, this Sea coast is the greatest coast of any countrie on the water side that euer was heard off, whereon lyeth five provinces, which are Cantao or Canton, after the which Northeastward lyeth Chingcheo, and then Liampoo, and Nanqin or Nankijn, & Paquian, which is the last Northeastwarde. In this province the King holdeth his Court, and most part of his souldiers, because this Province lyeth nearest to Tartaria, and it is saide, that this Province is one of the best in all China, wherefoze the King keepeth therein continually. The countrie is so full of Scutes and Boates to sayle in ryuers, that it is wonderfull, for they say and affirme, that in the Hauē and ryuer of Canton, there are alwaies more ships and barkes, then are in the whole

A wall betwēne China & Tartaria of 500 myles longe

countrie of Spaine. The land by meanes of good ayre and temperatenes therof is so fruitful, that all things are there to be had in great abundance, as Cozne, Rice, and other such like graine or seedes, and is both sowen and mowed continually all the yeare long. With in the land there are some Elephants, Lyons, Tygers, and such cruell beastes. There are also many beastes of Moseliet, that is to say, Muske-Cattes, which are of the bignesse and likenesse of a little Dogge, which they kill and burie for certaine daies, and being rotten, and well bealed with blowes, whereby the flesh and blood are mixed together, they make many round Balles of the same flesh & blood so mixed, each Ball of an ounce waight, by the Portugals called Bapo, which they carrie into all places. There are also in that land many Cattes of Algallia, or Ciuet Cattes, and some Amber. They haue also hoxes, but smaller then the hoxes in Europe. Geese, Hennes, Duckes and such like, are there in great aboundance, ryuer, and sea fish are likewise plentifull, and all kind of necessaries whatsoeuer. The countrie hath many mines of Golde and Siluer, but the King letteth it not commonly be carried out of the countrie, but keepeth it in his house for treasure, therefore they seeke and procure all things to be brought into the land: notwithstanding they haue great riches in their houses, of Gold, Siluer, and other common Jewels, they esteeme moze of Siluer then of Golde, because the Golde is of many values and pices, and the Siluer is alwaies of one pice. It hath also many Pearles and Alioffar, which come out of the Island and Province of Aynao, also much Quick-siluer, Copper, Iron, Steele, Blisk, Tin, Leade, Winstone and other such like mettales, and Amber, besides all these riches, and innumerable rents that the King of China hath, it is said that he hath in every chiefe shire or Province towne a great and unknowne treasure. It is a common custome in that countrie to weare, as we doe here, course and common cloth and linnen, as also Silke, Satin and Borado, which is cloth of Golde and Siluer, with faire woorkes and borders, downe to their shooes, which they commonly vse, because of the great quantitie of Silke, that is within the countrie, for it is affirmed for a truth, that only from the towne of Canton there is yearely carried into India, above thre thousand Quintals of Silke, which are sold by waight, besides the Silkes that are yearely carried to the Islands of Iapan, Lucon, or Phillippinas, and to the land of Sian, and other countries bordering about the same: and yet there stayeth so much within the countrie, that there with might bee la-

den whole flectes of shippes, and would not be missed: there is also much flax and Cotton, and so good cheape, that it is almost incredible: the earthen Pots, Cuppes and vessels that are made there, are not to bee numberd, which are yearely carried into India, Portingall, Noua Spaignia, & other waies, but the finest sorte may not be carried out of the land vpon paine of death, but serue onely for the Lords and Gouvernours of the countrie: which are so fine that Christall is not comparable vnto it. These Pots and Cups are made inwards in the lande, of a certaine earth that is verie hard, which is beaten smal and then layed to steape in Cisterns of stons full of water, made for the purpose, and when it is well steaped and often stirred, (as we do milke to make Butter) of the finest thereof which driueth or swimmeth on the top they make the finest woorkes, and vse the courser accordingly, whereof some they paint, and then they are dyed and baked in Duens.

The maner to make Earthen Pots and Cups (called Porcelleyn-Cuppes) by Scalliger is set downe in his Booke of Subtilties in this manner. In the 92. Exercise. The Cups and earthen Pots that are called Porcelleynes, whereof also the Earth hath her name, are first beaten to small Poulder, which they steepe in water, and then forme their Pots, Cuppes and vessels out of the same, which done they burne them vnder the earth, and hauing layen in the earth 100. yeares, being then full baked and made, they are digged forth and sould, some say, that not the Cuppes &c. but the stufte is buried, although *John Huyghens* opinion seemeth to be true and according to their maner, saying, that they are made of Earth, as other Pots and Cannes are made in our countrie.

The land also aboundeth in Hone, Sugar and Ware, of all sorts of Spices, rootes and plantes as also fruites, and much moze then in Spaine: and other kindes of fruites also which are not knowne here: there are Oranges that are sweeter then Sugar: there is a kind of fruit called Lechyas, which are like Plums, but of another taste, and are very good & much esteemed, whereof I haue eaten, to conclude it hath of all things that man can wish or desire.

The rents and renewes of the King of China are so great, that it is incredible, for he hath onely in custome out of a riuer in the Province of Canton, for Salt that is made there, yearly a million and a halfe of Golde, whereby men may esteeme the rest accordingly. All the Townes in that Countrie are walled about with stonewalles, and haue



Ditches of water round about them for their securitie, they vse no fortresse nor Castles, but onely vpon euery Gate of the Towne they haue strong Towers, wherein they place their Ordnance for defence of y<sup>e</sup> towne. They vse all kinde of armes, as Caliuers, Bowes, Pilles of diuers sortes, Rapiers, like Falcones, Costlasses and Targets. The souldiers when they goe to warre, weare Coates downe to their knees, lynced with Cotton, so that the thrust of a Pike or a Rapier will not readily enter, such as are souldiers are payde by the King, which are knowen by wearing a red or a yellow Hat, whereof there are so many, that the number is not knowen, they haue Captaines of 10, of 100 of 1000, 10000, 20000, &c. Which Captaines may bee knowen by certaine tokens, one from the other, whereby they know how many men he hath vnder him. Euery month they Muster and are payde with Siluer money, for they haue no other Coyne, and they are peeces of cut Siluer, in which sort they pay & receiue all their money, for the which purpose they doe allwayes carrie about them a paire of Ballance with an instrument to cut the Siluer. A souldier hath euery moneth, the value of a Ryall and a halfe of Spanishe money in siluer, which is moze in that countrie (as the value and price of all things goeth there) then foure Ducates or twelue Guilders with vs. For Religion and ceremonies they are Heathens, without any sparke or point of Mahometts law, or of any other sects. In many places they pray to the Diuell, onely because hee shoulde not hurt them. When any man lieth on his death bed, they set the picture of the Diuell before him, with the Summe in his left hand, and a pointard in the right hand, which Diuell is painted with a very fierce looke; and therfore they desire the patient or sicke man to looke well vpon him, that hee may bee his friend in the world to come, and that yeare hee may not hurt him. They pray to the Summe and the Moone, which they thinke, are man and wife, and when any Eclipse happeneth, they make great sacrifices, fearing that God will take their liues from them, and cleane ouerthrow them, whereby they are in great feare. They doe all belueue the immortallitie of the soule, and that after their deathes, they shall receiue either good or euill reward in the world to come according to their workes. Wherefore they vse faire and costly Graues, and belueue that in the world to come men shall neuer moze die, but liue for ever, there are also in this land many and diuers faire Universities, and Schooles for learning, where they studie Philosophie, and the lawes of the land, The 1. booke.

for that not any man in China is esteemed or accounted of, for his birth, family or riches, but onely for his learning and knowledge, such are they that serue in euery Towne, and haue the government of the same, being serued and honoured with great solemnities, and worthinesse, liuing in great pleasure and esteemed as gods. They are called Loitias, and Mandorians, and are allwayes borne in the streets, sitting in Chariots which are hanged about with Curtaines of Silke, couered with Clothes of Golde and Siluer, and are much giuen to banketing, eating, drinking & making good cheare, as also the whole land of China, no man may rule, gouerne, or vse any Office of Justice in the Towne or place where he was borne, which they saie, the King doth, because their friends or parents should not moue or perswade them to doe any thing contrarie to Justice, or to the hinderance of the Kings seruice. When any of the aforesaide gouernours or rulers die in China, they kill diuers of their seruants and wiues, and cause all kinde of victuals and necessities with diuers Jewels to bee put into the Graue with them, whereby they thinke themselues well provided, and to haue good companie with them, to liue withall in the other world.

The Countrie is verie temperate & good ayre, for it beginneth vnder 19. degrees, and is in some places higher then 50. degrees, whereby it is to be presumed, that it must of force be fruitfull, a great helpe thereunto is the earnest and continuall labour the countermen and inhabitants take, to build houses in their land, whereby there is not one foote of land lost, or that lyeth wast, for euen to the verie mountaines, it is both plowed & planted, because there are so many people in the Countrie. It is not in mans memorie, that euer there was plague in that Countrie, and they haue a law which is very straightly holden, that no man may goe or depart out of the Countrie without licence, nor yet that any stranger may come into the land without leave vpon paine of death. Likewise no man may trauaile through the Country to begge, whereof they haue a great care, and looke nereely vnto it. The people are well formed, and commonly fat and well liking of body, broad and round faces, small eyes, great eyes, broad foreheads, small and flat noses, litle beards, seauen or eight hayres about their lippes and vnder their chinnes, and verie blacke haire, which they esteeme verie much, & haue great care in y<sup>e</sup> keeping thereof, and in keeping it cleane, as well men as women, and weare it as long as it will growe, and then binde it in a knot on the top of their heads.

The men of  
China pray  
to the Deuil



heads, and vpon it they put a péece of Silke netting. Those that dwell on the Sea side, with whome the Portugals traffique, that is in Machau and Canton, are a people of a brownysh colour, like the white Mozes in Africa and Barbaria, and part of the Spaniards, but those that dwell within the land, are for colour like Netherlanders & high Dutches. There are many among them that are cleane blacke, which haue great eyes and much beard, but verie few of them, as it may well bee thought, and as the men of China themselves report. Their offspring was out of Tartaria, or from other of their neighbours of strange Countries, at such time when they had licence to trauaile into those Countries, and to haue conuersation with them by trade of marchandise, which now they may not doe, as it is saide before. They vse to weare the nayles of their left hands verie long, and on the right hand short, which they hold for an auncient ceremonie of their law and belief. Their apparell (as I said before) is most of Silke of all colours, that is such as are of welth, & indifferent rich, others & such as are poore, do weare apparell of Cotton linnen, & of blacke and coloured Sayes, and such like stufte: Cloth made of Wooll nor Weluet they can not make in all China, although there wanteth no wooll, and they haue many sheepe: notwithstanding, they know not how to vse it, and wonder much at it when the Portugals bring it thether. The women goe verie richly apparelled, with long and wide Coloures, they weare many Jewels on their heades, within their haire, and also vpon their bodies, they doe commonly hold their hands couered, they are but little seene abroad, but sit most part within the house, and esteeme it for a great beautifying vnto them to haue small scete, to the which end they vse to binde their scete so fast when they are young, that they cannot grow to the full, whereby they can hardly goe, but in a manner halfe lame. Which custome the men haue brought vp, to let them from much going, for that they are verie icalous, and vnmearurable leacherous and vnchast, yet is it esteemed a beautifying and comeliness for the women. Those that are of any wealth or estate, are born in chaires through the streets, hanged and couered with Silke, Sattin, and Damaske Curtins, women with siluer and golde shéedes, and haue small holes to looke through, so that they may see and not be seene.

## The 24. Chapter.

Of the Prouinces, Townes, and other things worthie of memorie in the kingdome of China.



The kingdome of China is deuised into 15 prouinces, euery one being as great (as it is reported & founde written) as the best kingdome in Europe, and are governed by a Viceroye or Gouvernour, which by the Chinaes is called Cochín. Two of the said Prouinces are ruled by the King himselfe and his Councell, which are Tolanchia and Paguaia, wher the King is alwaies resident. The other Prouinces are called Foquiem, Olam, Sinsay, Xansay, Oquiam, Acheo, Hona, Canton, Quicheo, Chequeam, Saxi, Aynaon, Sulsuan. Most of these Prouinces haue rivers and waters running through them, & haue conference and familiaritie by buying and selling with each other both by water and by land. It is recorded by the Chinaes themselves in their Chronicles, that in these fiftene Prouinces ther are 591. chiefe Citties 1593. other Citties, besides villages: where of some are so great Citties: whereby you may consider the greatnesse of the land. Most of the Colonies are built vpon rivers and running streames, and closed about with boade ditches, and thicke stone walles, Without the Walles betwene them and the Ditches, is a walke, where fire men on horse backe maye ryde in ranke, and the like within, which space is made to mende and repaire the Walles when néede requireth, whereof they are very careful, and loke warily vnto them. The high waies and softe pathes throughout the whole kingdome, are fairely paved, and all along euen and smooth till you come to the hills, and the entrance of Frontespicio of the Citties, verie costly and workmanly built with three or foure Gates one by the other, all stricken ouer full of Iron, and the streets within the Citties and Villages very fairely paved, and playned as straight as a line, and euen in breadth, so that if you stand at the ende of a streete, you may see to the other ende, by reason of the straightnes bee it neuer so long. At the end of euery streete, are certaine vaults made, wherein are wares and marchandises of all costly things, and prices that man can wish or desire.ouer euery streete there are diuers Arches made of stone, verie finely and cunningly painted, which are set in the streets,

streets, because that all their feastes, playes and spirituall ceremonies are done by night, and then those Arches are placed full of lights and Torches, which maketh a godly shew. The houses commonly haue three doores to goe in at, whereof that in the middle is the greatest, the other somewhat lesse, they are commonly low without Sellers vnder ground but within very large and broad, with great rooms and faire Gardens, full of all pleasure and delight. The towne where the King is resident, is called Xuntien or Taybjin which some men call Quinzay, this name Xuntien is as much to say in Chinith speech, as heavenly Citty, and lyeth in the Province of Pagueia: of the greatnesse whereof they write wonders, for they affirme that within the walles the Towne is as long, from the one end to the other as a man on horsebacke may ride vpon a day, with a thousand other wonders, which for breuitie I omit. In this towne the King hath his Palace, with all pleasures that may be can bee deuised, both for him selfe, his wiues, and his Courte. His wiues little or neuer goe abroad, so that they are sel-dome or neuer seene, thereby to maintaine their auhoritie, as also fearing that any mischiefe should happen vnto them, there are not in all the countrie any Noble men of name or title, as Earles, Dukes, Viscounts or such like, nor that haue any bassales, commandements, Jurisdictions, or proprieties to themselves, other then such as are given by the King, and when they die, it returneth againe vnto the King, and if hee will, he may take it from the children, but commonly hee letteth them haue it, so they be fit for the place, and that with a new gift and bond to serue the King. In all the principall townes where the Viceroyes or Gouvernours hold their states, there hangeth a picture of the King, covered with a Curtaine of cloth of Golde, whereunto all Officers, Commanders, Loitias, Mandorijns &c. dayly resort and doe it all reuerence and honour, such as belongeth to a King of such estate, as if the King himselfe were there in person, the Kings title is, King and Lord of the world, and Sonne of heaven.

No man throughout all China may beare any weapons, nor yet haue them in his house but such as are appointed thereunto, and receiue the Kings pay, as souldiers, whose children succede their fathers in their places. The men of China are great and cunning workmen, as may well bee seene by the workmanship that cometh from thence. They make and vse waggons or Cartes with sayles (like Boates) and with wheeles so subtilly made, that being in the feldes they goe and are dri-

uen forwards by the winde, as if they were in the water, they are verie wittie in buying and selling. All the traders that keepe shops, haue a Table hanging at their doores where in is written euery kind of ware they haue to sell. All Officers or handicrafts men haue either of them a streete alone, and dwell by themselves, and their children must vse the like trade after their fathers deaths, whether they were souldiers, Iustices or Gouvernours. When any man is very rich, he is licensed not to worke, notwithstanding he must keepe workmen, and keepe open shoppe, the money that is vsed throughout all China is Golde and Siluer vntamped, but cut in small peeces to the value of a penny, and so receiued by waight, and in like sort payed. Also all wares, of what sort soeuer they bee, not so much as Hennes, Cocks, Fish, and such like, but are bought and solde by waight. They haue one wife which they call their lawfull wife, and as many other as they can well maintaine, the forme of the lawfull wife inheriteth most part of their goods, and that which remaineth is equally deuided among the other children, they marrie with whom they will, except it be with their Sisters, or their Uncles children. The Bridegrome before he fetcheth the Bride home to his house, must indoe her with certaine goods, which he giueth to the Bride her selfe, and shee giueth them vnto her Father or mother in recompence of their charges for bringing her vp in her youth, which done shee goeth home with the Bridegrome, and the parents may do what they wil with that which they haue so receiued for their daughters dowrie, and spend it as they thinke good, and what remaineth thereof after the parents are deade, returneth againe vnto the daughter, whose husband gaue the same for his wife, so that he which hath most daughters, is the richest, as it is reported, by the Pictures hereafter following you may see the forme and manner of those of China, as wel men as women, as also of the Mandorijns and mightie men or Gouvernours, as they are carried in the streets, and goe to sport vpon the ryuers, where they refresh themselves with all kinds of dainties.

The men of China haue manie speeches, but in writing they vnderstand each other in euery place, for they write euery thing with figures and characters, whereof their alphabets are sundrie and innumerable: these figures with their paper of diuers colours, as also perme and inke, you may see at D. Paludanus house, so that men had need of a good memorie, and long exercise, before they can vnderstand them all, and read what it is, which

is the cause that among them such as are learned are so much esteemed. Their paper is like that of Europa, but not so white, but thinner and smoother: they make also of all colours, which is very faire, they write with penmes of Reedes, wherein there sticketh a pensell, such as Painters vse. Printing, painting & gun-powder, with the furniture thereof to belonging, haue bene used in China many hundred yeares past, and very common, so that it is with them out of memorie when they first began. Their Chronicles shewe that their first king, being a great Pigromancer, who reigned manie thousand yeares past, did first inuent great ordinance with all things belonging thereunto: Printing is likewise very auncient with them, for that there are booke found in those countries of China, which were printed at the least five or six hundred yeares before printing was in vse with vs in Europe, so that it is not founde when it first began there. And there are many bookes in China, for that they are very curious and desirous to write and register all thinges, as well that which is done in their kingdome, or which belongeth thereunto, as also other memorabile things, cuning and fine deuises, lawes and ordinances, al policies & gouernments in their tolnes, wherein they much resemble and surpass the ancient Grecians and Romans. The manner of their banquetings and feastes are thus, as many persons as are invited, so many tables are prepared and made ready, although they be a hundred: the tables are verie faire and finely painted, with all kind of imagerie and flowers, most pleasant to behold, so that they vse no table-clothes, but round about the edges of the table there hangeth a cloth down to the ground, of silk, damaske, gold or silver, cuerie one according to his estate; and at the corners of the tables there hang diuers faire baskets full of all sorts of sweete flowers, with marchpaine stufte of all formes and fashions, gilded & very cunningly made. In the middle of the tables they place the meats, very costlye and well dress, and in good order, all in dishes of fine earth, or els silver. The meat both fish and flesh, or whatsoeuer it is, is all cut in peeces, the bones and sinewes cleane taken forth, which they neuer touch with their fingers, but onely vse to take it vp with two little peeces of blacke wood made round, whereof you may see some at D. Paludanus house, that I gaue him: and these they vse in stead of spoiles, which with them is so ready, y<sup>e</sup> there falleth not one bit or crume vpon the table, whereby they vse no napkins to wipe their handes, for they need them not, neither doe they soule either hand or mouth. Their

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drinke is wyne made of Rice, and brewed as we brew beer. They drinke often, but verie little at a time, and will drinke at the least 20. times in one final cup before it be empty: whe they are at their feasts and banquetes they haue much musicke. They haue likewise many manners & customes of curtesses, which are these: The common people as they meet together, they put their left hand, and couer it with their right hand, and so hold them together on their breast, with much bowing & stooping with their heads downward, thereby to shewe that they loue each other, and are as fast bound and united together in loue, as their hands are fast knit together, and that with all their harts, wherewith they vse manye courteous speeches. Among the Nobles or Mandarins, when they meet together, they presently shut both hantes, and lay their fingers each vpon the other, and so with their armes make a hoop or bowe, and so stand still stooping and bowing their heads and bodies with great curtesse, making choise who shal first go by, with many other ceremonies used among the Nobles, which were once long to rehearse. Therefore at this present I will leaue them, and cease to write any further of their ceremonies, and other customes, as necessitie requireth, for that if I should describe them all at large, it would be ouer tedious, and a hundredth quiers of paper would not suffice: yet if any man be desirous to see more hereof, let him read the booke made by a Spanissh frayer named Fray Iuan Gonzales de Mendosa, of the description of China, which booke is translated out of Spanissh into Latine, although there are some faults, by wrong information giuen vnto the Author: notwithstanding it conteyneth many particular things worthy the reading.

### The 25. Chapter.

Of the town and Iland of *Machau* in *China*, where the Portingales haue their residence, and trafficke with their marchandises, wares, and some prices thereof, and the waight, measure, and money as well of *China*, as of *Malacca*, which continually come thether.



The Iland and Towne of *Machau* or *Makau*, is inhabited by Portugales, together with the naturall borne Countinmen of *China*. They trafficke with the men of Canton, from whence the Chynayes bring all their marchandises, and re-  
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fort thither to buy wares, but the Portugals may not goe thither, but as any shippe cometh out of India to Machau, it is by the Mandorijn or Gouvernour of Machau presently measured both breadth, length, and depth, which done, they know how to make their account for the receipt of their custome, and then they may lade what and how much so ener they will, without paying more, or concealing any Custome. They suffer the Portugals to chuse a Factor among themselves, who in all their names is licenced to goe to Canton, there to buy what they desire: but in the night time hee must lye in the Suburbs without the towne, upon paine of great punishment. This towne of Machau, hath a Portugall Bishop, who is Suffragan to the Archbishop of Goa, as I haide before: thither cometh a shippe yearly out of India, by the King of Portugals particular licence, the Captaines place whereof is given to a man of great authoritie, as the Captains places of the fortresses. And from Makau the saide shippe sayleth to Iapen and there discharge, and then returneth againe to Makau, and from thence to Malacca, and so to Goa. No man may sayle that way but onely such as haue special licence from the King, some one time, some another, so that there must but one ship sayle that viage every yere, which is likewise given in recompence of some seruice done in India, as all other Officers in like sort are. But to China and Malacca onely, every Marchant may freight as many ships as they can, alwaies remembred, that to Iapen no man may do it but by the Kings permission, and in China or Malacca no man may lade nor build, before such ships as are there for the King, haue receiued in the whole freight, and are ready to depart, and after they haue laden every man may doe his best, in what ships hee will, that is from China to Malacca and Goa. The Captaine of the ship that sayleth to Iapen doth greatly profit by his Wyage, for hauing a good summe of money to traffique thither withall, in a good ship which commonly is of 14. or 16. hundred Tunnes, hee may well gaine 150. or 200. thousand Ducats by the Wyage, which continueth at the least three yeres. For in April they depart from Goa to Malacca, where they must stay a certaine time for the winds, which at a certaine time blowe certaine months together: and these winds are called Monsoins, from Malacca they sayle to Makau, where they stay at the least 9. Months for the Monsoins, and then they sayle to Iapen, where they must likewise stay certaine monthes againe, to returne with the Monsoins to Makau: where againe they stay, as in their

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Viage outwards: so that the time of three yeres is fully expired before they haue made their Viage to and from Iapen. And all the time of the Captaine of this ship his residence as well in Iapen as Makau, he is there chief Ruler and Gouvernour of the place, like the Viceroye in India, and the severall Captaines in their forts, so that when the one departeth from Makau to Iapen, there cometh another to Makau from Goa, to make the same Viage, after the other hath performed his Viage. And when hee returneth againe from Iapen to Makau, the other sayleth to Iapen, and so the first continueth Gouvernour againe at Makau, until he departeth from thence to Malacca, and so to India, and in this sort there is alwaies a Gouvernour within the Towne of Makau, as I haide before.

The marchandise or ware that they carrie from Makau to Iapen, are silks, and from Iapen they return nothing but silver, whereby they doe greatly profit. And seeing we are in hand with their trafficks, from Makau, I think it not impertinent to rehearse some of the ware which the Portugals use commonly to buy there, and to traffique withall, together with the ordinarie prices thereof, as also the waight and monyes, as well of China as of Malacca, because of the nearnesse and common traffique that they daily use with each other, more then any other places of India, which I set downe in this place, because this waight and reckoning differeth from that of Portugall and India. It is to be understood that in China there are three sorts of Silkes, that is, one sort called Lankijn which is esteemed for the best. The second called Fuscian, which is good also. The third and worst Silke is called Lankam, besides these there are other sorts of Silke, as Silke vnspunne, called raw Silke, and Silke that is spunne and made in thredes, which the Portugals call Retres. The white vnspunne Silke of Lankijn is worth the Pico (which is a certaine waight) which hereafter I will shew you about 145. or 150. Ryals of eight, or Rikes Dolsos accounted after the rate of that money. The white vnspunne Silke of Fuscian is worth the Pico, 140. or 145. Ryals of eight, the vnspunne Silke of Lankam, is worth the Pico 75. or 80. Ryals of eight, the Retres white Silke of Lankijn is worth the Pico 150. or 170. Ryals of eight, the Retres white, and other Silke of Fuscian and Sufuam, is worth the Pico 130. or 135. Ryals of eight, the Retres white of Canton is worth the Pico 60. or 55. Ryals of eight, the wrought Silke of all colours at the same price, the vnspunne Canton Silke in colours

is worth the Pico 50. or 60. Ryals of eight, white Lamparden Silk of 14. Els the peere are commonly worth one peare with the other, 50. or 55. Ryals of eight. The hundred, the Hosseliat or Muske is commonly worth one peare with the other the Caete, which is 20. ounces, five or seven Ryals of eight, other fine wares and marchandises of China, haue their different prices accordingly, as the time serueth, and are not so common as these Silkes, for that with the Silks aforesaid is the Portugalles trade, and the principallest riches, that are brought out of China to the countries bordering about it.

As touching the waight and money of China and Malacca, you must understand, that the waight which in Malacca is called a Bhar, is three Picos, and euery Pico is 66  $\frac{2}{3}$  Caetes, so that 3. Picos which is a Bhar, are 200. Caetes, as well great as small waight, a Bhar of China is 300. Caetes, which waigh as much as 200. Caetes at Malacca small waight: for that three Caetes of China, are in Malacca, two Caetes small waight: a Caete of China is 16. Taecys Chinish waight, which are 14. Taecys in Malacca which is as much as 20. Dunces  $\frac{2}{3}$ . Portugall waight. They vse likewise a waight which they cal a Hant, euery Hant is twelue Caetes small waight and euery Caete is 22. Taecys, and 16. Hantes and 8. Caetes, are iust 200. Caetes which is a Bhar of small waight, so likewise a Tael of Malacca is 16. Mases, and 10. Mases and  $\frac{2}{3}$ . is an Dunce of Portugall waight, and an Dunce and a halfe is iust 16. Mases, and the eight part of a Mase, by these Mases they sel the Bezars stones, for euery Mase two or three Ducats, according to their greatnesse and goodnesse. In Malacca are two sortes of waights, great and small, which hereafter follow. A Bhar great waight, is 200. Cates, and one Cates 26. Taecys, and one Taey is one Dunce  $\frac{2}{3}$ . hard waight of Portugall, the small waight is a Bhar, which is also 200. Caetes, and one Caetes is 22. Taecys, and a Tael is a full Dunce and a halfe Portugall waight. With their great waight they weigh Pepper, Cloues, Putmegs, Folio, red & white Sanders, Indico, Alum, Sanguis, Diaconis, Palo Danguila, Siet, and Sapon. With the small waight they weigh Quicksiluer, Vermilion. Coper, Blic, Iuorie bones, Silk, Muske, Amber, Calamba, or Lignum Aloes, Tin, Lead, Lancia, Oyle of Putmegs, and of flowers, Verdette, Kosamallia, Besolm, and Camphora &c. The marchandises that the Portugals carrie to China, whereof they make most profite is Ryals of eight, which in China are worth aboue six testones, The 1. booke,

not for that they had rather haue it then other Siluer, but for that it is all Siluer, for it is presently cut in peeces, to pay it out after their manner as it is shewed before. they carrie likewise some Wines both Portugall and Indian Wine, and some Oyles of Olives, which are there desired. Veluet, Cloth of Scarlet, whereof they haue none, nor yet can make any, although they haue both sheepe and wooll enough. Looking glasses, Iuorie bones, and all kinde of Christfall and Glasse, are well solde there. But this shall suffice for that which concerneth the land of China, now I will proceede to the description of the Iland of Iapan, which is the farthest Viage and last Orientall place by the Portugals discovered or at this day knowne.

### The 26. Chapter.

#### Of the Iland of Iapan.



The Iland or the land of Iapan is many Ilands one by the other, and are seperated and dended only by certaine small Creakes and riuers, it is a great land, although as yet the circuite thereof is not knowne, because as yet it is not discovered. nor by the Portugalles sought into, it beginneth under 30. degrees, and runneth till you come to 38 degrees, it lyeth East from the firme land of China, about 80. miles, and from Maccau by the waye that the Portugalles traunle Northeast ward, is about 300. miles, and the Hauen where commonly the Portugals vie to traffique, is called Nangasacke. They haue likewise other places where they traffique and deale. The cuntry is cold, proceeding of much rayne, Snow and Ice: that falleth therein, it hath some Cozne lande, but their common Cozne is Ryce. In some places the land is verie hillie and unfruitfull, they eate no flesh but the flesh of wilde beasts, and such as is hunted, wherein they are verie expert, although there are Dren, Cowes, Sheepe, and such like Cattell good store, yet they vse them to other things about their labours, and because it is tame flesh, which they cannot booke, they refuse it as wee doe horse flesh, they doe likewise refuse to eate Milke, as wee doe blood, saying that Milke although it is white, yet it is verie bloude. They haue much Fish, whereof they are verie desirous, as also all kinds of frutes, as in China. Their houses are commonly couered with wood, and with strawe, they are fine and workmanlike builde, specially the rich men

mens houses, they haue their Chambers hanged and flowered with Gattes, which is their best hangings. The Iapens are not so curious nor so cleanly as the men of China, but are contente with a meane, yet for the most part they goe verie well appparelled in Silke, almost like the Chinos. The countrie hath some mines of siluer, which from thence is by the Portugals pearely brought vnto China, and there bartered for Silke, and other Chiniish wares, which the Iapens haue neede of. The countrienmen are verie skilfull to search for Siluer, and to sell their wares. They haue among them verie good handicrafts men, and cunning workemen in all kind of handle woorkes, they are sharpe witted, and quickly learne any thing they see, as by experience it is found in those parts which the Portugales haue discovered. The common people of the lande are much different frō other nations, for that they haue among them as great curtesie and good policie, as if they had liued continually in the Court, they are verie expert in their weapons as need requireth, although they haue little cause to vse them, for that if anye of them beginneth to bzaule or to drawe his sword, hee is put to death, they haue not any prisons, for that who soeuer deserueth to be imprisoned, is presently punished, or banished the countrie. When they meane to lay holde vpon a man, they must doe it by stealth and by deceit, for otherwise he would resist and doe much mischief. If it bee any Gentleman or man of great authoritie, they beset his house about with men, and whether hee chaunce to slay himselfe or not, they enter the house by force, and kill all they find therein. Which to auoid, he suffereth himself often times to be killed by his seruantes. And it is often sene that they rip their own bellies open, which often times is likewise done by their seruants for the loue of their Masters, therein to shew their Masters the loue they beare vnto them, so little esteeming their owne liues, to pleasure and serue them. The like doe young Boyes in presence of their parents, onely for griefe or some small anger. They are in all their actions very patient and humble, for that in their youtyes they learne to indure hunger, colde, and all manner of labour, to goe bare headed, with few clothes, as well in Winter as in Summer, and not onely the common people, but the principall Gentlemen and Nobles of the countrie. They account it for great beautie to haue no haire, which with great care they doe plucke out, onely keepe a bunch of haire on the crowne of their heades, which they tie together. Touching their traffique, manners, speech, and all their ceremonies, The 1. Booke

concerning life and curtesie, they are cleane contrarie vnto all other nations, speciallie from those of China, and till this day obserue the same as an infallible law, which groweth vpon this occasion.

A long time since, there was in China a great & mightie familie, which together with all their friends and acquaintance secretly conspired and agreed to rise vp against the King of China, to drive him out of his kingdom and to kill him, and hauing so done, to place themselves therein: but it could not so secretly be contriued and wrought, but in the end it was knowe: whereupon the king punished them most grieuously, and caused diuers of the principall conspirators to be put to death, and all others he found to be consenting therunto should haue felt the like paines, which graced the Countsell and other Noble men of the countrie, for that diuers of their nearest kinsmen were of that conspiracie, so that with humble and long petition to the King, they besought him to let them liue, and to punish them with some easer punishment then death: but that which they sought & desired at the king, all things considered, was little better then death, which was that he would banish them and all their posteritie for ever out of the countrie, into the Islands of Iapen, which as then were not inhabited, and this as they desired was done: whereby there is to great enmie and hatred betwene them and the men of China, that they hate each other to the death, and doe all the mischief one vnto the other that they can imagine or devise, even vntill this time. The men of Iapen haue done much mischief vnto the men of China, and many times fallen vpon their coasts, and put all to fire and sword, and now at this present haue not any conuersation with them, but onely they trafficke with the Portugales, and to shewe themselves wholelie their deadlie enemies, in all their actions they are cleane contrary vnto the men of China, and to the same end haue changed all their customes, ceremonies and manners of curtesie from the men of China. To recite the particulars would be ouer long, yet I will in briefe set down some fewe examples of the customes and manners therein. One is where the China bleseth the curtesie of salutation to a man with the head and hand, whē they meet together: the Iapens to the contrary put off their shoes, whereby they shew them reuerence, and as the Chineses stand by when they minde to receiue any man, and to doe him reuerence, they to the contrary set themselves down, accounting it a verie vnseemely thing to receiue or bid a man welcome standing on their feet: and as we put on



our clothes when we meane to goe abroad into the towne or countrie, they put them off when they goe forth, putting on great toppe breeches, and coming home they put them off again, and cast their clothes vpon their shoulders: and as among other nations it is a good sight to see men with white and pealow hayre and white teeth, with them it is esteemed the filthiest thing in the world, and seeke by all meanes they may to make their hayre and teeth blacke, for that the white causeth their grief, and the blacke maketh them glad. The like custome is among the women, for as they goe abroad they haue their daughters & maydes befoze them, and their men seruants come behind, which in Spaigne is cleane contrarie, and when they are great with childe, they tye their girdles so hard about them, that men would thinke they shuld burst; and when they are not with Childe, they weare their girdles so slacke, that you would thinke they would fall from their bodies, saying that by experience they do finde, if they should not doe so, they should haue euill lucke with their fruit, and presently as soone as they are deliuered of their children, in stead of cherishing both the mother and the childe with some comfortible meat, they presently wash the childe in cold water, and for a time glue the mother very little to eate, and that of no great substance. Their manner of eating and drinking is: Cuerie man hath a table alone, without table-clothes or napkins, and eateth with two peeces of wood, like the men of China: they drinke wine of Rice, wherewith they drinke themselves drunke, and after their meat they vse a certaine drinke, which is a pot with hote water, which they drinke as hote as euer they may indure, whether it be Winter or Summer.

Annotat.  
D. Pall.

The Turkes holde almost the same manner of drinking of their *Chaona*, which they make of certaine fruit, which is like vnto the *Bakelaer*, and by the *Egyptians* called *Bon* or *Ban*: they take of this fruit one pound and a half, and roast them a little in the fire, and then sieth them in twentie poundes of water, till the half be consumed away: this drinke they take euerie morning fasting in their chambers, out of an earthen pot, being verie hote, as we doe here drinke *aquacomposita* in the morning: and they say that it strengtheneth and maketh them warme, breaketh wind, and openeth any stopping.

The manner of dressing their meat is altogether contrarie vnto other nations: the aforesaid warme water is made with the powder of a certaine hearbe called *Chaa*, which is much esteemed, and is well accounted of The 1. Booke.

among them, and all such as are of any countenance or habilitie haue the said water kept for them in a secret place, and the gentlemen make it themselves, and when they will entertaine any of their friends, they glue him some of that warme water to drinke: for the pots wherein they sieth it, and wherein the hearbe is kept, with the earthen cups which they drinke it in, they esteeme as much of them, as we doe of Diamants, Rubies and other precious stones, and they are not esteemed for their newnes, but for their oldnes, and for that they were made by a good workman: and to know and keepe such by themselves, they take great and speciall care, as also of such as are the valetuers of them, and are skillfull in them, as with vs the goldsmith pisseth and valueth silver and gold, and the Jewellers all kindes of precious stones: so if their pots & cuppes be of an old & excellent workmans making, they are worth 4 or 5 thousand ducats or more the peece. The King of Bungo did giue for such a pot, hauing three feet, 14 thousand ducats, and a Iapan being a Christian in the towne of Sacay, gave for such a pot 1400 ducats, and yet it had 3 peeces vpon it. They doe likewise esteeme much of any picture or table, wherein is painted a blacke tre, or a blacke bird, and when they knowe it is made of wood, and by an ancient & cuning maister, they giue whatsoeuer you will aske for it. It happeneth some times that such a picture is sold for 3 or 4 thousand ducats and more. They also esteeme much of a good rapier, made by an old and cunning maister, such a one many times costeth 3 or 4 thousand Crowns the peece. These things doe they keepe and esteeme for their Jewels, as we esteeme our Jewels & precious stones: And when we aske them why they esteeme them so much, they aske vs againe, why we esteeme so well of our precious stones & Jewels, whereby there is not any profite to be had, and serue to no other vse, then only for a shewe, & that their things serue to some end.

Their Justice and gouernment is as foloweth: Their kings are called *Iacatay*, and are absolutely Lords of the land, notwithstanding they keepe for themselves as much as is necessary for them and their estate, and the rest of their land they deuyde among others, which are called *Cunixus*, which are like our *Carles* and *Dukes*: these are appointed by the King, and he causeth them to gouerne & rule the land as it pleaseeth him: they are bound to serue the King as well in peace, as in warres, at their owne cost & charges, according to their estate, and the ancient lawes of Iapan. These *Cunixus* haue others vnder them called *Toms*, which are like our Lords

Lords and Lieutenants, with whome likewise they deuide and part the land by the king giuen vnto them. And these Toms doe yet deuide their parts among their friends & such are their soldiers, and take an oath to be reddie at the commandement of their heads and chief gouernors, as wel in peace as in warre at their owne proper costes & charges: & every one must maintayne himself, and be content with that part which is allotted vnto him: wherewith euerie one of them according to his estate and qualitie may liue well, and euerie one of them hath so much power and authoritie ouer those that are vnder him, that he may punish, banish, and put them to death, and doe with them, if they offend, as it best pleaseh him, be it with right or with wrong, without any appeale or answering before any man: this power is not giuen onely to the Gouernors, Captaines and Officers ouer their subiects, Vassalles and Soldiers vnder their charges, gouernments and offices (as I said before) but also to maisters of houses and fathers ouer their children, seruants & family: so that they may kill, beate, backe & helue the as they thinke good, and at their pleasures, without any resistance or correction for the same.

The rents and reuenues belonging to the King are very small, and are nothing else but rice, which is their liuing: he hath euery yeere onelie 500 thousand paches or sackes of rice, and not any other customes, rents and reuenues, whercof he giueth 10 or 12 Cunixus each man 30 or 40 thousand sackes, the rest is for his owne costes and charges, to the maintenance of his estate, and the Cunixus must distribute of their parts among the Toms, and the Toms among the soldiers, wherewith they maintaine themselves euery man in his estate. Their speech is different from the Chinisch, so that they vnderstand not each other, but in writing they differ not, for that they vse all the self same figures and characters: they vse likewise manie kindes of bowels, and in their writing manie courteous speeches, to euery man according to his estate & calling, with seuerall titles & words: wherby their speech is hardly to be learned by a stranger. Their religion is much like vnto those of China: they haue their Idolles and their ministers, which they call Bonkes, and hold them in great estimation: but since the time of the Iesuites being among them, there haue bene diuers baptised and become Christians, which daple doe increase, among the which were 3 Kings, that is the king of Būgo, which is one of the principallest kings of Iapan, although there are many in the countrie, wherewith the Portugales, as yet

haue had no conference: the second the King of Arryma: the third, the King of Omura. Those three Kings sent their sonnes and nephewes with the Iesuites into India, from thence to trauell into Portugale, and so to Rome, to submit themselves vnto the Pope, and departing out of Iapan, in anno 1582, they arised in India, in the cite of Goa An. 1582 1583, the same yeare that I arised in India, 1583 so that we found them yet in Goa, and the next yeare after they sayled vnto Portugale, & from thence to Madril, where by the king & nobles of Spaine, they were with great triumph & honour welcomed and receined, and presented with many gyftes. From thence they trauelled to Rome vnto the Pope, who likewise did them great honor, and bestowed many presents vpon them, as also all the Cardinals and Lords of Italic, for that they trauelled throughout all Italic to Florence, Venice, Ferrara, &c. which being done, they returned againe vnto Madril, with letters from Pope Sixtus, and some holie reliques of the crosse that Christ died vpon, to present the same vnto the Christian Kings of Iapan, as an holie present: in the end they arised in India againe, during my being there, which was in anno 1587, being with great ioy receined, and so set sayle vnto Iapan, where they arised againe with great admiration of all the men of Iapan: which the Iesuites did, to the end (as they said) the better to moue the Iapans to be christened, and to make them knowle the magnificence of the countrie of Europa, because they would not beleue it being shewed them: but the principallest cause and intent of the Iesuites was, thereby to reape great profit, and to get much praise and commendation, for that most of the gyfts which the princes of Iapan had giuen them, fell to their shares: they likewise obtained of the Pope and the king of Spaine, that no mā might dwell in Iapan, either Portugale or Christian, without their licence and consent, so that in all Iapan there are no other orders of Priests, Fryers, Priests, nor any other religious persons remaining or resident there, but Iesuites alone. They haue onely among them certaine handie crafts men, by them brought out of India, with whome they haue to doe, but for other men, as marchants and others, they may but goe and come, and not stay there, without the Iesuites licence. They haue almost all the countrie vnder their subiection, such I meane as are conuerted to the faith of Christ, as well spirituall as temporall, making the Iapans beleue what they list, wherby they are honored like gods, for that the Iapans make so great account of them, that they doe almost pray vnto them,

as if

as if they were Saints. They had obtained so much fauour of the Pope, that hee granted them a Bishoppe of their order, (which is contrarie to their profession) who came out of Portugale to be Bishop in Iapon, but dyed in the way, betwene Portugale and India: Sinte that they haue procured an other, so that to conclude, they haue all the praye vnder their clauwes. As likewise they doe enjoy and possesse the principallest places of Religion in all India, where they builde most princely houses, which no man dareth withstand: or refuse them, neither any of the Religious orders, haue the meanes or wealth to doe the like. This they know full well howe to bring to passe, for that there is not any thing, from whence they will not sucke or draw out some profit or aduantage, or else they haue the slight, and cunning how to get it as well from the King, and from other Noblemen and estates, as also from the common people, it seemeth in a manner that they bewitch men with their subtill practises and deuises, and are so wel practised and experimeted in trade of marchandises, that they surpass all worldly men. To conclude, there is not any commoditie to be had or reaped throughout all India, but they haue their part therein, so that the other orders and Religious persons, as also the common people, doe much murmur thereat, and seeme to dislike of their covetous humors.

A little beyond Iapon vnder 34. and 35. degrees, not farre from the coast of China, lyeth an other great Iland, called Insula de Core, whereof as yet there is no certaine knowledge, neither of the greatnesse of the countrie, people, nor wares that are there to be found.

From Makau East North-east, distant about 90. miles lye certaine Ilandes, called Lequeo Pequeno, or little Lequeo, and lye about 20. miles distant from the firme land of China, and 90. miles farther in the same course, lye other Ilandes, called Lequeo Maior, or great Lequeo. All these Ilandes are travelled vnto, and inhabited by those of China, whereof we will now cease to speake, till an other time, (hauing particularly made a briefe discourse in an other place, of all their manners, customes, wares, and marchandises, according to the truest instructions I could find) and so will returne againe to the description of Goa, together with the places bordering about the same.

### The 27. Chapter.

A short relation of the land lying behind Goa; in the iurisdiction whereof lyeth the said towne of Goa; and of the Originall of their Kings and Governours, with their names; by true information giuen by the inhabitants themselves; together with their Histories.



**D**Desde I begin to write of the towne and Ilande of Goa, with the coastes, superstitions, and other customes of the countrie, lying behinde and rounde about Goa, as well where the Portugales inhabit, as where the native countrie men are resident, I thought it convenient to begin with the same somewhat further off, then at the present time, the better to understand the originall of the people, together with the principall causes of the diuisions of the same countries and nations, as also their Kings names and surnames. When you must understand that about 300. yeares past, there was a mightie King of the countrie of Deli, which lyeth within the land behind Goa on the Northside, and bordereth vpon the land of Coracone, belonging to the King of Persia, wherein are made the rich Couerlets and hangings, by the Portugales called Alcaityfas, which land of Deli is verie colde, and hath Snow and Ice in it like the Netherlands. This King of Deli brought vnder his subiection, all the countries bordering about him, among the which were Decam, Cuncam, Ballagare, and the lande of Goa. At the same time the countrie of Cambaia, which is distant from Goa about 100. miles Northward, was ouerrunne and taken forcibly by the Moors, & Mahometans, and brought the naturall countymen, called Reysbuto being heathens, with great tyrannie vnder their subiection. The land of Ballagare, and Decam was before inhabited by heathens, that were verie mightie and of great power, whose successors are now called Venefares, and others that yet dwell within the countrie called Colles: which Colles, Venefares, and Reysbuto of Cambaia doe yet liue by robbing and stealing, and those of Cambaia pay tribute to the said Reysbuto, because they should not robbe and spoyle them, but suffer them to liue in peace. The Colles and Venefares also receiue tribute of the men of Decam and Ballagare: for that the Kings could neuer as yet overcome them

them, although they make no show thereof, but still dissemble with them, for that if what soever they robbe and steale, they haue their parts. After this King of Deli had brought all these kingdomes and countries vnder his subiection: then came the Tartarians, which the Indians call Mogoren, and overcame most part of the countrie of Deli. At the same time there dwelt in the kingdom of Benga-  
 Jen a Noble Gentleman, whose brother the King of Bengallen had wrongfully put to death, whereby this Gentleman sought and deuised all the meanes hee could to bee reuenged, and did not onely bying it to passe by be-  
 reauing the King of his life, but also toke the whole kingdom from him, and brought it vnder his subiection, and being in this sort become absolute Lord and King of Bengalla, was not therewith content, but desiring to augment his kingdom, and thereby to win great fame, did invade the countrie of Deli, (bordering vpon him) with a great armie of men, and by force drave the Tartarians or Pogoros out of the countrie, and so conque-  
 red both that lande and all the countries bor-  
 dering thereabouts, as Decam, Ballagate, and Cuncam, as farre as to the kingdom of Cambaia, and for a time was the greatest Prince in all those quarters. For the Indi-  
 ans affirme that hee had in Compasse vnder his subiection about 800. miles of land. This King raigning for a time ouer all these lands and countries, in the end desiring to liue qui-  
 etly, and so to returne vnto his kingdom of Ben-  
 gala, thinking it too troublesome for him to rule so great a countrie, did inuest one of his cosins, with the countries of Decam, Bal-  
 lagate, and Cuncam, with the land of Goa, and the countries bordering about the same, which done, he returned into his land of Ben-  
 gala, leauing his saide cousin King and com-  
 mander of the aforesaid countries. This man was alwaies a great friende and wel-willer to strange nations, as Arabians, Turkes, Ruyes, and Cozafones, & parted his coun-  
 tries among Governours and Captaines, to on whereof heeing called Idalham, whome the Portugales call Hidalcam, he gaue the  
 Government of Angedina, which lyeth 12.  
 miles from Goa Southwards stretching to-  
 wards the North, till you come to a place  
 called Siffardan which are 60. miles, where-  
 in is contained the towne and Island of Goa:  
 to an other Captaine called Nisa Maluco,  
 hee gaue the coast of Siffardan stretching  
 Northwards, to Negotana which are 20.  
 miles, and lyeth inwards to the land of Cam-  
 baia: so that those two Captaines had their  
 governments in the countrie of Cuncam,  
 which lyeth on the Sea coast, and seperately  
 The 1. Booke.

it selfe from the land of Decam, by great and  
 high hills, called Guare. These hills are verie  
 high, and haue many corners and hookes of  
 land, and doe stretch towards Cambaia, to  
 the Cape de Comorin, and from thence  
 backe againe to the coast of Choramandel.  
 The hill of Guare is so high, that men may  
 easily see it within Goa, and all the coast a-  
 long, though commonly it is couered with  
 clouds, and it is the more to bee wondred at,  
 for this respect, because all other hills are  
 euery high and low, and this is faire and flat  
 land on the top, with great & goodly fields: &  
 is by the Indians called Ballagate, that is to  
 say, above the hill, for Balla is above, and  
 Gate is a hill, whereby the Portugales doe  
 commonly cal the whole countrie Ballagate,  
 although the principall part, and the land it  
 selfe is called Decam, and also Canara, wher-  
 of the inhabitants are called Decanijns and  
 Canaras, as the Kings also in times past  
 used to beare titles, and call themselues Kings  
 of Decam.

But returning to the diuision of the rest  
 of the countries, he deuised likewise the land  
 of Ballagate or Decam, into Prouinces, gi-  
 uing one part to Mademaluco, by the Por-  
 tugales called Madremaluco, and an other  
 part to Coralmoluco, and an other to Me-  
 lique Verido. All the said Captaines were  
 strangers, as Turkes, Ruines, and Cora-  
 fones, except Nisamalucode, who was  
 Sonne to a Gentleman of the Kings house,  
 and because the King had laine with the mo-  
 ther of Nisamaluco, therefore hee boasted  
 himselfe to be of the linage of the King of De-  
 cam, all the other Captaines were slaues and  
 seruants, which the King had brought, and  
 placed in those tomes, as putting great trust  
 in them, thinking that they would acknow-  
 ledge it, and bee thankfull vnto him for the  
 same. But it fell out otherwise, as wee see it  
 commonly doth, and that god is requited  
 with euill, for these Captaines in time, get-  
 ting credite, authoritie and power, were in  
 great estimation, and as it were, absolute  
 Kings and Governours of their Prouinces,  
 for that the King neuer troubled himselfe ther-  
 ewith, but layde all the charge vpon them,  
 whereby they beganne to bee puffed vp with  
 pride, and determined to vsurpe the Prouin-  
 ces vnder him, for them and their successozs:  
 And because it grieved them to be in subiecti-  
 on to an other, and at his commaundement,  
 they all met together, and among them, a-  
 greed to take their Lord and King prisoner,  
 and so euery one of them to be sole comman-  
 ders of the countries they had in charge, which  
 they easily brought to effect, so that they had  
 all the meanes they would wish or desire, as  
 being

being of subjects, obeyed for chiefe rulers and kings, which being among them so concluded. They suddenly took their King prisoner within the towne of Beder, which is the principall towne of Decan, where hee then kept Court, and for their more securitie kept him in prison, under the custodie of Melique Verido. And the better to bring their purpose to effect, for their greater strength, they topped with them certain mightie Heathens of the same countrie, one named Mohadam Coia, an other called Veriche, who for their parts got diuers riches, countries & townes, as Mohadam Coia had the townes of Vissapor, Solapor, and Paranda, which are the neerest townes to Goa, and that haue the greatest dealing and traffique with them. And the chiefe place of Hidalcam, or Idalham is at this day in the towne of Solapor, but the towne of Paranda was after taken from him by Nisa Maluco, with some other places. In this manner was that great kingdom deuided into so many kingdoms and gouernments, whose successors and posterities doe yet till this day possesse the same, and Idalham or Hidalcam, that dyed in Anno 1535, his Grandfather was one of those Captaines that beganne the new diuision aforesaid. This Hidalcam was verie mightie & much respected of all the countries round about him. From him the Portugales haue twice won the Towne of Goa. Thus in briefe I haue declared the cause and first beginning of the diuision of these countries, which being so deuided, Idalham had warre against the King of Narsinga, or of Bisnagar, which land bordereth vpon the countrie of Hidalcam. The King of Narsinga being called Rau, of some Ham, which in Persia or among the Mogoros, is as much to say, as absolute King, which the Portugales call Cam. This King of Bisnagar to reuenge himselfe vpon Hidalcam, did so much by friendship and strength, that hee brought the said Hidalcam and all the other Kings of Decan under his subiection, to whome they payed tribute, and so at this day remaine tributaries vnto the said King.

As touching the signification of the names of the aforesaid Kings, you must vnderstand that whē the king deuided the countries among those Captaines and Gouernours, he honoured them with princely titles, as their manner is, when they will exalt, or raise a man. So that you must perswade your selues, these names are no mans proper names, but onely names of honour attributed vnto the persons that beare them, which both they and their successours doe perpetually hold and enioy, for the name of Idalham, or Adelham, The 1. Booke.

is as much to say as King of Justice, for Adel in the Persian tongue is Justice, & Ham King. Maluco is a kingdom, and Nisa a Lance or Speare, so that Nisa Maluco is as much to say, as the Lance or Speare of the kingdom. And Corā in the Arabian tongue is strength, wherby Cotamaluco is as much to say, as the strength of the kingdom. Imad is a Column or Pillar, so that Imade Maluco, is as much to say, as the Pillar or Column of the kingdom. Verido signifieth keeping or looking vnto, so the Melice or Maluco Verido, is as much to say, as the keeping, or keeper of the kingdom. Some thinke this Maluco should be called Meliques, which is as much to say, as little King. Now there are other titles of Xa, as Nisamoxa, Adexa, and other such like names, which come out of Persia, from whence they were first brought into India, and that by this meanes. It is well knowne, that in the countrie of Corasone which lyeth in Persia, a man of base condition and birth named Xa-Ismael: some men called Suffy, rose vp in those parts, and making an other interpretation of the Alcoran or Mahomets lawe booke, farre different from that which the Schollers and Prophets of Mahomet did then holde, hee did thereby procure great resort vnto him out of all Persia and Arabia, and became so strong and mightie, that by force he compelled all the countries there about to be at his commandement, and vnder his obedience. And because the Turkes did still hold the olde law of Mahomet, & maintained the same in all points, with all their forces, there grew a continuall and bloudie warre betwene those two nations, each maintaining and defending their owne Sect, which as yet continueth among them. To conclude this Xa-Ismael in short time after became the mightiest and greatest Prince in all Asia, as is well knowne: & vnder pretence of being defender of their faith, did in all places take occasion to bring each countrie vnder his subiection, and thereupon sent into all places, commanding euery man presently to receiue, accept, and allow of his Religion, threatening such as denied to do it, to ouerrun them with fire and sword, wherby many through feare, receiued the same law and new interpretation. After whose death, his Sonne Xa-Thomas succeeded in his gouernment, and for that he held his Fathers opinion, hee caused the same message to be sent by his Ambassadors vnto the kings of Ballagate, Decan, and Cuncam, which through feare they did presently accept of, (although after the Ambassadors departure from thence, they did againe reiect it.) And the said Xa-Thomas in regard of their obedi-



ence did honour them with the name of Xa, which is to say, a King, whereby they had the names of Adexa, Nisamoxa, and Consumixa, and all the Kings continued to with the name of Xa, which in Persia is a King, and Ismael is a proper name, whereby Xa Ismael, and Xa Thamas are as much to say as King Ismael, and King Thamas, and of the Turkes and Rumes are called Suffy or Soffy, which signifieth a great Captaine. The Kings of Decan also haue a custome when they will honoꝝ a man, or recompence their seruice done, and rayse him to dignittie and honour. They giue him the title of Nayque, which signifieth a Captaine, as Salua Nayque and Aceim Nayque. And whē they will giue a man an honourable title, or salutation, they call him Rau, as Chitarau, which is to say, strong King, and such like titles, which among them is a great honour. Also Adelham or Hidelcam, is called Sabayo, which signifieth Seigneur or Lord, for the Iland of Goa had a Captaine or Gouernour, that was Lord of the towne, when the Portugales swaue it first, called Sabayo, as the Portugales Chronicles of their Indian conquests doe make mention, whose house or Palace to this day in the Cittie of Goa, is the inquisition house, and a place which standeth betwene the great Church and the same house, is as yet called the Pallace of Sabayo.

### The 28. Chapter.

Of the towne and Ilande of Goa, chiefe Cittie of India.

**T**he Cittie of Goa, is the Metropolitan or chiefe Cittie of all the Orientall Indies, where the Portugales haue their traffique, where also the Viceroye, the Archbishop, the Kings Councel, and Chauncerie haue their residence, and from thence are all places in the Orientall Indies, governed and ruled. There is likewise the staple for all Indian commodities, whether all sorts of Merchants doe resort, comming thither both to buy and sell, as out of Arabia, Armenia, Persia, Cambaia, Bengala, Pegu, Sian, Malacca, Iaua, Molucca, China, &c. The Cittie and Iland of Goa, lyeth vnder 15. degrees, on the South side, and is distant from the Equinoctiall, (by the way that the Portugales shippes do come thither from Mozambique) 400. miles. It is an Iland wholly compassed about with a riuer, and is about three miles great, it lyeth within the coast of

the firme lande, so that the Iland, with the Sea coast of the firme land, doe both reach as farre each as other into the Sea. It is only seperated from the firme land, by an arme of the Sea, or of the ryuer, that runneth in by the South side of the towne, and so round about the Iland to the South side, where it entereth againe into the Sea, and is in forme almost like a halfe Pome. The ryuer runneth euen vnto the Towne, and is indifferent broad, there are betwene the firme land and the Iland, certaine small Ilandes that are all inhabited by the naturall bozne countymen, and on the other side of the towne the ryuer is there so small, that in Summer time, by wading to the knees in water, a man may passe it ouer on foote. On the which side the Iland hath a wall with certaine Bulwarkes, which the Portugales of late yeares haue caused to be made, to defend them from the firme land in time of warre, as it often happeneth, for it hath diuers times bene besieged by Dialcan or Hidalcam, at the mouth and the entrie of the ryuer. On the South side lyeth the land of Bardes, which is high land, vnder which land the Portugales doe Anker safely out of all danger, and there they haue a place to lade and unlade their wares. This land of Bardes is also vnder the Portugall subiection, and is full of Villages inhabited with people that are of the firme land, lying aboue it, called Canarijns, who for the most part are Christians, but obserue their owne manner of apparell, which is to goe all naked, their priue members onely couered. This land is full of Indian Palme trees, whereon the Indian Futs called Cocos doe growe, as also all the other Ilands lying in the ryuer. This land of Bardes, is seperated from the firme land by a small riuer, which is so little, that it cannot almost be discerned from the firme land. On the South side of the Iland of Goa, wher the riuer runneth againe into the Sea, there commeth euen out with the coast a land, called Salsette, which is also vnder the subiection of the Portugales, and is inhabited, and planted both with people and fruite, like the land of Bardes, and is likewise parted with a little ryuer from the firme land. Betwene this land of Salsette, & the Iland of Goa, lie also some small Ilands, all full of Indian Palme trees, and by the mouth or issue of the ryuer, lyeth an Iland which is called Goa Velha, that is old Goa, from whence there cometh no speciall thing, neither is it much inhabited. Whose lands of Bardes and Salsette, are by the Kings of Portugale let out to farme, and the rents thereof are employed to the payment of the Archbishop, Cloysters, Priests,



Viceroy, & other the Kings Officers, yearly stipends, which is granted them, by speciall Priueledges and Patents from the King. The Island is verie hilly, and in some places so desert and rough, that on some sides men can hardly trauell ouer land (but with great labour) to the towne of Goa, the Island euen to the Sea side is full of Villages, and inhabited by the Canarijus, which are the naturall bozne people of the land, and doe altogether liue by working vpon the land, and by their Palme trees. The villages and dwellings of these Canarijus, are most rounde about the Island, and on the water sides, or by small Lakes, whereof there are some fewe, within the Island, and the cause why they dwell thus, is so, that the Palme trees will not grow in any other place but vpon low ground, by the waters, specially in sandie ground: so that there are no Palme trees to be found on the high land within the countrie vnesse it bee vpon sandie groundes on the Sea coast, or ryuers sides. On the East side of the towne of Goa vpwordes, into the ryuer, about thre miles from the towne of Bardes, lyeth a place wher the Portugals ships doe Anker, the ryuer hath some crêkes, and a ship of 200. Tunnes or thereabouts, may easily discharge before the Towne, but the Portugales great ships must discharge them selues at Bardes: which being done, they may if they will freely goe and lie before the towne. The towne is well builit with faire houses and Krêtes, after the Portugall manner, but because of the heate they are somewhat lower. They commonly haue their Gardens and Orchards at the backe side of their houses, full of all kinde of Indian fruites: as also the whole Island through, they haue many pleasant Gardens and farmes, with houses to play in, and trees of Indian fruites, whether they goe to sport themselves, and wherein the Indian women take great delight. The towne hath in it all sortes of Cloysters and Churches as Lisbon hath, onely it wanteth Punnies, for the men cannot get the women to trauell so farre, where they should be shut vp, and forsake Venus, with whome (so that they may enioy and fulfill their lustes) they had rather lose their liues, whereof they make small account. The Island is both winter and Summer all alike grêne, and hath alwaies some kinde of fruite in season, which is a great pleasure, the towne lyeth vpon some hils and dales like Lisbon, it hath in times past bene verie small, and walled, with a drie Ditch round about it, wherein there is no water, but when it rayneth, the walles are yet standing, but no Gates remaining, and the towne is now built round about with

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houses, so that it is, at the least twice as big without the walles, as it is within and lyeth open without walles or closures, sauing onely that the Island hath a wal on the East side, which beginneth ouer against the land of Salserte, and so runneth along vntill you come at Bardes, and is onely to defend them from the firme land, where the Portugales haue no commaundement. The whole Island hath no other defence, but onely vpon the corner of the land of Bardes, at the mouth of the ryuer, where there standeth an olde ruinous Castle, wherein lyeth two or thre Iron pées, and one man that in the night time keepeth the watch, the Island on the Sea side is verie high, full of stonie Cliffes, but the land of Bardes hath on the Sea side a verie faire white Sand, about halfe a mile long, and somewhat more: the defence of the Island consisteth herein, that on the East side there are thre or foure passages or Gates, that stand vpon the water side, on the vttermost part of the Island, right against the firme land, Salserte and Bardes, euerie gate or passage hath a Captaine and a Clarke, which keepe watch, that no man may passe into the other side, but by their licence. And the Indians, Decanijus, and other Mozes and heathens, that are resident in Goa, and therein haue their habitation, when they goe into the firme land to fetch their necessarie provisions, comming to those places which are called Passos, they must euerie man haue a marke, which is Printed on their naked armes, and so they passe ouer to the other side, and at their returne againe they must shew the same marke, whereby they may freely enter, for the which they pay two Basarukes, which is as much as a Hollanders Doit, and this is the profit that the Captaine and Clarke of the said Passos doe make. In the night they haue a Boy, that keepeth watch, and hath a small Bell, which hangeth ouer the gate, which Boy lyeth doونه, and tieth the string of the Bell at his foote and so ringeth it often times, to shew that hee watcheth, which is all the watch they hold thoroughout the whole Island. There are five of these Passos, one vpon the South side of the Island, where men passe to the firme lande, and to the land of Salserte, and is called Benellerijn, commonly named Passo de Saint Iago, because the Parish of Saint Iacobs standeth ther: The Tebe de Passo is on the East side of the Island, where men doe onely passe into. The firme land called O Passo Secco, which is the drie passage, for in that place the ryuer is at the narrowest and shallowest. The third Passo on the South side of the Island, foyneth almost to the Towne,

alled

called O Pasço de Daugijn, or of Madre de Deus, and so farre goeth the wall, beginning at Pasço de Benelsterijn, or S. Iago, and from thence the whole Island is without any wall or closure: from this Pasço, right over against it, they passe over to an Island, which is hard by the firme land, where is also a Pasço called O Pasço de Norwa: the fift or last Pasço lyeth in the middle way of the Riuer downwards towards Bardes, which is the strongest of them all, and best looked vnto, but no otherwise made then all the rest, & is called O Pasço de Pangijn, from thence they passe to Bardes, and also all the boates and ships that passe in and out of the riuer, must stay there & be searched, and this is all their watch and strengith in the Island.

Touching the Portugales iustice and ordinances, as well in worldly as spirituall causes, they are al one as they are in Portingale. They dwell in the towne among all sorts of nations, as Indians, Heathens, Moores, Iewes, Armenians, Gufarates, Benianes, Bramenes, and of all Indian nations and people, which doe all dwell and traffike therein, euerie man holding his owne religion, without contrayning any man to doe against his conscience, onely touching their ceremonies of burning the dead, and the liuing, of marryng & other superstitious & deuillish inuentions, they are forbidden by the Archbishop to vse them openly, or in the Island, but they may freely vse them vpon the firme land, and secretly in their houses, thereby to shunne and auoid all occasions of dislike that might be giuen to Christians, which are but newly baptised: but touching the worldly policie or good gouernement of the countrie, and executing of iustice, as also for the ruling of the townes men in the citie: it is common to them all, and they are vnder the Portingales law, and he that is once christened, and is after found to vse any heathenish superstitions, is subject to the Inquisition, what so euer he be, or for any point of Religion what so euer.

The Island hath nothing of it self to nourish it withall, but onely some cattleshermes, goates, doves, &c. but very fewe, because of the barrennesse and euill situation of the place, which is a most hillie, barren, and wild countrie, and full of wast ground: all their necessities, as beastes, hermes, hogges, egges, milke, &c. come from Salfette and Bardes, but most part out of the firme land, Coyne, Rice, and other grayne: also Oyle, and all other necessities come from other countries, and are brought in by the Riuer, as from Cambaia on the North side, and from the coast of Malabar and other places, as in the description.

tion of the coast we haue in part declared: of wyne called wyne of palme trees, they haue enough, and so much that they haue to spare for other places. They haue but little fresh water, but only one Well called Banganiin, which standeth about a quarter of a mile with out the Citie, where with the whole towne is serued, which the flauies fetch in pots & sel it in the towne, and is verie good to drinke: for water to dresse meat, wash, and doe other things withall: they commonly haue Wells within their houses: the land of it self is verie stonie and drie, hauing a kinde of red earth, so that some Italian Alchymistes haue promised to get Copper & Gold out of the same, which neither King nor Vice-roy would euer consent to, fearing least the report of such treasure would be occasion of greater trouble vnto them by their enemies that are round about them, though the desire that they haue of riches, and therefore they haue deferred to seeke for it: by the mappe hereafter following you may see the situation of the Island and Towne of Goa, with all the strates, Churches and places liuely described.

### The 29. Chapter.

Of the customes of the *Portingales*, and such as are shued from them, called *Mesticos*, or half countrimen, as wel of *Goa*, as of all the Oriental countries.



The *Portingales* in India, are many of them married with the naturall bozne women of the countrie, and the children proceeding of them are called *Mesticos*, that is, half countrimen. These *Mesticos* are commonlie of yellowish colour, notwithstanding there are manie women among them, that are faire and well formed. The children of the *Portingales*, both boyes and girls, which are bozne in India, are called *Castilos*, and are in all things like vnto the *Portingales*, onely somewhat differing in colour, for they draw towards a pealow colour: the children of those *Castilos* are pealow, and altogether like the *Mesticos*, and the children of *Mesticos* are of colour and fashion like the naturall bozne Countrimen or *Decaniins* of the countrie, so that the posteritie of the *Portingales*, both men and women being in the third degree, doe seeme to be naturall Indians, both in colour & fashion. Their liuings and daylie traffiques are to Bengala, Pegu, Malacca, Cambaia, China, and euerie way, both North and South: also in Goa there is holden a daylie assemble of

meeting together, as wel of the Citizens and Inhabitants, as of all nations throughout India, and of the countries bordering on the same, which is like the meeting vpon the burse in Andwarpe, yet differeth much from that, for that hether in Goa there come as well Gentlemen, as marchants and others, and there are all kindes of Indian commodities to sell, so that in a manner it is like a faire. This meeting is onely before sone, euerie day in the yeare, except Sondages and holie dayes: it beginneth in y morning at 7. of the clocke, and continueth till 9. of the clocke, but not in the heate of the day, nor after sone, in the principlal stréete of the Citie, named the straight stréete, and is called the Leylon, which is as much to say, as an outroop: there are certain cryers appointed by the Citie for y purpose, which haue of al things to be cryed and sold: these goe all the time of the Leylon or outroop, all behango about with all sorts of gold chaines, all kindes of costly Jewels, pearles, rings, and precious stones: likewise they haue running about them, many sorts of captiues and slaues, both men and women, young and old, which are daylie sold there, as beasts are sold with vs, where euerie one may chuse which liketh him best, euerie one at a certaine pyce. There are also Arabian horses, all kinde of spices and dyed drugges, sweet gummes, and such like things, fine and costly couerlets, and many curious things, out of Cambaia, Sinde, Bégala, China, &c. and it is wonderfull to see in what sort many of them get their liuinges, which euery day come thether to buy wares, and at an other time sel them again. And when any man dieth, all his goods are brought thether, & sold to the last pennieworth, in the same outroop, who soeuer they be, yea although they were the Miceropes gods: and this is done to doe right and iustice vnto Orphanes & widowes, and that it may be sold with the first, where euerie man may see it, so that euerie yeare there is great quantitie of ware sold within that Citie, for that there die many men within the Towne, by means of their disordered liuing, together with the hotenes of the country: the like assemblie is holden in all places of India, where the Portingales inhabite. There are some married Portingales, that get their liuinges by their slaues, both men and women, wherof some haue 12, some 20, and some 30, for it costeth them but little to keepe them. These slaues for money doe labour for such as haue néede of their helpe, some fetch fresh water, and sell it for money about the stréetes: the women slaues make all sorts of confectures and conserues of Indian fruites, much fyne néedle worke, The 1. Booke.

both cut and wrought worke, and the their maister send the fairest and the yongest of them well drest vp with their wares about the stréetes to sell the same, that by the neatnes & beuotie of the said women slaues, men might be moued to buy, which happeneth more for the affection they haue to the slaues & to fulfill their pleasure with them, then for any desire to the conserues or néedle worke: for these slaues doe neuer refuse them, but make their daylie liuing thereby, and with the gaines that they by that means bring home, their maisters may well keepe and maintaine them. There are others that vse exchanging of moneyes, and to buy money when it cometh, as tyme serueth to sell it againe, for they buy the Rials of eight, when the shippes come from Portingale, wherof some buy at the least 10 or 12 hundredeth, and keepe them till the Moneth of April, which is the time when the shippes saile to China, for then are the Rials of eight sought for to carry thether, and are commonly worth 25 or 30 in the hundredeth profite, and then they receive for them a certain money, which at the same time is brought frō Ormus, called Larrins, that come out of Persia, which they buy for 8 or 10 in the hundredeth profite, & keepe them til the Portingales on the moneth of September come thether, and so deliuer them againe for 20 or 25 in the hundredeth profite, in exchange for Rials of eight, as I said before, for they must haue these Larrins with them to Cochīn, to buy pepper and other wares, for that it is the best and most profitable money. There are yet other sorts of money called Pagodes, Venetianers, & Santhones, which are gold, al which they doe likewise buy & sel, so y there are manie that doe nothing els, & become rich, speciallie he that hath a good stocke. This exchange cometh most comonlie from the Spiritualltie, who do secretly vse it, by other mens means, without any let or hinderance. Some there are that liue vpon their rents which they haue by their palme trées, whereon the Indian nut called Cocus doth grow, wherof they may very well liue and haue well to maintaine themselves, for that it is the principlal commoditie of that Island.

There are some that let out their trées, and haue euery day for each trée half a Pardawe or more, which is as much as a Carolus Guilberne, and some haue 300 or 400 trées and more vpon one ground, which they let out vnto the Canariis, as we let out our pastures, medowes & corn groundes. The Portingales and Mellicos in India neuer worke, if they doe, it is but very little, and

and that not often, but the most part of them live in such sort, as I haue shewed you, although there are some handie crafts men, as Hat-makers, Shoe-makers, Sapelemakers, and Copers: but most of them haue their slaues to worke in their shops, and the maisters when they walke vp and downe the streets, goe as proud as the best: for there one is no better then an other, as they think, the rich and the poore man all one, without any difference in their conuersations, curtesies and companies. All other handie crafts men and workmen, are most Indians, Heathens, and Chistians of the land: no man is permitted to the liberties of being a free Citizen of the towne, but such as are married and resident therein.

There are among them but two manner of people, that is, married men and soldiers, for that all young men unmarried are named soldiers, which is the best name that a man can haue, not that the soldiers are any waies bound or vnder the commandement and regiment of any Captain, which throughout India, is not vsed but when the Portugallies come into India out of Portingall, and are arrived there, every man goeth where hee thinketh best, although in Portingall every mans name that goeth in the shippe is written and registred, which is done in this sorte: every man is written vp, both his name and surname, with a note what pay they receiue of the King, whereof some beare the tytle of Fidalgo da Casa del Rey nossoas Senor, that is, a Gentleman of the Kinges house, which is the chiefest title: there are others named Mozos Fidalgos, which is also an honorable title, and they are commonly Gentlemens sonnes, or by the kinges fauour aduanced thereunto: There are yet others that are named Cauallheiro Fidalgo, which is not so much as the other two, yet it is an honorable title, and is the title of a knight, who for some valiant act by him done is made knight, which they do for a small matter: for that if he do any act to be accounted of, or bee in a manner at such an action doing, presently he is of a Captaine or a Gentleman made a knight, whereof they much boast themselves: and it is now growne so common among them, that very Cowes boyes and others as meane as they, are made knights: there are others also that are named Mosos da Camara, do Numero, e do Seruiço, which is seruantes to the King, some of his chamber, some of his accounts, and some for his seruice, this is the first title or degré of credite, whereby through their god seruice they attaine vnto better, and are more glorious of their titles, then of all the riches in the

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world. There are also that are named Escuderos Fidalgos, that is Esquires, which is likewise a degré of credit: Others are named Hommes honorados, which is me of honor, and the poore among them (which are not named by any title) are set downe for soldiers, which are the common and rascall sort: these are every man payde their wages according to their titles, and may each man in his qualitie (by long seruice, or some good action, but most by fauour) rise to higher degré, for that according to their tytles their seruice is rewarded. The Portugallies which saile for India, being thus registred & written downe, the said Register at their arrivall there, is deliuered to be kept by one of the kinges Officers thereunto appointed, which every three yeares is likewise changed, as other offices are, and is called the chiefe Clarke of the Matricula Generall, and hath three or foure vnder Clerks at his commandement. Now in India when summer time cometh, and that it is needefull or necessary to send out an armie for some expedition to be done, or for to keepe the coast, to conuoy and safe-conduct the traouelling Marchants that daily saile to and from India, thereby to defend them and to let the Malabares their enemies from issuing forth to hurt them (as notwithstanding they yearly doe): then against September (which is the beginning of their Sommer) the drum is stricken vp, and it is proclaimed, that whosoever will serue the king in his fleet by sea, let him come to the Matricula Generall to receiue his money, and then by the Alcora there is ordained a chiefe Captaine, and other vnder Captains for every fusse and Galley: and in every galley there is about a hundred men, and in every fusse thirtie men, little more or lesse. These are all payde by the Matricula, according to their tytles every man as they are registred, when they come out of Portingall: and this pay is made every quarter, each quarter containing three monthes, that is, the common soldier seuen Pardawen, called Xeraffins (every Pardawen three testones Portingall money) and a man of honor nine Pardawen. The Moso da Camara or seruant of the chamber eleuen Pardawen, & so by degrés: which done the Captaines bidde their soldiers to a banquet, and of their owne purses giue them something beside their pay, for that every Captaine seeketh to haue the best soldiers, and buy much victualles and other thinges at their owne charges, thereby to haue their soldiers good willes, and to vse them wel. They sit altogether at one table in the fustes or Gallies, where the Captaine vseth the soldiers with great fauour and curtesie, for otherwise they would not much e-

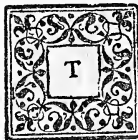
Heerne him, nor yet obay him. The fleet being out, it sayleth backwarde and forwarde along the coast, and sometimes into some hauiens till the Month of Apill, and about the last of that Month they enter againe into the riuer of Goa, where they winter, and then the soldiers are free, and euery man goeth his way, without any further pay of the king. Then the Viceroy maketh a certificate for the Generall of the fleet, wherein he testifieth that such a Captaine by his commaundement hath bene to many Monthes in the kings seruice at sea, & hauing done any matter of importance, it is therein set down at large, and how that hee out of his owne purse hath spent and laid out much money for the seruice of his Maiestie, and according to this certificate the Captaine Generall maketh certificates for euery one of his vnder Captaines and soldiers, in the same sort. There are likewise some Gentlemen that in winter time keepe open household for all soldiers that will come thether to meate, whereof also they haue certificates, and for all things that they doe, which certificates they keepe till they be some ten, twelue, or twentie, and with the Viceroyes licence go therewith to Portingall, asking some recompence for their seruices, according to their certificates: withall they must bring a certificate from the Matricola General of that their residence in India, and that there hath not any deuilie or subtilty bene vsed about setting downe their titles. The like must they haue from all other officers, receiuers and accountants both for munition and armour wherewith they serued in warre, for victuals also and such like, whereof many times the captaines and soldiers doe make but badde accounts, and many of them are aloofhande with the king, which is presently registered vnder the title of him that hath committed the fault: from these Officers also they must haue certificates, that there is no such thing committed by them: with these certificates they sayle to Portingall, where there is an office of remembrance, to aske their rewardes by, as their qualities and seruices are or shalbe rewarded: but if they haue any friend in the court to speake for them, & by greasing their hands to procure dispatch: then doe they obtaine those offices for three yeares as Captaynes, Factors, Clarke, Judges, &c. and all other offices and places in India, but they must serue the place themselves in person. Some of them by fauour get licences to passe them away, to sell them, or to giue them with their daughters in marriage, and then the patent for such offices are registered in the Kings Chancery, and sent into India where they must be con-

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firmed by the Viceroy. These offices are alwaies giuen in reuerfion after him that hath it promised before them, and then the Register is searched, to see how many are before him that asketh the said places, & when their time is out, or that they chaunce to die before they come to it, or be absent (as many times it happeneth) then he which is next in reuerfion hath the place, and is ready to receiue it. And this in briefe is the manner of their gouernement and policie for martiall affaires: their other gouernment for iustice and equitie is as they vse it in Portingall. By the table hereafter folloving you may see the description of the strait streete in Goa, with the daily meeting therein, which they call Leylon, liuely portrayed.

### The 30. Chapter.

Of the Portingalles and Mesticos, their houses, curtesies, mariages, and other customes and manners in India.



The Portingals, Mesticos, and Christians keepe workshopfull and bountifull houses, hauing commonly (as it is said before) five, sixe, ten, twentie, some more, some lesse slaues, both men and women, in their houses euery man according to his estate and qualitie, I meane married men. They are very cleanly and sweet in all things belonging to their houses, specially in their linnen, for that euery day they change shirtes and smockes both men and women, and their slaues and seruants likewise with other things that they weare, which they doe because of the great heat in that land. The Portingals are commonly serued with great grauitie, without any difference betwene the Gentleman & the common Citizen, townesman or soldier, and in their going, curtesies, and conuersation, common in all things: when they go in the streets they steepe very softly and slowly forwarde, with a great pride and vaine glorious maiestie, with a slaue that carrieth a great hat or baile ouer their heads, to keepe the sunne and raine from them. Also when it raineth they commonly haue a boy that beareth a cloke of Scarlet or of some other cloth after them, to call ouer them: and if it bee before none, hee carrieth a cushion for his maister to kneele on when hee heareth Masse, and their Rapier is most commonly carried after them by a boy, that it may not trouble them as they walke, nor hinder their grauities

grauities. When they meete in the streets a good space before they come together, they beginne with a great Besolas manos, to stampe with their bodies, and to thrust forth their foot to salute each other, with their hattes in their hands, almost touching the ground: likewise when they come into the Church where they haue their skoles ready, which their slaues haue prepared for them: all that are by him that cometh in do stande vp, and with the same manner of bowling of their bodies doe him great reuerence, and if it chaunceth that any doeth him reuerence (as the manner is) & that he to whom it is done doth not greatly esteeme thereof, so that he doeth him not the like curtesie, they do altogether for that cause go after him, and cut his hatte in peeces, saying that he had disgraced the partie, wherein it is not for them to aske wherfore they shold so do, for it would bee the greatest shame and reproch in the world vnto them if they should not reuengelo great an iniury: & when they seeke to bee reuenged of any man that hath shewen them discourtesie, or for any other cause whatsoeuer it bee, they assemble ten or twelue of their friends, acquaintance or companions, and take him wheresoeuer they find him, and beat him so long together, that they leaue him for dead, or very neare dead, or els cause him to be stabbed by their slaues, which they hold for a great honor and point of honor: so to reuenge themselves, whereof they dare boast and bragge openly in the streets, but if they desire not to kil him, they baste him well about the ribs and all his body ouer with a thicke reede, as big as a mans legge, which is called Bambus, whereby for eyght dayes after and moze he hath enough to do to keepe his bed, and sometime in that manner they leaue him for deade. This is their common custome, and is neuer looked vnto or once corrected. Also they vse long bagges full of sand, wherewith they will giue such blowes each vpon other, that therewith they will bzeake each others limmes, and for euer after make them lame. When any man goeth to visite an other in his house, although he which is visited be one of the principal Gentlemen of the Citty, and the visiter but a simple soldier, or some other man, it is the manner that hee which is visited cometh vnto the doze of his house, with his hatte in his hand, and with great curtesie to receyue him that cometh to visite him, and to leade him him vp into his hall or chamber, wherein he will speake with him, where hee offereth him a chaire to sitte downe, and then hee himselfe sitteth by him, then hee asketh him what hee woulde haue, which hauing vnderstode hee bzingeth him downe againe to the doze in the like sort, and

so with a Besolas manos biddeth him farewell, and if he should not doe so, or when hee giueth him a stool, shold giue him one vnliued, or one y is lesse or lower then that hee taketh for himselfe, he that visiteth him woulde take it in euil parte, esteeming it a great scoyne, & seeke to be reuenged on him for the same.

When they haue any weddinges and are married, whosoever they be if they haue any wealth, all the friends and neighbours come together, every man on horsebacke, and hee that hath not a horse will borrow one, and are every man very cosly apparelled, at the least some 50. or 100. hoyses little moze or lesse, as the person is of qualitie, and so they ride altogether in good order vnto the Church with their seruantes, and every man his hatte for the Sunne, the parentes and friendes in the hinder part, and in y last row the bydegrome betwene two of them, whom they call gossops: after them followeth the byde between two Commeres, each in their Pallamkin, which is most cosly made, and after them folowe the slaues both men and women going in troupes, as if they ranne to hunt, and so coming to the Church, and being married according to the order vsed in the Church of Rome: they are in the same order brought home again, and passing through the streets, the neighbours leaning vpon Indian Carpets looke out of the windowes, and throwe Rose water vpon the Byde & Bydegrome, and other sweet smelling waters, with Roses and Sugar Comfits, or corne. In the meane time their slaues play vpon Shalmes and Trumpets most pleasant and melodious to heare, and coming to the house whete the Byde and the Bydegrome dwel, with great reuerence and curtesie bowling downe their bodies, they take their leaues of all the company, which are all on horsebacke about the doze. And so the Byde, the Bydegrome and the Commeres go by & sit with great grauities in a window, and then beginne the horsemen that led them to Church, in honor of the married couple, one after the other to runne a course, the gossops beginning first, and the rest following twice or thrice one after the other, with continuall playing on Shalmes, which are very common in India, for that he which is of any wealth hath them of his own within his house. This being ended, they all passe before the window where the Byde and Bydegrome sit, with a great reuerence, and so passe on all sauing the Gossoppes, for they go vp to the Byde and Bydegrome, and bid God giue them ioy, then is there some Comfits and Marchpane brought forth, to drinke a cuppe of water withall, and after some courteous salutations and congratulations to the



new married couple, they take their leaues & depart: so there remaineth with the Bride & Bridegroom but three or four of their nearest friends and kinsmen, for whom there is a dinner prepared, with little meate, yet very costly, which they passe ouer very lightly, and not many wordes, which done they presently bring the Bride to bed, without any other ceremonies or charges, wherewith the marriage is done and ended. Oftentimes it chaunceth that they go to bed at y<sup>e</sup> least two houres before Sunne setting, not hauing the patience to stay so long as we do in these countries. When a childe is to be christened, it is likewise in the same sort led to Church with hoxes, & last of all commeth the father alone; after whom followeth two men on foote, the one with a great silver or gilt vessel full of bread baked like cracklings, which in Portingall are called Rosquilhos, and in the middle a great Tere candle, well made and gilded, thrust through with some peeces of money of golde and silver, for an offering to the Priest that baptiseth the childe, and all ouer strowed and covered with Roses: the other carryeth a great silver or gilt saltceller in one of his handes, and a lampe of the same stuffe in his other hande, each with rich and costly Towels on their sholders: after that followeth two Pallamkins, on the one side y<sup>e</sup> Commere, on the other side the Bride with the child, covered with a costly mantle, made for the purpose, and so the ceremonies of baptism being ended in the Church, it is againe in the like sort brought home, and being there, they haue the like manner of musike and shalmes, running and leaping with their hoxes before the window where the Commere sitteth, with the same ceremonies as at the wedding. This is the manner and custome of those that are married and keepe house.

But concerning the souldier that is unmarried, thus it is. They goe in the summer time into the Armado lying on the water, and being within the tolines and on the land, they are very stately apparrelled, and goe verie grauely along the streets with their slaues or men hired for the purpose, that beare a hatte ouer them for the sunne and raine: for there are many Indians that are daily hired for the purpose, and haue 12. Basarucos the day, which is as much as two shivers or a skoter, & they serue such as haue no slaues, and that will not keepe any to that end. The souldiers dwell at least ten or twelue in a house, where they haue among them a slaue or hired Indian or two which serueth them, and washeth their shirts, and haue soure or sue stokes with a table, and euery man a Bedde. Their meate is Rice sodden in water, with

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some salt fish, or some other thing of small value (without beade) and cleare fountaine water for their drinke, wherewith they are well pleased. They haue amongst them all one or two good futes of apparell, all of silke as the manner is there, and when one goeth abroad, the other stay at home, for in the house they haue no neede of clothes, (but sit whosoener they bee) in their shirts & a paire of linnen breeches, and so if they were naked by reason of the great heate, for if some of them haue occasion to goe out twenty times in one day, they must so often lend him their apparell, and bee must likewise put off his clothes, as often as he cometh home againe. Some souldiers haue a Gentleman or Captaine to their friends which lendeth them monie to apparell themselves withall, to the end when summer time cometh, they may be ready to goe with them in flect to sea, as also to haue their friendship, by night and at other times to beare them company, or to helpe them to bee reuenged of any iniury by them receiued, as I said before: for that he which in India hath most souldiers to his friends, is most regarded and feared. So that to bee short, in this manner they doe maintaine themselves in common, whereby they are able to come in presence of the best of the countrie. Marie and most of them haue their chiefe maintenance from the Portingales and Pesticos wines, as also the Indian Christians wines, which doe alwaies bestow liberall rewardes and gistes vpon them to satisfie and fulfill their vncrosse and filthie desires, which they know very well how to accomplish, and secretly bring to passe. There are some likewise that get their linings by their friends, travelling for them from place to place with some waies and marchandise, and they are called Chattiins. These doe giue ouer and leaue the office of a souldier in the flecte, and the Kings seruice: for as it is said, there is no man compelled thereunto, although their names be registered in the office, yet doe they still keepe the name of souldier, as long as they trauaile abroad and are not married. The souldiers in these dayes giue themselves moze to be Chattiins, and to deale in Marchandise, then to serue the King in his Armado, because the Captaines and Gentlemen begin to be slacke in doing good unto them, as in times past they used to doe. Also they giue themselves to rest and pleasure: wherefore if they can deuise any meanes for it, they had rather trauaile & deale in trade of Marchandise, and to marie and be quiet, in respect that the common souldiers in these dayes are but slackely paid: for that when they haue at the least ten, or twenty certificates to shew

for,

for their former seruices, then haue they not the meanes to furnish themselves with provision to make a voyage into Portingale, or to take any presents with them there to bestow them: for without such meanes, they are neyther heard nor yet regarded, and if it fall out that they doe procure the reuerſion of any offices, it is so long before the time cometh that they doe enjoy them, being in any in reuerſion, that oftentimes they die before they can obtaine them. Againe the long traualle and great voyage maketh many to stay in India, and to employ their time to other trades, as they can best provide themselves. By these meanes the wars in India are not so hot, nor so thoroughly looked into, neyther any other countries sought into or founde out, as at first they used to doe. Now they doe onely strue to get praise and commendation, and to leaue a good report behinde them: and now likewise they are all giuen to scraping & catching, as well the Viceroy, Gouvernours, and others, as also the Church men and spiritualtie, little passing or esteeming the common profit or the seruice of the King, but onely their particular profits, making their account, that the time of their abode is but three yeares: wherefore they say they will not doe otherwise then those that were before them did, but say that others which come after the shall take care for all: for that the King (say they) gaue them their offices, thereby to pay them for their seruices in times past, and not for the profit of the common wealth: therefore there is no more countries in India won or new found out, but rather heere and there some places lost, for they haue enough to doe, to hold that they haue already, and to defende it from inuasion, as also that they doe scoure the Sea coastes, and yet many Marchants haue great losses every yeare, by meanes of the sea rousers, and together with the euill gouernment of the Portingales, and it is to be feared, it will bee worse every day then other, as it is evidently seene. This shall suffice for the manners and customes of the Indian Portingales, and their warlike governments, which is commonly by sea, for by land they cannot traualle, by reason of the different kingdomes, and nations consisting of diuers severall sortes of people, which are alwayes enemies, and neuer liue in peace, and some of them being friends, other enemies to the Portingales: for the Portingales haue only some Townes, places and fortresses, with their Hauens on the sea coast, without holding any thing within the land, as in the description of the coast wee haue already declared.

By the pictures hereafter following map  
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be seene the formes and portraictures of the Portingales that are married, and of the soldiers in India, as they walke in the streets: as also howe they ride, not onely gentlemen, but euery man that hath the abilitie to keepe a horse, as well Marchantes as handicraftes men, of what sort soeuer they bee, and howe they cause themselves to bee carried in Palamkins, in the streets and throughout the townes, when they will not ride nor goe on foot. You may likewise see their fustes, wherewith they go to warre vpon the water which the Malabares their enemies doe likewise vse, (for they haue no other sorts of cutes, nor shippes,) and doe much mischief therewith: they are verie light, as well to saile as to row, they vse them also for Marchandise, because of the fitness of the same, to passe from place to place.

### The 31. Chapter.

Of the maner and customes of Portingale and Mesticos women in India.

**T**he Portingales, Mesticos, and Indian Christian women in India, are little seene abroad, but for the most part sit still within the house, and goe but seldome forth, vntill it be to Church, or to visit their friends, which is likewise but verie little, and when they goe abroad, they are well provided not to be seene, for they are carried in a Pallamkin couered with a mat or other cloth, so that they cannot be seene.

When they goe to church, or to visit any friend, they put on very costly apparrell, with bracelets of gold, & rings vpon their armes, all beset with costly Jewels & pearles, and at their eares hang laces full of Jewels. Their clothes are of Damask, Veluet, and cloth of gold, for silke is the worst thing they doe weare. Within the house they goe bare headed, with a waistcoate called Baju, that from their shoulders couereth their nauiels, and is so fine that you may see al their body thorough it, and downe towards the feet haue nothing but a painted cloth wrapped three or foure times about their bodies. These clothes are very faire, some of them being very costly brought with some worke, and diuers figures and flowers of all colours, all the rest of the body is naked without any hose, but onely bare footed in a paire of moppes or pantofles, and the men in like sort. This is their manner in the house both old, and young, rich, & poore, none excepted, for they goe forth but very little, and then they are both couered and carti-

ed, and what they need abroad, that the slaues both men and women doe fetch in. The women eate no bread or very little, nor yet the slaues, not that they refuse it for the dearenes or want of bread, (for they haue enough and great abundance) but they are so bled to eate rice, that they desire no other, which they seeth with water and eate it with some salt fish, or a kinde of salt fruit called Mangas, or with some other composition both of fish and flesh, with portage which they polure vpon it, and so eate it with their handes: for there they eate nothing with spoones, and if they should see any man doe so, they would laugh at him. When they drinke they haue certaine pots made of blacke earth very fine and thin, much like those that we vse in Holland for flower pottes, hauing in the necke thereof a partition full of holes with a spout, (and these cruises are called Gorgoletta,) to this end, that when they drinke, they may hold the pottle on high, and touch it not with their mouthes, but the water running from the spout falleth into their mouthes, neuer spilling drop, which they doe for cleanlinesse, because no man should put it to his mouth, & when any man cometh newly out of Portingall, and then beginneth to drinke after their manner, because he is not used to that kinde of drinking, he spillet it in his bosome, wherein they take great pleasure and laugh at him, calling him Reynol, which is a name given in iest to such as newlie come from Portingall, & know not how to behaue them selues in such graue manner, and with such ceremonies as the Portingales vse therein India: so that at the first they are much whopped and cried at in the streets, untill by vse and practise they haue learned the Indian manner, which they quicklie doe. The men are very zealous of their wiues, for they will neuer bring any man into their houses, how speciall a friend soeuer hee bee, that shall see their wiues or their daughters, vntill hee see some gossip or any other married man with his wife in companie. When they will goe together to some place to sport and solace themselves, they are alwaies well garded by their slaues, both men and women both for their safety and seruice. If any man cometh to the doore to aske for the master of the house, presently the wiues and their daughters run to hide them, and so leave the man to answer him that standeth at the doore: likewise they suffer no man to dwell within their houses, where the women and daughters bee, howe neere kinsman soeuer he be vnto them, being once 15. yeares of age, nor their owne sons, but haue certaine chambers and places beneath, or besides their house where they lye, & The 1. Booke.

may in no sort come among the women, and whether they send them their meate and other provisions, for it hath oftentimes bene seene in those countries, that the vncles some hath laine by his aunt, and the brother by the brothers wife, and the brother with his sister: whereof I haue knowne some that haue bin taken with the manner, and that both they and the woman haue bene laine by the husbands. The women are verie luxurious and vnchaste, for there are very few among them, although they bee married, but they haue besides their husbands one or two of those that are called souldiers, with whom they take their pleasures: which to effect, they vse all the slightes and practises they can deuise, by sending out their slaues and baudes by night, and at extraordinary times, ouer walles, hedges, and ditches, how narrowlike soeuer they are kept and looked vnto. They haue likewise an hearbe called Deutroa, which beareth a seed, whereof byusing out the sap, they put it into a cup or other vessell, and giue it to their husbands, eyther in meate or drinke, and presently therewith, the man is as though he were halfe out of his wits, and without feeling, or els drinke, doing nothing but laugh, and sometime it taketh him sleeping, whereby he lieth like a dead man, so that in his presence they may doe what they will, and take their pleasure with their friends, and the husband neuer know of it. In which sort he continueth foure and twentie houres long, but if they wash his seate with colde water hee presently reuiueth, and knoweth nothing thereof, but thinketh he had slept.

Deutroa of some called *Tacula*, of others *Datura*, in Spanish *Barla Dora*, in Dutch *Igell Kolben*, in Malaba *Vumala Caya*, in Canara *Datura*, in Arabia *Mariana*, in Persia and Turkie *Datura*. Of the description of this hearbe and fruit you may read in the Herballes, if any man receaueth or eateth but halfe a dramme of this seed, hee is for a time bereaued of his wits, & taken with an vnmesurable laughter.

There are many men poisoned by their wiues, if they once be moued: for they know howe to make a certaine popson or venome, which shall kill the person that drinketh it, at what time or houre it pleaseth them: which popson being prepared, they make it in such sort, that it will lye fire yerres in a mans body, and neuer doe him hurt, and then kill him, without missing halfe an houres time. They make it also for one, two, or three yeares, monthes or dayes, as it pleaseth them best, as I haue seene it in many, and there it is very common. There are likewise many wo-

men brought to their ends by meanes of their husbandes, and saine when soeuer they take them in adulterie, or that they doe but once suspect them, if they doe presently they cut their throats, and bring three or foure witnesses to testify that strang mē entered into their houses by night, at vnaccustomed times, or els by day, and had their pleasures of their wiues, or in other sort as they will deuise it, whereby they are presently discharged of the crime according to the lawes and ordinances both of Spaine and Portingall, and presently may marrie with another wife. This notwithstanding is no meanes to make the women feare, or once to leaue their filthie pleasures, although there are euerie yeare manie women without number so dispatched and made away by their husbandes, and it is so common with them, that no man thinketh it strange, or once wondereth thereat, because of the custome. The womē also for their part say and flatly affirme, that there can be no better death, then to die in that manner, saying that so they are sacrificed for loue, which they thinke to be a great honour vnto them. The women are by nature verie cleane and neat, as well in their houses as in apparell, for that although all whatsoeuer she putteth on her bodie every day, is both white, cleare and fresh; yet they haue a manner euerie day to wash themselves all the body ouer, from head to foote, and some times twyse a day, in the morning and at evening: and as often as they eate themselves or make water, or els vse the companie of their husbandes, euerie time they doe wash themselves, were it a hundred times a day and a night: they are no great woorkers, but much delighted in sweet hearbs, and in perfumes and frankincense, and to rub their bodies and their foreheads with sweet saders and such like woods, which with water they doe steep or breake in peeces: also the whole day long they doe nothing, but sit and chawle leaues or hearbes, called Bettele, with chalke and a certaine fruite called Arrequa, whereof in an other place among fruites and hearbs I will speake more. This Arrequa, some of it is so strong, that it maketh men almost drunke, & wholly out of sense, although in thewe and in taste it is almost like wood or rotes: these things they sit all the whole day chawing in their mouthes, like oren or kyne chawing the cud: they let the sap goe down into their throats, and spit the rest out of their mouthes, whereby they make their mouthes to red and blackish, that to such as know it not it is strange to see: all which, with their washing, frankincense, and rubbing with saders, they haue learned & receiued of the Indian Heathens, The 1. booke,

which haue had those customes of long time; and yet till this day vse them: they say it preseruethe the teeth, and keepeth them sound, good for the maue, and against a stinking mouth and cuill breath, insomuch as they are so vied to chaw it, that wheresoeuer they goe or stand, they must alwaies haue of those leaues carryed with them, and the women haues do likewise goe alwaies chawing, and are so vied thereunto, that they verily thinke, that without it they can not liue, for their common woork is to sit all day, when their husbandes are out of houses, behind the mat, which hangeth at the window, alwaies chawing the hearbe Bettele, seeing those that passe by in the streets, and no man seeth them: but as any man passeth by which liketh them, & they will let them haue a sight, they lift vp the mat, whereby they doe the passenger a great fauour, and with that manner of shewing themselves and casting looks, they make their beginnings of loue, which by their flauish women they bring to effect: to the which end they haue all denelish deuises that possible may be inuented, for that both night and day they do practise nothing else, but make it their onely woork, and to make nature more lively to abound and moue them thereunto, they do vse to eate those Betteles, Arrequis & chalk, and in the night it standeth by their bed sides, this they eate whole handfulls of Cloues, Pepper, Ginger, and a baked kind of meat called Chachunde, which is mixed and made of all kindes of Spices and hearbs, and such like meates, all to increase their leachery.

*Cachunde* in my opinion is made of the mixtures called *Galie Moscata*, with the sape of sweet wood: they are blacke cakes whereon certaine characters are printed, at the first very bitter of taste, but in the end verie pleasant and sweet, they strengthen the hart & the mawe, and make a sweet breath.

Annotations.  
D. Pall.

And they are not content therewith, but glue their husbandes a thousand hearbs for the same purpose, to eate, they not knowing thereof, thereby to fulfill their pleasures, and to satisfie their desires, which can not by any meanes be satisfied. They are likewise much vied to take their pleasures in Bathes, by swimming therein, which they can very well doe, for there are very few of them, but they would easilie swimme ouer a river of halfe a myle broad.

This shall suffice for their women, now I will proceed to other matters. And the better to vnderstand the shap and formes of their women, together with their apparell, you may behold it here, when they goe to Church and els where, both wiues, maids and wid-

does, euerie one by themselves, as also how they goe in their houses, with their dish of Bettele in their hands, being their daylie chawing twooke: also how they are carried in Pallakins through the street, with their women slaues round about them: also with their husbands and slaues by night, going to anie sport, or els to Church, which they vse after y manner of pilgrimages, for the they go on foot, whereby they thinke to deserue greater reward, which by day is not permitted them, for they are not so much trusted: these visitations or night pilgrimages they hold & esteem for a great recreation and freedome, for that they hope, watch and loke for the same, as children doe for wake-dapes and other playing times: likewise the women slaues doe make some account thereof, because they doe neuer go abroad, but only at such times, or to Church on festiuall dapes behind their Palamkins, vpon the which dapes they aduertise their louers, and leaue their mistresses in the Churches, or slip into some shoppe or corner, which they haue redie at their fingers endes, where their louers meet them, and there in hast they haue a sport, which done they leaue each other: and if she chance to haue a Portingall or a white man to her lover, she is so proud, that she thinketh no woman comparable vnto her, and among themselves doe bragge thereof, and will steale both from master & mistresse to giue them, with the which manie Soldiers doe better maintaine themselves, then with the kinges pay: and if it chaunceth that these slauiſh women be with child, they are their maisters children, who are therewith very wel content, for so they are their captiues, but if the father be a Portingall, or some other free man, when the child is borne, he may within 8 dapes challenge it for his, paying the maister a small peece of money for it, as much as by law is thereunto ordeined, and so the child shall euer after be free, but not the mother: but if he stay aboue 8 or 10 dapes, and within that time no man cometh to challenge it, although it be a free mans child, and he after that shall come to aske it, then it is the mothers maisters slaue, and he may hold it at as high a price as pleaseth him, without constraint to sell it, and it falleth out verie little, or elle neuer that the mother destroyeth her child, or casteth it away, or sendeth it to the father, be she neuer so poore, free or captiue, for they delight more in their children, and take more pleasure in carrying them abroad, specially when it is a white mans child, then in all the riches of the world, and by no means will giue it to the father, vnlesse it should be secretly stolen from her, and so conueyed away. The nursing and

bringing vp of the Portingales Mesticos children is, that from the time of their birth they are kept naked onely with a little short shirt (like the womens Bain, which they weare about their bodies,) and nothing else, till they be of yeares to weare breeches, or other clothes. Some of them are nursed by their slaues, and some by Indian women, which they hire, whose shape and forme you may see, following the Palamkin whereon the wife is carried, euen as they goe bearing their children.

### The 32. Chapter.

Of the Viceroy of Portingall; and of his government in India.



Verie 3. yeares there is a new Viceroy sent into India, and some time they stay longer, as it pleaseth the King, but verie few of them, hee continueth in Goa (which is the chiefe Cittie of India) where he hath his house and continuall residence; and from thence all other townes in India: haue their direction and government. From Goa euerie yeare the Portingall armie is prepared and sent out, as I said before, he hath his counsell, Nobles, Chancerie, and Iustices, as they vse in Portingall; and all lawes and Iustice, are by him executed and fulfilled in the Kings name, yet if there be any matter of importance, which concerneth the Ciuill lawes, they may appeale to Portingall, but in criminall causes no man may appeale, but such as haue the degree of a Gentleman, such the Viceroy may not iudge, but being prisoners, send them into Portingall, vnlesse it be by the Kings commandement, he is verie magnificent in his estate, and goeth little out, but sometimes on Sundaies, or holy daies, when hee goeth to Church, and when hee goeth out of his house, the Trumpets and Shalmes, standing in the Gallerie of his house do sound, he is accompanied by all the Gentlemen and townes men of Goa, that haue or keepe hopes, with a Garde of Halbardiers on foote, both on each side and behinde him, and being in the Church, hee hath his seat in the Quier, lyned with Veluet, and nayled with gold nayles, and a cloth with two Veluet cushions, vnder his feete and knees, and before him a bench; with a Veluet Cushen to leane his armes vpon, his Gentlemen sit by him, but without the Quier, and by him standeth his Chaplen, that prayeth for him. The Archbishop (when hee is at the Church) sitteth on his left hand, in the

the same manner, vpon Carpets, Cushens, and bench of Velvet, where they are serued in all ceremonial order, as the Kings of Portugall in their Churches vse to be, and when he commeth home againe, the Trumpets and Shalmes doe sound, as when he went out. In the hall of his Palace stand the Gard, and in the great hall, where his Councell sit, are painted all the Viceroyes, that haue gouerned in India, since the first discouery and conquest thereof, and as they new come, their pictures are likewise placed there. Also in the entrie of the Palace are painted all the ships, that since the first discouerie of India, euer came out of Portugall into those countries, euery yeare by it selfe, and the names and surnames of their Captaines, with a note ouer euerie shippe which was cast away, or had any mischance, all liuely set forth, for a perpetuall memorie, and euery yeare as any ship commeth thither, they are set by the rest.

The Viceroyes in the last yeare of their gouernment, do vse to visite the fortres lying round about the countrie, fiftie, sixtie, or eightie miles long, on the North and South side of Goa, to see how they are gouerned, they looke well vnto them, but commonly an other supplyeth their place, and if they doe it themselves, it is more to fill their purses, and to get presents, then to further the commonwealth, these Viceroyes haue great reuenues, they may spend, giue, and keepe the Kings treasure, which is verie much, and doe with it what pleaseth them, for it is in their choyse, hauing full and absolute power from the King, in such sort, that they gather and hoorde by a mightie quantitie of treasure, for that besides their great allowance from the King, they haue great presents & giftes, bestowed vpon them. For it is the custome in those countries, when any Viceroy commeth newly ouer, that all the Kings bordering about Goa, and that haue peace and friendship with the Portugales, do then send their Ambassadors vnto him, to confirme their leagues with great and rich presents, therewith likewise to bid the Viceroy welcome, which amounteth to a great masse of treasure: these presents in this sort giuen, the Iesuites by their practises had obtained of the King, and for a time enioyed them at their pleasure (loking verie narrowly vnto them, that they might not bee deceived) vntill long time since, a Viceroy named Don loís de Taide Earle of Atougia came thither, and refused to let them haue them, saying that the King being in Portugall knew not what was giuen him in India, and that those presents were giuen vnto the Viceroy and not to the King, and said the King had no power

to giue them to the Iesuites: so that hee kept them for himselfe, which the Iesuites toke in euill part, and said, the Viceroy was an hereticke. Yet from his time euer since, the Viceroyes haue vsed to keepe them for them selues. When the Viceroyes haue continued out their time, which is alwise as an other Viceroy actueth at Bardes, or any other Hauens in the countrie, they doe presently dispatch their Lieutenants, with full power and authoritie in the name of their maisters, to receiue possession of the gouernment of India, and prepare the Palace for him, so that there stayeth not a shoule or bench within the house, nor one pennie in the treasure, but they leaue the house as bare and naked as possible may be, so that the new Viceroy must make prouision for to furnish it, and gather a new treasure. In the same shippe wherein the new Viceroy commeth thither, the old returneth home, and because their time of gouernment is so short, and that the place is giuen them in recompence of their seruice, and thereafter not to serue any more, there is not one of them, that esteemeth the profit of the commonwealth, or the furtherance of the Kings seruice, but rather their own particular commodities, as you may verie well thinke, so that the common speech in India is, that they neuer looke for any profite or furtheraunce of the common wealth by any Viceroy, as long as the gouernment of three yeares, is not altered. For they say, and it is found to be most true, that the first yeare of the Viceroyes time, hee hath enough to doe to repaire and furnish his house, and to know the manners and customes of the countries, without any further troubling of himselfe. The seconde yeare to gather treasure, and to looke vnto his particular profits, for the which cause he came into India. The third and last yeare to prepare himselfe and set al things in order, that he bee not overtaken or surprised by the new Viceroy when he commeth, but that he may returne into Portugall with the goods which he had scraped together. The same is to bee understode of all the Captaines in India, Therefore it is to bee considered, how they vse themselves in their places and the Kings seruice, whereof the inhabitants and married Portugales doe continually speake, but they are farre from the Kings hearing, who knoweth not, but that his Officers doe him god seruice, whereby there is small remedie or amendement to be hoped for.



## The 33. Chapter.

Of the heathens, Indians and other strangers dwelling in Goa,

**I**n the towne and Island of Goa, are resident many Heathens, Mozes (which are Bahometans) Jewes, and all strange nations bordering thereabout, euerie one of them vsing severall customes, and superstitions in Religion. The Mozes hold Bahometes law, and the Jewes Moyles law. There are also many Persians, Arabians, and Abexijns, some of them Chyistians, and some of them Mozes. There is in Goa many Armenians that are Chyistians, and others that goe and come to traffique there, as Persians, Arabians, Banianes, of Cambaia, Gufarates, and Decanijns &c. The Mozes eate all things except Swines fleshy, and dying are buried like the Jewes, but the Heathens, as Decanijns, Gufarates, and Canaras, and other Indians being dead, are burnt to ashes, and some women being aliue are burned with them, that is such as are Gentlemen or Noblemen, and the wiues of the Bramenes, which are their Idolatrous Priestes. Also for the Parchantes some of them eate all things, except Colwes or Buffles fleshy, which they esteeme to be holy. Others eate not any thing whatsoeuer, that hath either life or bloud in it, as those of Gufarata, and the Banianes of Cambaia, which obserue Pythagoras lawe: most of them pray vnto the Sunne and Moone, yet they doe all acknowledge a God that made, created and ruleth all things, and that after this life there is an other, wherein men shall be rewarded according to their workes. But they haue Idoles and Images, which they call Pagodes, cut and formed most vgly, and like monstrous Demits, to whome dayly they offer, and say, that those holy men haue bene liuing among them, whereof they tell so many miracles, as it is wonderfull, and say that they are intercessors betwene them and God. The Deuill often times answereth them out of those Images, whome they likewise know, and doe him great honour by offering vnto him, to keepe friendshippe with him, and that hee should not hurt them. They haue a custome, when any maide is to bee married, and that they will honour their Pagode, for the more credite to the Bridegrome, they bring the Bride with great triumph and musicke before their Pagode, which is made with a Pinne of Iuorie bone, to whome the nearest

The 3. Booke.

friends and kindwomen of the Bride, together with the Bride doe goe, and by force make the Image to take the Brides maydenhead, so that the bloud remaineth still vpon the Image, for a remembrance thereof, and then after other deuillish superstitions and ceremonies, hauing made their offerings, they bring the Bride home, where she is deliuered to the Bridegrome, he being verie sayfull and proud, that their Pagode hath honored him so much and eased him of so much labour. They haue for the most part a custome to pray vnto the first thing they meete withal in the morning, and all that day after they pray vnto it, be it Hogge, or any other thing. And if in the morning when they goe out, they chauce at the first sight to see a Crow, (whereof there are great numbers in India) they will not goe forth of their doores all that day, no not for all the gods in the world, for they esteeme it an euill signe, and an vnluckie day. They pray likewise to the new Moone, and when thees first appeareth, they fall vpon their knees, and salute her with great deuotion, there are among them certaine people called Iogos, which are such as we call Hermits, and those doe they esteeme for holy men, these men liue a verie strict life with great abstinence, and make the common people belieue many strange things. They haue likewise many Southsayers and Witches, which vse Iugling, and trauell throughout the countrie, hauing about them many liue Snakes, which they know how to bewitch, and being shut vp in little baskets, they pull them out and make them dance, turne, and winde at the sound of a certaine Instrument, wheron they play, and speake vnto them. They winde them about their neckes, armes, and legges, kissing them, with a thousand other deuises, onely to get money. They are also for the most part verie skillfull in preparing of popsons, wherewith they doe many strange things, and easily popson each other, their dwellings and houses are verie little and lowe, couered with straw, without windows, and verie low and narrow doores, so that a man must almost creepe vpon his knees to goe in, their household stuffe is Mats of straw, both to sit and lie vpon, their Tables, Table-clothes, and Napkins, are made of the great Indian Figge leaues, they serue them not onely for Tables, Shéetes, and other linnen, but also for Dishes, wherein they put their meate, which you shall likewise see in the Grocers, and Apothecaries shops, to put and wrap in all things whatsoeuer they haue within their shops, (as we doe in paper.) They likewise toynne them together in such sort, that they can put both butter, oyle, & such liquid stufes there

therein, and also whatsoever cometh to hand. To dress their meat they have certaine earthen pots wherein they seeth Rice, and make holes in the ground, wherein they stampe it, or beate it with a wooden pestell made for the purpose, and they are so miserable, that they buy the Rice in the Huskes, as it groweth on the ground, and some of them haue Rice solwen behinde their house to serue their necessarie vse. They vse to drinke out of a copper Canne with a spout, whereby they let the water fall downe into their mouths, and neuer touch the pot with their lippes. Their houses are commonly strawed with Cowe dung, which (they say) killeth fleas. They are verie cleane on their bodies, for euery day they wash themselves all their body ouer, as often as they ease themselves or make water, both men and women, like the Mozes or Mahometans. They wash themselves with the left hand, because they eate with the right hand, and vse no spones. They doe keepe and obserue their ceremonies and superstitions, with great deuotion, for they neuer goe forth without praying, when they trauaile by the way. They haue on euery hill, cliffe, hole, or denne their Pagodes and Idols in most diuillish and deformed shapcs, cut and hewed out of the stones and rockes, with their furnises hard by them, and a cesterne not farre from them, which is alwaies full of water, and euery one that passeth by, washeth their face therein, and so fall downe befoze their Idoll, some setting befoze him for an offering fruits, Rice, Eggs, Hernes, &c. as their deuotions serue, & then commeth the Bramenes their Priest and taketh it away and eateth it, making the common people beleue that the Pagode hath eaten it.

When they will make a voyage to Sea, they vse at the least fourteene dayes befoze they enter into their ships, to make so great a noyse with sounding of Trumpets, and to make fires, that it may be heard and seene both by night and day, the ship being hanged about with flagges, wherewith (they say) they lease their Pagode, that they may haue a good Voyage. The like doe they at their returne for a thanksgiuing fourteene dayes long, and thus they vse to doe in all their feastes, affaires, mariages, childbirths, and at other times of the yeare, as sowing, and mowing, &c.

The heathenish Indians that dwell in Goa are verie rich Marchants, and traffique much, there is one streete within the towne, that is full of shops kept by those Heathenish Indians, that not onely sell all kindes of Silkes, Sattins, Damaskes, and curious woorkes of Porcelayne from China and o-

ther places, but all manner of wares of velvet, Silke, Sattin and such like, brought out of Portingall, which by meanes of their Brokers they buy by the great, and sell them againe by the pece or elles, wherein they are verie cunning, and naturally subtil. There are in the same street on the other side, that haue all kindes of linnen, and shirts, with other clothes ready made for all sortcs of persons, as well slaues as Portingales, and of all other linnen woorkes that may bee desired. There are Heathens that sell all kindes of womens clothes, and such like wares, with a thousand sortcs of clothes and cottons, which are like Canuas for sayles and lackes. There is also another street where the Benianes of Cambaia dwell, that haue all kindcs of wares out of Cambaia, and all sortcs of precious stones, and are verie subtil and cunning to boze and make holes in all kindcs of stones, pearles, and corals, on the other side of the same street dwell other heathens, which sell all sortcs of bedsteades, stools, and such like stuffe, very cunningly couered ouer with Lacke, most pleasant to behold, and they can turne the Lacke into any colour that you will desire. There is also a street full of gold and Siluer Smithes that are Heathens, which make all kinde of woorkes, also diuers other handicrafts men, as Copperlatthes, Carpenters, and such like occupations, which are all heathens, and euery one a street by themselves. There are likewise other Marchantes that deale all by great, with Coyne, Rice, and other Indian wares and Marchandises, as wood and such like. Some of them farme the kitchens rents and reuenues, so that they are skillfull euery way to make their profitcs. There are also many Heathen Brokers, very cunning and subtil in buying and selling, and with their tongues to pleade on both sides.

The Heathens haue likewise their shops with all kinde of spices, which they sell by retails, both by waight and measure, as Grocers and Potticaries doe with vs, and this is onely vsed among them. They haue likewise of all sortcs of wares whatsoever, but yet with lesse curiositie then with vs, for it is mingled with duff and garbilly. These are commonlie the Bramenes, which serue likewise for Priestes and Idolatrous Ministers, & haue their shops throughout the Cittie. In euerie place and corner, and vnder pentices, whereby euery man may haue to serue him at his need.

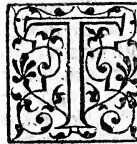
There are likewise many barbers, which in euery end of the streetes doe call to those that haue cause to vse them. They keepe no shoppes, but for a small pece of money come

home to mens houses to cut their haire, and make cleane their nailes, as well of their feet as of their handes, as also their eares, & their teeth, and to rub their legs and their bodies. They are so importunate to worke, that a man can hardly get them out of his house, so that you haue much seruice of them for a small reward, & sometimes they haue blowes of the Portingales for their labours, and dare not doe any thing against them, but shrink in their shoulders, and be quiet. There are in Goa many Heathen phisitions which obserue their grauities with hats carried o'ther them for the sunne, like the Portingales, which no other heathens doe, but onely Ambassadors, or some rich Marchants. These Heathen phisitions doe not onely cure their owne nations and countreimen, but the Portingales also, for the Viceroy himselfe, the Archbishop, and all the Honkes and Friers doe put more trust in them, then in their owne countreimen, whereby they get great store of money, and are much honoured and esteemed. The countreimen in the villages round about Goa, and such as labour and till the land, are most Christians: but there is not much difference among them from the other heathens, for that they can hardly leaue their heathenish superstitions, which in part are permitted them, and is done to drawe the other heathens to be christened, as also that sotherwise they would hardly be perswaded to continue in the Christian faith. There is in every place of the street exchangers of money, by them called Xaraffos, which are all christian Ielwes. They are very readie and expert in all manner of accounts, and in knowing of all sorts of money, without whose help men dare not receaue any money, because there is much counterfet money abzoade, which is hard to bee knowne from the good, were it not for these Xaraffos, which can discern it with halfe an eye. The Indian heathens haue a custome, that no man may change nor alter trade or occupation, but must vse his fathers trade, and marrie mens daughters of the same occupation, trade or dealing, which is so nearely looked vnto, that they are deuised and set apart, each occupation by it selfe, as Countries and Nations are, and so they call one another: for if they speake to a man, they aske him of what trade he is, whether hee bee a Goldsmith, Barber, Marchant, Grocer, Silberman, or such like. They giue no household stuffe with their daughters, but only Iewels, and pay the charges of the wedding. The Sonnes inherite all their goods. This shall suffice to shew the maners, customs, and common kinde of life of the Heathens, and Indian Poyes in Goa.

The 1. booke.

The 34. Chapter.

Of the times of the yeare in India, and of their diseases, &c.



The times and seasons of the yerres are, as folloiweth. Winter beginneth on the last of Aprill, throughout the whole coast which is called India, from Cambala to the cape de Comorin, and commeth with a westerne wind, which bloweth out of the sea vpon the coast: the beginning thereof is with thunder and lightning, and after that a steadfast and continuall raine which lasteth night and day till the month of September, & then Winter endeth with thunder and lightning: and by reason of that continuall raine, it is called Winter, as also because at that time they cannot trauaile on the Seas, but in warme weather when fruite time commeth on: it is then right Summer for the time, which in India is called Summer, because of the clearenes and drynes of the weather. Is the colder and the hollomer, and then there blowe East windes, so that the nightes are as then very cole and somewhat sharpe, and then there are no speciall kindes of frutes in season, but such as grow continually all the yeare. Against the Winter commeth, euerie man maketh his provision of victuals, and all other necessaries, like as in a shippe that is to make a voyage of five or sixe months, also all their ships are brought into the river, and unfurnished of tacklings, and euery thing being taken out of them, they are covered with mattes, otherwise they would rot with the raine, which is so steadfast and continuall all the winter, that many times diuers houses by reason of the great moynesse doe fall vnto the ground: and as sone as Winter beginneth, there dyueth into the mouth of the haue great bankes and shoales of sands, which stop it vp, so that neyther ship nor boate can eyther goe out or in: and the sea both there & along the coast maketh so great a roaring & noyse, that men can neyther heare nor see: also the water of the river of Goa which runneth about the Island in Winter, by meanes of the land waters that by the continuall raine falleth from the Hilles, is cleane fresh water, and of a red colour, which in summer is cleane contrarie and like sea water, by reason of the concourse it hath with the Sea.

In the Month of September when winter endeth, the banks of land doe flie and vade away out of the River, so that not onely small Shippes may come in and go out, but also the great Portingall ships of 1600. tonnes may freely enter without a Pilot; for it is deepe enough and without danger. In winter it is a heauie and melancholike being there, for there is no other exercise to be vsed, but onely to sitte in their shirts, with a paire of linnen byrches, and goe & passe the time away with their neighbours, in playing and such exercises, for that throughout the whole towne there is no other doing. The women and Mestizcos take great pleasure in the winter time when it rayneth, with their husbandes and slauies to go into the fields, or some garden, whether they carry good store of victualles, & there in their gardens haue many Cesternes or poudes of water, wherein they take their delightes to swimme and to bath themselves. In this time most of their Indian fruit is in season. The summer beginneth in September, and continueth till the last of Aprill; and is alwaies clear sky & fair weather, without once or very little raining: Then all the ships are rigged and made ready to saile for all places, as also the Kinges arise to keepe the coast, and to conuey Marchantes, and then the East winds beginne to blow from off the lande into the seas, whereby they are called *Terreinhas*, that is to say, the land windes. They blow very pleasantly & colly, although at the first by changing of the weather they are very dangerous, & cause many great diseases, which do commonly fall in India, by y<sup>e</sup> changing of the time. These winds blow alwaies in summer, beginning at midnight, and continue till none, but they neuer blowe above tenne miles into the sea, from off the coast, and presently after one of the clocke vntill midnight the west winde bloweth, which cometh out of the sea into the lande, and is called *Virason*. These winds are so sure and certaine at their times, as though men helde them in their handes, whereby they make the land very temperate, otherwise the heate would bee vnumeasurable. It is likewise a strange thing that when it is winter vpon the coast of India, that is from Diu to the Cape de Comorin, on the other side of the Cape de Comorin on the coast called *Choraman-del*, it is cleane contrarie, so that there it is summer, and yet they lye all vnder one height or degrees, and there is but 70. miles by land betwene both the coasts, and in some places but 20. miles, and which is more, as men trauele ouer land from Cochin to S. Thomas (which lyeth on the same coast of *Choraman-del*) and coming by the hill of Balla-

gatte where men must passe ouer to goe from the one coast vnto the other: on the one side of the hill to the top thereof it is pleasant clear sunne shining weather; and going doونه on the other side there is rapine, winde, thunder and lightning, as if the worlde should end and be consumed: which is to be vnderstood, that it chaungeth from the one side to the other, as the time falleth out, so that on the one side of the hilles it is winter; and on the other side Summer: and it is not onely so in that place and countrey, but also at Ormus, on the coast of Arabia Felix by the Cape of Rosalgatte, where the shippes lie: it is very still, cleare, and pleasant water, and faire summer time, and turning about the Cape on the other side, it is raine and wind with great stormes and tempests, which with the times of the yeare doe likewise change on the other side, and so it is in many places of the Orientall countries.

The sicknesses and diseases in Coa, and throughout India, which are common, come most with the changing of the times and the weather, as it is said before: there reigneth a sickness called *Mordexijn*, which stealeth vpon men, and handleth them in such sorte, that it weakeneth a man, and maketh him cast out all that he hath in his bodie, and many times his life withall. This sickness is very common, & killeth many a man, whereof they hardly or neuer escape. The bloody flire is there likewise very common and dangerous, as the plague with vs: They haue many continuall feuers, which are burning agues, and consume mens bodie with extreame heate, whereby within foure or five dayes they are eyther whole or dead. This sickness is common and very dangerous, & hath no remedie for the Portingalles but letting of blood: but the Indians and heathens do cure themselves with hearbes, Sanders, and other such like oymments, wherewith they ease themselves. This sickness consumeth many Portingalles euery yeare, some because they haue little to eat, & lesse to drinke of any meat or drinke that is nourishing, & vse much company of womē, because y<sup>e</sup> land is naturall to prouoke the therinto, as also y<sup>e</sup> most part of the soldiers by such means haue their lining and their maintenance, which often times costeth them both life and limme, for although men were of iron or Steele, the vncchaſte life of a woman, with her vnſatiable lutes were able to grinde him to powder, and sweep him away like dust, which costeth many a mans life, as the Kinges Hospitall can wel beare witness, wherein they lodge, whensoever they are sicke, where euery yeare at the least there entered 500. liue men, and ne-

uer come forth till they are dead, and they are only Hoptingals, for no other sick person may lodge therein, I mean such as are called white men, for the other Indians haue an Hoptall by themselves. In this Hoptall they are verie well looked vnto by Ieluites, and Gentlemen: whereof euery month one of the best is chosen and appointed, who personally is there by them, and giueth the sicke persons whatsoeuer they will desire, and sometimes spend more by foure or fise hundred Duckats of their owne purses, then the Kings allowance reacheth vnto, which they doe more of pride and vaine glorie, then for compassion, onely to haue the praise and commendation of liberalitie. It is no shame there to lie in the Hoptall, for many men go thither willingly, although they haue wherewith to keepe themselves in their houses, and haue both wife and children. These Hoptalls in India are very necessarie for the Hoptingals, otherwise they shold consume away like miserable men, but by y<sup>e</sup> means they are relieved, whatsoeuer they haue, eyther sicknesse, wounds, secrete diseases, pockes, piles, or any such like, there they are healed, and sometimes visited by the Viceroy himselfe, when he thinketh vpon them, and that his commondities come in. He that will not lie there, and hath any woundes or priuie diseases, may come thither twice euery day and be dzest, & goe his way againe without any question or deniall. When they die therein, they are by two slaues carried into the Church yerde, without cyther singing or ringing, onely one man followeth after them, & throweth some holy water vpon the graue: but if the sicke man chanceth to leaue any goods behind him, and speaketh vnto the Priestes to bring him to his graue, and to say Masses for his soule, then they rurne thither by heapes, and burie him like a man of countenance eyther in the Church or chauncell, according to his will, and then hath hee singing and ringing enough.

But returning to our matter of sicknesse, pockes and piles, with other secret diseases, they are in those countries verie common & not hidden or concealed, for they thinke it no shame, more then to haue any other disease. They heale them with the roote China: there are some that haue had them at the least thre or foure times, and are not any thing at all shunned or disliked for the same, but dare both boast and bragge thereof. It is not any thing perillous for the bodie, inso much that they had rather haue them, and feare them lesse then any of the foresaid diseases. The plague hath neuer been in India, neither is it known vnto the Indians, but poisoning, witchcraft, The 1. Booke,

& such like, whereby some lose their healthes, and some their liues, is their daily exercise, and very common with them. The stone grauel, and rupture raigneth much among them, specially among married men, by reason of the great quantitie of water that they drinke being giuen to all pleasure and riotousnes, employing all what their hearts desire, sitting alwayes with their bellies open in their shirts in a gallerie, recreating themselves with the wind which cooleth them, sometimes hauing a slaue to scratch and pare their napes and scete, another the head, the third holds a fan to drine away the flees. Their is the common vse for two houres after none, where likewise they take an afternoones sleepe, and euery as they haue thirst, they bring him a dish of conserues, or other comets, that the water shoulde not worke too much in his bodie, but taste the better. With such and the like exercises they do passe the day til night comes on, so that commonly they haue all swollen bellies like Bacchus, whereby the soldiers and other Indians call them Barrigois, that is, bellies, or great bellies.

The day both Summer and Winter is there all of a length, not much difference, onely in the chaunge they haue about an houres difference. The sunne riseth at fixe, and setteth at fixe. When it is none, commonly they haue the Sunne in the middle of the element iust ouer their heades, and it giueth no shadowe, although it stretcheth somewhat out as the Sunne taketh his course. In Goa you may see both the Poles of the world, the North and South starres stande not farre aboue the Horizon. And this shall suffice for the times and seasons of the yeare, sicknesses and other diseases in India, as by entitie requireth.

### The 35. Chapter,

Of the money, waight, and measure of India, and Goa.



The principall and commonest money is called Pardaues Xeraphins, and is siluer, but very brasse, and is coined in Goa. They haue Saint Sebastian on the one side, and thre or foure arrowes in a bundle on the other side, which is as much as thre Testones, or thre hundred Reijs Portingall money, and riseth and falleth little

lesse or more, according to the exchange. There is also a kinde of reckoning of money which is called Tangas, not that there is any such coined, but are so named onely in telling, fine Tangas is one Pardaw, or Xeraphin hadde money, for you must vnderstande that in telling they haue two kinds of money good and badde, for foure Tangas good money are as much as fine Tangas bad money. Wherefore when they buy and sell, they bargain for god or badde money. There is likewise a reckoning of Vintiins, which is not likewise in coyne, but onely named in telling: of these foure god, and fine badde doe make a Tangas. The lowest and smallest money is called Bazaruco, these are fiftene badde, and eightene good to a Vintiin, and three Bazarucos are as much as two Reis Portingall money: It is molten money of badde Tinne, so that 375. Bazarucos are one Pardaw or Xeraphiin. There is also a kinde of money out of Persia, called Lariins, which are long, very good and fine siluer, without any allay. These are worth 105. and 108. Bazarucos, as the exchange goeth, little more or lesse. They haue a kind of money called Pagodes, which is of Gold, of two or three sortes, and are aboue eight Tangas in value. They are Indian and Heathenish money, with the picture of a Diuell vpon them, and therefore are called Pagodes. There is another kinde of gold money, which is called Venetians: some of Venice, and some of Turkish coine, and are commonly 2. Pardawes Xeraphins. There is yet another kind of golde called S. Thomas, because Saint Thomas is figured thereon, & is worth aboue 7. & eight Tangas: There are likewise Rialles of 8. which are brought from Portingall, and are called Pardawes de Reales: Other money of Portingall is not current there. They are worth at their first coming out of Portingall 436. Reyes of Portingall, and after are raysed by exchange, as they are sought for when men trauell for China, but they are worth neither more nor lesse. They vse in Goa in their buying and selling a certaine manner of reckoning or telling. There are Pardawes Xeraphins, and these are siluer. They name likewise Pardawes of Gold, and those are not in kinde or in coyne, but onely so named in telling and reckoning: for when they buy and sell Pearles, stones, golde, siluer and hoxes, they name but so many Pardawes, and then you must vnderstand that one Pardaw is five Tangas: but in other ware, when you make not your bargain before hand, but plainly name Pardawes, they are Pardawes Xeraphins of 5. Tangas the peece. They vse also to say a Pardaw of Lariins, and are fine

The 1. Booke,

Lariins for every Pardaw. This is the money and reckoning of Goa, wherewith they buy, sell, receiue, and pay. Many of them know wel how to gaine by these kinds of monyes, by exchanging, buying and selling of them. There is great falsshode in the Pardawes Xeraphins, which is the principallest and currentest money: wherefore there are in euery stréte and corner of the Citie, Iewes that are Christians, called Xaraffes, who for verie small profit looke vpon the monyes, & are so perfect therein, that as they let the money passe through their handes in telling, they knowe the false peeces without once looking vpon them, or taking them by: yea, although it lay among a thousande peeces: and if another should take it in their handes and tell it a thousande times, yet coulde they neuer perceiue it, but in ringing it, a man may knowe it very well. These are coyned in the firme lande by the Heathenish Indians, to deceiue the Portingalles withall, wherefore no man dares receiue money, were it but halfe a Pardaw, except he shew it to those Xaraffes. They tell money very readily and swiftly, and telling it do looke vpon it to see if it be good, and do giue their promise that if it be found too short, or any false money therein after they haue tolde it, they will make it good holue much sooner it be. They are also very ready to exchange money, or to doe whatsoever men neede touching the same. They sitte at the corners of the strétes, and before mens houses, and a table with heapes of money standing before them, euery heape being a Tanga, which is 75. Bazarucos, & when any man will change a Pardaw, they giue him two or three, sometimes 8. or 10. Bazarucos more then the 375. Bazarucos, for they know how to make it up againe, and so do they with all other money according to the rate.

The waight of Goa is also in diuers kinds, as in Portingall, with Quintales, Arrobas, and poundes. They haue likewise another waight called Mao, which is a Hand, and is twelue poundes, with the which they weigh Butter, Honey, Sugar, and all kind of wares to be solde by waight. They haue likewise a waight wherewith they weigh Pepper & other spices, called a Bhar, and is as much as three Quintales & a halfe Portingall waight. They haue a measure called Medida, that is to say, euery waight. It is about a spanne high, and halfe a finger bzoade, whereof 24. measures are a Hand, and 20. Handes are one Candiil, and one Candiil is little more or lesse the 14. bushels, wherewith they measure Ryce, Corne, & all graine, or other commodities to be sold by measure, and the ships

are



are freighted after the same rate, for they say a Shippe or scute of so many Candiils or so many Bhars. There is Rice, which they sell by the Farden: it is brought in round bundels, wrapped in strawe, and bounde about with cordes: Currie Fardo is commonly three Hands and a halfe. This Rice is better then that which cometh not in Fardens, and is called Girasall, Ryce, which is the best, and beareth the highest price: and there is another sorte, which is of a lesse price & slighter called Chambasal. There are also diuers other sortes of Rice, of a lesse price & slighter then the other Ryce, and is called Batte, and is almost like Barley: it hath but little huske. This is commonly the dayly fode of the countrey men in the villages called Canariins, & of the common and poorer sort which starue and beate it themselves. It serueth also for Hermes and Dones to eate in stead of Barley. There are diuers particular sortes of monyes in many places of India, and inwards in the lande among the heathens, which are currant onely among them, euery coine in their seuerall places: for by Bengala they haue in place of Bazarucos a small kinde of money called Amandele, where with they get their linings, and buy and sell therewith, and diuers other such like coines in seuerall places of the Orientall countries, but the money waights and measures aforesaid, are those which they doe generally and ordinarily vse throughout all India, and principally in Goa, being the heade towne and stapell of all the Orientall countries.

#### The 36. Chapter.

Of the Indians called *Bramenes*, which are the ministers of the *Pagodes*, & Indian Idoles, and of their manner of life.



The *Bramenes* are the honestest and most esteemed nation amonge all the Indian heathens: for they doe alwaies serue in the chiefest places about the King, as Recepuers, Stewards, Ambassadors, and such like offices. They are likewise the priestes and ministers of the *Pagodes*, or diuinely Idoles. They are of great authoritie among the Indian people, for that the King doth nothing without their counsell and consent, and that they may be knowne from other men, they weare vpon their naked body, from the shoulder crosse vnder the arme ouer their body downe to the girdle, or the cloth that is wrapped about their middle, 3. or 4. strings like sealing threds, whereby they are knowne: which they neuer put off although it shoulde cost them their liues, for their profession & religion will not permit it. The 1. Booke.

They go naked, sauing onely that they haue a cloth bounde about their middles to hide their priue members. They wear sometimes when they go abroad a thinne cotton linnen gowne called Cabaia, lightly cast ouer their sholders, and hanging downe to the grounde like some other Indians, as Benianes, Gufarates, and Decaniins. Vpon their heads they weare a white cloth, wounde twice or thre about, therewith to hide their haire, which they neuer cut off, but weare it long & turned vp as the women do. They haue most commonly rounde rings of golde hanging at their ears, as most of the Indians haue. They eat not any thing that hath life, but feed themselves with hearbes and Ryce, neyther yet when they are sicke will for any thing bee let blood, but heale themselves by hearbes & ointmentes, and by rubbing their bodies with Sanders, and such like sweet woods. In Goa and on the sea coasts there are many *Bramenes*, which commonly doe maintaine themselves with selling of spices and other Apothecarie wares, but it is not so cleane as others, but full of garbush and dust. They are very subtil in writing and casting accounts, where by they make other simple Indians beleue what they will.

Touching the pointes of their religion, wherein the common people beleue them to be Prophetes: whatsoever they first meete withal in the streets at their going forth, that doe they all the day after pray vnto. The women when they goe forth haue but one cloth about their bodies: which couereth their heades, and hangeth downe vnto their knees: all the rest of the body is naked. They haue ringes through their noses, about their legs, toes, neckes, and armes, and vpon each hand seuen or eight ringes or bracelettes, some of silver and gilt, if they be of wealth and ability: but the common people of glasse, which is the common wearing of all the Indian women. When the woman is seuen yeares olde, and the man nine yeares, they do marrie, but they come not together before the woman bee strong enough to beare children. When the *Bramenes* die, all their friends assemble together, and make a hole in the ground, wherein they throw much wood and other things: and if the man be of any accompt, they cast in sweet Sanders, & other Spices, with Rice, Corne, and such like, and much oyle, because the fire shoulde burne the stronger. Which done they lay the dead *Bramenes* in it: then cometh his wife with Pusike & many of her neerest frends all singing certain prayes in commendation of her husbands life, putting her in comfort, & encouraging her to follow her husband, & goe with him into the other worlde. When she taketh

keeth al her Jewels, and parteth them among her friends, & so with a cherefull countenance, she leapeeth into the fire, and is presently covered with wood and oyle: so she is quickly dead, & w<sup>th</sup> her husbands bodie burned to ashes: and if it chance, as not very often it doth, that any woman refuseth to be burnt with her husband, then they cut the haire cleane off from her head: and while she liueth she must neuer after wear any Jewels more, & from that time she is dispised, and accounted for a dishonest woman. This manner and custome of burning is vsed also by the Nobles and principallest of the Countrey, and also by some Marchantes: notwithstanding all their dead bodies in generall are burnt to ashes, and the women after their husbands deaths doe cut their haire short, & weare no Jewels, where-by they are knowne for widowes. The first cause and occasion why the women are burnt with their husbands, was, (as the Indians themselves do say) that in time past, the women (as they are very leacherous and inconstant both by nature and complexion) did poison many of their husbands, when they thought good, (as they are likewise very expert therein) thereby to haue the better means to fulfill their lusts. Which the king perceiuing, & that thereby his principal Lords, Captains, and Souldiers, which vphelde his estate and kingdom, were so consumed and brought vnto their endes, by the wicked practises of women, sought as much as hee might to hinder the same: and therevpon he made a law, and ordained, that when the dead bodies of men were buried, they shold also burne their wiues with them, thereby to put them in feare, and so make them abstaine frō poisoning of their husbands: which at the first was very sharply executed, onely vpon the nobles, gentlemen and souldiers wiues, as also the Bramenes (for that the common people must beare no armes, but are in a manner like slaues.) So that in the ende it became a custome among them, and so continueth: whereby at this day they obserue it for a part of their law and ceremonies of their diuinitie Idoles, & now they do it willingly, being hartened and strengthened thereunto by their friends. These Bramenes obserue certain fasting daies in y<sup>e</sup> year, and that with so great abstinence, that they eat nothing all that day, and sometimes in 3. or 4. daies together. They haue their Pagodes and Idoles, whose ministers they are, whereof they tell and shew many miracles, and say that those Pagodes haue been men liuing vpon earth, and because of their holy liues, and good woorkes done here in this world, are for a reward therof, become holy mē in the other world, as by their miracles, by the Diuel per-

formed, hath bene manifested vnto them, and by their commandementes their formes and shapcs are made in the most ugly & deformed manner that possible may bee deuised. Such they pray and offer vnto, with many diuinitie superstitions, & stedfastly beleue y<sup>e</sup> they are their aduocates & intercessors vnto God. They beleue also that there is a supream God aboue, which ruleth all things, and that mens soules are immortall, and that they goe out of this world into the other, both beastes & men, and receiue reward according to their woorkes, as Pythagoras teacheth, whose disciples they are.

The 37. Chapter.

Of the Gufurates, & Banianes of Cambaia.



The Gufurates and Banianes are of the country of Cambaia: many of them dwell in Goa, Diu, Chaul, Cochín, & other places of India, because of their trade and traffick in marchandise, which they vse much with all kindes of wares, as coyne, cotton linnen, anil, Rice, and other wares, specially all kinde of precious stones wherein they haue great skill. They are most subtil and expert in casting of accounts, and writing, so that they do not onely surpasse and goe beyond all Jewes and other nations thereabouts, but also the Portugals: & in this respect they haue no aduantage, for that they are very perfect in the trade of marchandise, & very ready to deceiue men. They cate not any thing that hath life or blood in it, neither would they kill it for all the goods in y<sup>e</sup> world, how small or vnnecessarie soeuer it were, for that they stedfastly beleue, y<sup>e</sup> euery liuing thing hath a soule, & are next after men to be accounted of, according to Pythagoras law, & know it must die: and sometimes they do buy certain foules or other beastes of the Christians or Portugals, which they meane to haue killed, & whē they haue bought them, they let them slee and run away. They haue a custome in Cambaia, in the high wayes, & woods, to set pots w<sup>th</sup> water, and to cast coyne & other graine vpon the ground to feed birds & beastes withal; & throughout Cambaia they haue hospitals to cure and heale all manner of beastes & birds therein whatsoever they aile, & receiue them thither as if they were men, and whē they are healed, they let them slee or run away whither they will, which among them is a woork of great charity, saying, it is don to their euen neighbors. And if they take a flea or a Lowce, they wil not kill it, but take or put it into some hole or corner in the wall, and so let it go, & you can do them no greater injury then to kill it in their presence, for they wil neuer leaue intreating and desiring withall curse, fesse not to kill it, and that man shoulde not

seme

seeme to commit to great a sinne, as to take away the life of that, to whom God had given both soule and body: yea, and they will offer much money to a man to let it live, and goe away. They eat no Radishes, Onions, Garlicke, nor any kinde of hearbe that hath any colour of red in it, nor Egges, for they thinke there is blood in them. They drinke not any wine, nor vse any vinegar, but onely water. They are so dangerous of eating and drinking with other men which are not their Countrymen, that they would rather starue to death then once to doe it. It happeneth oftentimes that they saile in the Portugales ships from Goa to Cochin to sell their wares, and to traffique with the Portugales, and then they make their provisions for so long time as they thinke to stay upon the way, which they take aboard with them, and thereupon they sêde, and if the time falleth out longer, then they made account of their water and provision beeing all spent, as it hapned when I sailed from Goa to Cochin, they had rather die for hunger and thirst then once to touch the Christians meate, they wash themselves before they eat, as the Bramenes doe, as also every tyme when they eat themselves or make water. They are of a yellowe colour like the Bramenes and somewhat whiter, and there are women among them which are much whiter and clearer of complexion than the Portugale women. They are formed and made both in face, limmes, and all other thinges like men of Europe, colour only excepted. Their apparrell is a thinne white gowne vpon their naked bodies, from the head to the feet, and made fast on the side vnder their armes, their shoes of red leather, sharp at the toes, and turning vp like hokes, their beardes shauen like the Turkes, sauing only their mouftachios, they weare on their heades a white cloth three or four times wrapped about like the Bramenes, and vnder their haire a skarre vpon their foreheads, which they rub euery morning with a little white sanders, tempered with water, and 3. or 4. graines of rice among it, which the Bramenes also doe as a superstitious ceremonye of their law. Their bodies are commonly annoynted with sanders & other sweet woods, which they doe very much vse, as also all the Indians. Their women are apparelled like the Bramenes wiues, they eat like the Mahometans, and all other Indians vpon the ground. In their houses or assemblies they sit on the ground vpon mattes or carpets, and alwaies leaue their shoes without the doze, so that they are alwaies barefote in their houses: wherefore commonly the

heelles of their shoes are neuer pulled vp, to saue labour of vntying or vndoing them, they haue a thousand other heathenish superstitions which are not worth the rehearfall, whereof we haue told you the most principall and thereby you may well enough vnderstand what the rest are.

The 38. Chapter.

Of the Canaras and Decanijns.



The Canaras and Decanijns are of the countrie of Decam, commonly called Ballagate, lying behinde Goa: many of them dwell in Goa, where their wares and shops are, of all sorts of Meluets, Silkes, Sattins, and Damaskes, which they buy by great of the Portugales, also all kinds of cotton linnen, porcelayne, and all kinds of wares and marchandises of Cambaia, China, Bengalla, &c. which they likewise buy of the Portugales, and other nations, and sell it againe by retails: for the which purpose they haue brokers of their owne Countrymen, which loke for all kinds of wares and commodities. These bring likewise all victuals and necessities out of the firme land, into the towne and Island of Goa. They haue their Indian ships wherewith they traffique to Cambaia, Sunda, and the read sea. Many of them are gold and silver smithes, & worke in Copper, wherein they are very cunning. They haue also diuers other handicrafts, as Barbers, Whittions, Carpenters, and such like, as dwell in Goa, so that they are almost as great a number as the Portugale Mellicos, and Christians. Their apparrell is like the Gufurates & Benianes, except their shoes, which they weare like Antiques with cut toes, and fastned aboue vpon their naked feete, which they call Alparcas. They weare their beards and their haire long, as it groweth without cutting, but only turne it vp, and dresse it as the Benianes and Bramenes vse to doe, and are like them for colour, forme, & making. They eat all thinges except haine, Hogges, and Buffels, flesh and fish. They account the Dre, Colo or Buffel to be holie, which they haue commonly in the house with them, and they besmêre, stroke, and handle them with all the friendship in the world, and feed them with the same meate they vse to eat themselves, and when the beastes ease themselves, they hold their hands vnder their tails and so throw the dung away. In the night time they sleepe with them in their houses, & to conclude, vse them as if they were reasonable creatures, whereby they thinke to doe God great seruice. In their eating, sitting in the house, washing, making cleane, and other cere-

ceremonies and superstitions they are altogether like the Bramenes, Gufurates, and Banianes. In their marriages they contract each with other at 7. yeeres, & at 11. or 12. yeeres they are married, and dwell together. When they are to be married, they begin fourteene dayes before to make a great sound with trumpets, drummes and fires, which continueth day and night for all those fourteene dayes, with so great a noise of songs and Instruments, that men can neither heare nor see: On the wedding day, all the friends and kindred on both sides doe assemble together, & sit upon the ground, round about a fire, and goe seaven times about it uttering certaine wordes, whereby the wedding is done. They give their daughters no household stuffe, but only some Jewels, as bracelets, eare-rings, and such like of small bawle, wherewith their husband must bee content, for the Daughters are no heires, but the Sonnes inherite all, but they keep and maintaine their daughters and sisters, till they marie: When they die, they are likewise burnt, and some of their wives with them, but not so many as of the Bramenes. Every one of them followeth his fathers occupation, and marieth with the daughters of such like trades; which they name kindredes. They haue their fasting daies, and ceremonies like the Bramenes, for they are as the laytie, and the Bramenes as the spirituality, the Pmiffers, Priests, & Prophets of their Idols. They hire and farme the customes and rents of the Portingales, & the Kings reuenues in the land of Bards, Sallerte, and the Island of Goa, so that often times for any question or strife they must appeare in law, where they alwaies come without Counsellor or Attorney, and knowe so well how to place their wordes, according to the lawes of Portingall, not onely temporall but spirituall, that they are able to set downe, and shew where it standeth written, as well as any Counsellor could doe, & make their petitions & requests without any mans aduise, that the Portingales doe wonder at their readie wits, as I haue oftentimes found in them. When they are to take their othes to beare witnes with any man, they are set within a circle made of ashes upon the pavement where they stand, still laying a fewe ashes on their bare heades, holding one hand on their beads, the other on their breasts, and then in their own speech sweare by their Pagode, that they will tell the truth without dissimulation, whatsoeuer shall bee asked them, for that they certainly beleue they should be damned for euer, if as then they should not say the truth, but conceale it. These are their principall customes and ceremonies, yet are there many others, which for breuity I omit.

The 39. Chapter.  
Of the Canarijns and Corumbijns of India.



The Canarijns & Corumbijns are the Countreimen, and such as deale with tilling the land, fishing & such like labors, to get their liuings, & look vnto the India Palme trees, whereon the Cocos doe grow. There are some among them that doe nothing els but wash cloathes, which is there bled like another occupation, they are called Maynattos: there are others that are called Patamarcs, which serue onlie for Messengers or Postes, to carie letters from place to place by land, in winter time when men can not traualle by sea. These Canarijns and Corumbijns are the most contemptible, and the miserablest people of all India, and liue very poorly, maintaining themselves with little meate. They eate all kinde of things, exceptaine, Oren, Buffels, Hogs, and Hens flesh, their religion is like the Canarijns and Canaras, for they are all of one Countreie and custome, little differing: they goe naked, their priue members onely couered with a cloth. The womē go with a cloth bound about their middles beneath their navel, and hanging downe to the middle of their thighes, and the other end thereof they cast ouer their shoulders, whereby halfe their breasts are couered. They are in a manner blacke, or of a darke browne colour, many of them are Christians, because their chiefe habitation and dwelling places are on the Sea side in the countries bordering vpon Goa, for that the palme trees doe grow vpon the Sea coasts, or vpon y banks by riuier sides. The rice is sowed vpon low ground, which in winter time is couered with water, wherewith those Canarijns doe maintaine themselves: these bring beemes, fruit, milke, egges and other such like wares into the towne to sell. They dwell in little straw houses, the doores whereof are so low, that men must creepe in and out, their household stuffe is a mat vpon the ground to sleepe vpon, and a pis or hole in the ground to beate their rice in with a pot or two to seeth it in, and so they liue and gaine so much as it is a wonder. For commonly their houses are full of small children, which croll and creepe about all naked, untill they are 7. or eight yeares old, & then they couer their priue members. When the Women are ready to traualle with Child, they are commonly deliuered when they are all alone, and their husbands in the fieldes, as if fortun'd vpon a time, as I and some other of my friends went to walke in the fieldes, & into the villages where the Canarijns dwell

and hauing thirst, I went to one of the Canarijns houses to aske some water, there-  
unto to refresh vs, (which they commonly  
drinke out of a Copper Canne with a spout,  
thereat to drinke without touching it with  
their mouthes, which is all the mectell they  
haue within their houses,) & because I was  
erie thirstie, I stooped downe and thrust my  
head in at the dooze, asking for some water,  
where I espied a woman alone within the  
house, tying her cloth fast about her middle, &  
before her hauing a wooden trough, (by the  
Portingales called Gamello) full of water,  
where she stood and washed a childe, whereof  
as then she had newly bin deliuered without  
any help: which hauing washt, she laid it na-  
ked on the ground vpon a great Indian figge  
leafe, and desired mee to stay and shee would  
presently giue mee water. When I vnder-  
stood by her that she had as then newly bene  
deliuered of that Child without any help, I  
had no desire to drinke of her water, but went  
vnto another to aske water, and perceiued  
the same woman not long after going about  
her house, as if there had bin no such matter,  
and the childe is brought vp in that man-  
ner cleane naked, nothing done vnto them,  
but onely washed and made cleane in a little  
cold water, and doe in that sort prosper and  
come vp as well as man would with, or as  
any childe within these countries can do with  
all the tending they haue, & liue many times  
vntill they be a hundred yeares old, without  
any headach, or toothach, or losing any of  
their teeth. They weare onely a tuske of  
haire on the toppes of their heads, which they  
suffer to grow long: the rest of their haire is  
cut short, they are very expert in swimming  
and diuing, they row vp and downe the Ri-  
uers in boates called Almadias, wherof  
some of the are hewn out of a peece of wood,  
and so narrow that a man can hardly sit in  
them, and it chance oftentimes that they  
turne ouer & ouer twice or thrise before they  
passe the riuer, and then they leape out into  
the water and turne them by, and so polu-  
ring out the water they get into them again.  
They are so miserable, that for a penny they  
would indure to be whipped, and they eate so  
little, that it seemeth they liue by the aire, they  
are likewise most of them leane and weake  
of limmes, of little strength & very cowardes,  
whereby the Portingales doe them great  
outrage and villanie, vsing them like dogges  
and beastes. In their marriages and deatnes  
they obserue the manner of the Decanijs &  
Canaras, as also in their religion & ceremo-  
nies. When the man is dead his body is  
burnt, and the woman cuts her haire off, and  
breaketh all her Jewels, although they be but  
few & small, for they are most of glasse.

The i. Booke.

By the pictures following you may see the  
Decanijs or Canaras, or the Sparhantes  
of Goa, also the Banianes or Gufurates of  
Cambaia, with the Bramenes & his wife, in  
what sort all the women doe goe, as well Be-  
nians as Decanijs, Moors & Indian wo-  
men that inhabite the countrie. How those of  
Goa and Ballagato keepe their weddings a-  
mong the Decanijs and Canaras, with the  
manner how the liuing women burne them-  
selues with their dead husbands, what estate  
the Embassadoz of Hidalcam holdeth in Go-  
a, & how he is caried in the streets, also a true  
description of the Canarij with his wife, &  
the manner how the Indian heathenish chil-  
dren are brought vp: also of the soldier of Bal-  
lagato, which is called Lascarij, with the  
heathenish whoze called Balliadera, who is a  
dancer, because shee is commonly used there-  
vnto, in any feast or open playes, & are ready  
to be hired for a small peece of money, where-  
of many of the dwell in Goa, with the maner  
of the dwellings & houses of the Decanijs,  
Canarijs, & Corumbiins, & how they row  
in the riuers with their scutes, whereby I  
haue placed the maner of the boats used by  
those of the Malabares in Cochin, so that I  
shall not neede to make a seuerall Chapter of  
them by themselves.

The 40. Chapter.

Of the Arabians and Abexians dwelling  
in India.

**T**here are many Arabians & Abexians in India. The Arabians obserue  
Mahometts law, & the Abexians some  
are Mahometans, some christians, after their  
manner, for they are of Prester Johns land,  
which stretcheth behind Mosambique in A-  
thiopia vnto the red sea, and the riuer Nilus  
in Egypt, and by their common traffique and  
conference with the Moors and Mahome-  
tans, there are diuers of them infected with  
the same sect. There are many of them in  
India that are slaues and captiues, both me  
and women which are brought thither out  
of Aethiopia, & sold like other Oriental Na-  
tions, the Abexians that are christians haue  
on their faces 4. burnt markes in manner of  
a Crosse, one ouer their nose in the middle of  
the forehead, betwene both their eyes, on  
each of their cheekes one, betwene their eyes,  
and their eares, and one vnder their neather  
lip, downe to the chin: and this is their Bap-  
tisme, when they are made Christians, which  
they vse in stead of water. These Abexians,  
and Arabians such as are free doe serue in al  
India for saylers and sea faring me, with such  
marchants as saile from Goa to China, Iap-  
pon, Bengala, Mallaca, Ormus, and all the  
Oriental coast: for that there they haue no o-  
ther saylers, nor there are no other because  
the

the Portingalles (although they serue for Saylers in the Portingalles shippes that come into India, and haue neuer bene other in Portingale but Saylers, yet are they ashamed to liue in that order, and thinke it a great discredit vnto them, together with a great diminishing of their authorities & estimations, which they account themselves to hold in India, so that they giue themselves out for maisters of shippes, and by their captaines are also called Pilots and chief Wotsonnes, but not lower: for if they should descend but one step lower, it would be a great blot and blemish vnto them all their liues after, which they would not indure for anie thing in the world. These Abexijns and Arabians serue for small money, and being hyzed are verie lowlie and subiect, so that often times they are beaten and smitten, not as slaues, but like dogs, which they beare very patientlie, not once speaking a word: they commonly haue their wiues and children with them in the shippe wherein they are hyzed, which continually stay with them, what voyage soeuer they make, and dresse their owne meat, which is Rice sodden in water with salt fish among it. The cause why the women sayle in the ship, is, for that in Summer and not else, their shippes goe to sea, where they alwayes haue calme water and faire weather, with good windes: they haue commonly but one Portingale or two for Captaine, maister and Pilote, and they haue a chief Wotson, which is an Arabian, which they call Mocadon, and he is ruler of the Arabians & Aberijns, that are saylers, whome he hath vnder his subiection, even as if they were his slaues or subiects. This Mocadon is he that conditioneth and maketh bargain with the owners of the ship, to haue so manie saylers, and he receiue the monethlie money for their wages, and accounteth with the saylers particularlie, but for gouernment of the ship he hath not to doe, neither troubleth himselfe therewith. The shippes when they sayle, vse no caskie for water, because there is not any throughout all India, nor any made there, saue onely such as come out of Portingall, and vied in the Portingall shippes: but instead of pyppes they vse a great foure cornered wooden cesterne, & standeth by the main masse, at the very fote therof, vpon the keele of the shippe, which is verie well pitched, and made fast, wherein they lade as much water as they thinke will serue them for their voyage. The captaine, maister or Pilote, Merchant and passengers, haue euerie man their meat by themselves, and their water in great Indian pots called Martauans, whereof in description of Pegu I haue already spoken.

The 1. Booke.

These people are so seruiceable and willing to doe any thing, that if there chanceth but a hat, or any other thing, to be blowen ouer, or fall into the water, they will presently leape, cloathes and all into the sea, to fetch it again, for they swimme like fishes, when the ships lie within the haven or river, and that they will all goe on land, then they goe into the boate, and so row to shore, which done one of them roweth backe againe with the boate, which he tyeth fast to the ship and swimmeth to land: and when they will goe aboard again, if any of the saylers be unwilling to swimme to fetch the boate, they are by the Mocadon or the maister, with strokes compelled to doe it: but they commonly neuer stay till it cometh so farre, but rather strue who shall be first in the water to shew their diligence: and when they doe any thing aboard, as hayling ropes and other things, they sing & answere each other very sweetlie, so if it seemeth to be very good musicke. Their exercise on land is, all the day to drinke, and to sit in tipling houses with their wiues and children, and then they goe hand in hand through the streets, reeling here and there, making a great noise with singing and gaping after their manner: there women weare breeches like the Arabians and Mahometans.

#### The 41. Chapter.

Of the blacke people of Mosambique, which are called Caffares, and of their manners and customes.

**T**he black people or Caffares of the land of Mosambique, and all the coast of Ethiopia, and within the land to the Cape de bona Speranza, go al naked, although those of Mosambique, (that is the women) do a little couer themselves, which they do by meanes of the daylie conuersion they haue with the Portingales, who for Gold, silver and Iuoy bones, and such like, doe exchange Cotton linnen brought out of India, that within the land, and to the cape, they vse in those countries: other wise they couer themselves with the like apparell that Adam and Eua did weare in Paradise. They are all as black as pitch, with curled and singed hayze, both on their heads and beards, which is very little, their noses broad, flat and thicke at the end, great bigge lippes: some haue holes, both aboue & vnder in their lippes, and some times besides their mouths through their cheekes, wherein they thrust small bones, which they esteeme a bewitching: there are some among them that haue their faces and



all their bodies ouer rased and seared with irons, and al figured like rased Sattin or Damask, wherein they take great pride, thinking there are no fairer people then they in all the world, so that when they see any white people, that weare apparell on their bodies, they laugh and mocke at them, thinking vs to be monsters and ugly people: and when they will make any deuclish soyme and picture, then they inuent one after the soyme of a white man in his apparell, so that to conclude, they thinke and verily perswade themselves, that they are the right colour of men, and that we haue a false and counterfeit colour. There are among them that file their teeth as sharp as needles, which they likewise esteeme for a great ornament. Many of them hold the law of Mahomet, that is to say, such as dwell on the coast of Abex or Melinde, and round about those places, as also in Mosambique, by reason the red sea is so nere vnto them, together with the Arabian Mahometans, with whome they dayly traffique, as they also did in al places, & Islands throughout the Orientall countries, before the Portugales discovery and conquest of India, whereby all the Orientall countrie where they trafficked, was infected with their deuclish law, and their popylon spread and throune abroad in all places, which is one of the principall occasions that the Gospell taketh no better effect in those countries, their pestiferous law being as it were rooted and ingrafted in their mindes. There are some of them that are become Christians since the Portugales came thether, but there is no great paines taken about it in those countries, because there is no profite to be had, as also that it is an infectious and vnholeesome countrie: and therefore the Iesuites are wary enough not to make any houses or habitations therein, for they see no great profite to be reaped there for them, as they doe in India & the Islands of Iapan, & in other places, where they find great quantities of riches, with the say whereof they increase much and fill their bellys, therewith to satisfy their thursty & insatiable desires: most part of the Cafares liue like beastes or wild men, yet they haue their houses in troups or heaps, like cottrey vilages, wher they asseble & dwell together and in euery Village they haue a Lord or King, to whome they are subiect and obedient, they are commonly in warres one with an other, and one place or Village against an other, and haue law and Justice among them with some small Politie, concerning their worldly affaires and government: but as concerning Religion and faith, they know not what it meaneth, but liue like beastes

without any knowledge of God, or any like-lyhode or shadow thereof, they maintaine themselves by hunting, which they doe in the woods, where they take all that they finde, they eate Elephants flesh and all other kind of wild beastes, and of the Elephants teeth, they make their weapons, instead of Iron and Steele, they doe commonly make warre one against the other, and some of them eate mens flesh, and some there are also that eate it not, but such as deale with the Portugals. When they take any man prisoner in the warres, they sell him to the Portugales, or exchange and barter him for Cotton linnen, and other Indian wares. They haue a custome among them, that when they goe to warre against their enemies, if they win the battaile, or ouerthrow each other, he that taketh or killeth most men, is holden and accounted for the best and bruest man among them, and much respected, and to witnesse the same before their Kings, of as many as they haue slaine or taken prisoners, they cut off their priue members, that if they bee let goe againe, they may no more beget children, which in proesse of time might mischiefe them, and then they dye them well, because they should not rot: which being so dyed, they come before their Kings with great reuerence, in the presence of the principall men in the Village, and there take these members so dyed one by one in their mouthes, and spit them on the ground at the Kings seete, which the King with great thankes accepteth, and the more to reward and to recompence their valour, causeth them all to bee taken vp and giuen to them againe, for a signe and token of honour, whereby euery after from that time forwards they are accounted as Knights, and they take all those members, where with the King hath thus honoured them, and tie them all vpon a string like a Bracelet or Chaîne, and when they marrie, or go to any wedding, or feasts, the Wides or Wiues of those knights doe weare that Chaîne of mens members about their neckes, which among them is as great an honour, as it is with vs, to weare the golden flectre, or the Garter of England, and the Wides of such Knightes, are therewith as proude, as if they were the mightiest Quenes in all the world.

From Mosambique great numbers of these Cafares are caried into India, and many times they sell a man or woman that is growne to their full strength, for two or three Ducats. When the Portugales ships put in there for fresh water and other necessities, then they are dearer, by reason of the great numbers of buyers, the cause why so many slaues and Captaines of all nations

A costlie  
kynde of  
chaîne for  
women to  
weare.

are

are brought to sell in India, is, because that euery ten or twelue miles, or rather in euery Village and towne, there is a seuerall King, and ruler of the people, one of them not like an other, neither in law, speech nor manners, whereby most part of them are in warres, one against the other, and those that on both sides are taken prisoners, they keepe for slaves, and so sell each other like beastes: hee whose euill fortune is such, that hee is one of the captiues, must be patient, wherein they shew not much dislike, for when they are asked, how they can content themselves with that yoke of bondage, they answere that they can beare it well enough, seeing their Planet will haue it so, and for that their friends and neighbours shall reuenge their cause against those that haue done it. Also in time of poverisie or dearth the fathers may sell their children, as it happened in my time, that there was such a dearth, and scarcitie of victuals in the firme lande, and countries bordering vpon Goa, that the men of India came to Goa (and other places where the Portugales are resident) to sell their children, in great numbers, and for small prices, to buy them victuals. I haue seene Boyes of eight, or ten yeares, given in exchange for five or six measures of Rice, and some for three or foure Ducats the peece, and some came with their wiues and children to offer themselves to bee slaves, so that they might haue meate and drinke to nourish their bodies. And because the Portugales haue traffique in all places, (as we haue bene in many) it is the cause why so many are brought out of all countries to be sold, for the Portugales doe make a liuing by buying and selling of them, as they doe with other wares. What concerneth the Caffares in Mosambique, I haue in an other place declared, in the description of Mosambique. Hereafter followeth the pictures of the Arabians and Abexijns, with their wiues, as they goe in India, also the pictures and manners of the Caffares, both men and women, as they goe in Mosambique, all liuely portracted.

## The 42. Chapter.

Of the Malabares and Nayros in India, with their manners and customes.



The Malabares are those that dwell on the Sea coast, betwene Goa, & the Cape de Comorijn Southward from Goa, where the Pepper groweth. They haue a

speech by themselves, and their countrey is diuided into many kingdomes, as in the description of the country. We haue already declared, these are the greatest, and worst enemies that the Portugales haue, and by Sea doe them great mischief, they are strong and very courageous, they goe all naked onely their priuie members covered, the women likewise haue but a cloth from their shauell downe to their knees, all the rest is naked, they are strong of limmes, and verie arrogant and proude, of colour altogether blacke, yet verie smooth both of haire and skin, which commonly they annoint with Oyle, to make it shine, they weare their haire as long as it will grow, tyed on the top or croone of their heads with a Lace, both men and women: the lappes of their eares are open, and are so long that they hang downe to their shoulders, and the longer & wider they are, the more they are esteemed among them, and it is thought to bee a beautie in them. Of face, body, and limmes, they are altogether like men of Europ, without any difference, but onely in colour, the men are commonly verie hairy, and rough vpon the breast, and on their bodies, and are the most lecherous and vnchast nation in all the Orient, so that there are verie few women children among them, of seven or eight yeares olde, that haue their maiden-heads: They are verie readie to catch one from an other, though it bee but for a small penie. In their houses they are not verie curious, their houses and household stuffe, differeth not much from the Canarijns & Corumbijns of Goa. Their Idolatrie, ceremonies and superstitions, are like the other Heathens. Of these Malabares there are two manner of people, the one is Noblemen or Gentlemen, called Nayros, which are souldiers, that doe onely weare and handle armes, the other is the common people called Polias, and they may weare no weapons, nor beare any armes, the Nayros must in all places where they goe or stand, weare such armes as are appointed for them, and alwaies bee readie at the Kings commandement, to doe him seruice, some of them doe alwaies beare a naked Rapier or Courteslas in their right hands, and a great Target in their left hand, those Targets are verie great, and made of light wood, so that when they will they can couer their whole bodies therewith, they are so well vsed thereunto, that they esteeme it nothing to beare them, and when they trauell on the way, they may be heard a great way off, for that they commonly make a great knocking with the Hilt of their Rapier, against the Target, because they would bee heard. There are some that carrie a bow and a venenous arrow vpon their

their shoulder, wherein they are verie expert, others carrie long Pikes, some Peeces, with the Patch readie lighted, and wound about their armes, and haue the best lockes that possible may bee found in all Europe, which they know so well how to vse, that the Portugales can haue no aduantage against them. Wherefoeuer they goe, they must alwaies haue their armes with them, both night and day. Not any of them are married, nor may not marrie during their liues, but they may freely lie with the Nayros daughters, or with any other that liketh them, what women soeuer they bee, yea though they be married women. When the Nayro hath a desire thereunto, hee entreath into a house where he thinketh good, and setteth his armes in the streete without the doore, and goeth in and dispatcheth his businesse, with the good wife or the daughter, the doore standing wide open, not fearing that any man should come in to let him, for whosoever passeth by, and seeth the Nayros armes standing at the doore, although it be the good man himselfe, hee goeth by, and letteth him make an end, and hauing done, he taketh his armes and departeth thence; and then the husband may come to the house, without making any words, or once mouing question about it. In that manner they goe where they will, and no man may denie them. As these Nayros goe in the streetes, they vse to crie Po, Po, which is to say, take heede, looke to your selues, or I come, stand out of the way, for that the other sort of people called Polyas, that are no Nayros, may not once touch or trouble one of them, and therefore they alwaies crie, because they should make them come, and know to that they come, for if any of the Polyas should stand still, and not giue them place, whereby hee should chaunce to touch their bodies, hee may freely thrust him through, and no man aske him why he did it. And when they are once touched by any Polyas, or by any other nation except Nayros, they must (before they eate, or conuerse with other Nayros) wash and cleanse their bodies with great ceremonies and superstitions. Likewise they must not bee touched by any Christian, or any other man. And when the Portugales came first into India, and made league and composition with the King of Cochin, the Nayros desired that men should giue them place, and turne out of the way, when they mette in the streetes, as the Polyas and others vsed to doe, which the Portugales would not consent vnto, thinking it to be against their credits and honours, for them to be compared to the Polyas and unpresurable sort of people, whereas they esteemed

themselves better then the Nayros, both in person and armes: therefore they would haue the Nayros to giue them place, whereby they could not agree, in the end it was concluded, (to pacifie the matter, and to keepe peace and quietnes among them) that two men should be chosen, one for the Nayros, and the other for the Portugales, that should fight body to body, and he that should be ouerthowne, that nation should giue place vnto the other, this was done in the presence of both nations, and the Portugall ouercame the Nayro, whome hee slew, whereupon it was agreed, that the Nayros should giue place vnto the Portugall, and stand a side vntill hee be past, where soeuer they mette. The Nayros weare the nayles of their hands very long, whereby they shew that they are Gentlemen, because the longnesse of the nayles doth let and hinder men from working or doing any labour. They say likewise that they do it, the better and faster to gripe a thing in their hands, and to holde their Rapiers, which some Portugales and Pesticos doe likewise vse, and hold the same opinion with the Nayros, whereof there are many in India, which let their nayles grow for the same cause. The principallest or chiefe of those Nayros, which are leaders or Captaines of certaine numbers of Nayros, weare a Gold or Silver bracelet, or ring about their armes, above their elbowes: as also their Gouernours, Ambassadors, and Kings, whereby they are knowne from other men, for otherwile they goe all naked. Also their Kings, rulers, and other Captaines and leaders, when they goe abroad, are guarded and accompanied by other Nayros. They are verie good and stout soldiers, and will set vpon a man verie fiercely, they are also verie full of reuenge, so that whensoever they fight against their enemies either by water or by lande, and that they chaunce to bee thrust into the body with a Pike, they are not presently therewith content to lie downe, but if they cannot speedily plucke the Pike forth, they will not spare to pull it forth with both their hands, and draw it through their bodies, therewith to set vpon them that gaue them the wound, and to be reuenged on them.

The King may not iudge nor execute those Nayros openly, for if they haue deserved death, he causeth them by other Nayros to be put to death. The daughters of the Nayros, may not haue the companie of any man, but onely of Nayros, although secretly they haue the companie of many Portugales and Christians, but if the Nayros once perceiued it, or find them in the deede doing, they might kill them without further question. In euery

rie place where they dwell, they haue a pit  
oꝛ Well digged, wherein they doe holde  
water, which standeth openly in the way,  
where euerie man passeth by, wherein euery  
morning when they ryle, they wash them-  
selues all ouer, beginning first at the foote and  
so rpyng vp to the head, as well men as wo-  
men, without being alhamed to be seene of  
such as goe by, oꝛ loke vpon them, and the  
king himselſe likewise: which water is so  
greene, stymie and stinking, that a man can  
not chuse but stop his nose as he goeth by it:  
and they certeinly belæue, that when soeuer  
they should forget to wash themselves in that  
water, that they should then be whollie un-  
cleane and full of sinne: and this washing oꝛ  
making cleane must not be done in any run-  
ning water, but it must be in a place where  
the water standeth in a pit oꝛ Well, and by  
their Bramenes coniured with many words  
and ceremonies, otherwile it were of no ver-  
tie but whollie vnprofitable, for their Idola-  
trous seruices. They are like the other Hea-  
thens, and are burned when they are dead:  
their sonnes may not be their heyres, because  
they haue no wiues, but vse al womē, where  
and when they will, doubting which is their  
owne sonne: for the Bramenes also haue the  
kings wyues at their pleasures, and doe him  
great honour when it please them to lye  
with their Quene. Their heyres are their  
sisters sonnes, for they say, although they  
doubt of their fathers, yet they know their  
sisters are the mothers of them. This much  
touching the Nayros and Gentlemen oꝛ  
Soldiers.

The other common people of the Mala-  
bares, called Polyas, are such as are the cou-  
trie husband men and labourers, men of occu-  
pations, fishers, and such like: those are much  
contemned and dispised, they liue very misera-  
bly, and may weare no kind of weapon, nei-  
ther yet touch oꝛ be conuersant with the Nay-  
ros, for as the Nayros go on the strætes, and  
they heare him call, they step aside, bowing  
their armes, and stooping with their heades  
down to the ground, not daring so much as  
once loke by before the Nayros be past: in o-  
ther things they obserue the customes of the  
other Indians, for that euery man followeth  
the occupation of his Elders, and may not  
change it for any thing.

The 1. Booke.

## The 43. Chapter.

Of the Moores and Jewes in India.

Here are great numbers of  
Moores and Jewes in al places  
of India, as at Goa, Cochín,  
& within the land, some com-  
ing out of other places, and  
the rest borne of Jewes and Moores in that  
country, and so by birth right Indians, who  
in times past by conuersation and company  
of those Jewes & Moores, haue bene brought  
to their sect and opinion. In their houses and  
apparell they follow the manner of the land  
wherein they are resident: amongst the Indi-  
ans they haue their Churches, Synagogues  
and Melquitas, wherein they vse all cere-  
monies according to their law: but in the places  
where the Portugales inhabite and gouern,  
it is not permitted vnto them to vse them o-  
penly, neither to any Indian, although they  
haue their families and dwelling houses, and  
get their livings, and deal one with the other:  
but secretly in their houses they may doe  
what they will, so that no man take offence  
thereat: without the towne and where the  
Portugales haue no commandement, they  
may freely vse and exercise their ceremonies  
and superstitions, euery one as liketh him  
best, without any man to let oꝛ deny them:  
but if they be founde openlie doing it in the  
Portugales towne and iurisdiction, oꝛ that  
they haue any point of Christian ceremonies  
mingled among theirs, both men and womē  
die for it, vntlesse they turne vnto the christian  
faith, as it oftentimes happeneth without the  
towne of Cochín, where the king keepeth  
his Court: there the Jewes and Moores haue  
free libertie to vse their sects and ceremonies  
openlie, for there the Jewes haue made and  
built very fair stone houses, and are rich mar-  
chants, and of the king of Cochins nearest  
Counsellors: there they haue their synagogue  
with their hebrue Bible, and Moses Lawe,  
which I haue had in my hand: they are  
most white of colour, like men of Europa, &  
haue many faire women. There are manie  
of them that came out of the country of Pa-  
leestina & Jerusalem thither, and speake ouer  
all the Exchange verie perfect and good Spa-  
nish: they obserue the Saboth day, and other  
iudiciall ceremonies, and hope for the Mesi-  
as to come.

The Moores like wise haue their Mel-  
quitos, wherein they pray, and about the  
Church they haue manie sellers and gal-  
leries, where they learne their children their

principles of Religion before they goe to Church: they wash their feet, for the which purpose they haue alwaies a cesterne with water standing without the Church, & leaue their Alparcos (which are their shoes) standing at the Church doore before they goe in, and being in the Church they fall flat on the ground vpon their faces, and so with their armes & handes lifted vp, make manie counterfait faces. They are also circumcised like the Iewes, & eat no hogges flesh, and when they are dead they are buried. In their churches they haue not any Images, but onelie some stones or round pillars standing vpright with certaine Chaldean letters (out of their Alcaron) grauen vpon them. As I and a friend of mine chaced to go out of the towne, we were desirous to see their Mahometicall Church, and their manner of seruice, which was denyed vs by the keeper of the doore, that had vs put off our shoes, but because wee would not, he said it was not lawfull for vs to enter in that sort into the Church: but to let vs see it, he suffered vs to stand within the doore, and opened some of the windowes, that we might see what was within it: then the Portingale asked him for their God & their Saintes which they used to pray vnto, because he sawe the Church emptye, as I sayd before: then the Moore answered him, that they used not to pray to Stockes and Stones, but to the liuing God, which is in Heauen, and said that the proude Portingale Christians, and the Heathens were all of one Religion, for that they prayed to Images made of wood and stones, and giue them the glorie which onely appertaineth to the liuing God: with the which answer the Portingale was so angrie, that he began to chide & make a great noyse, and to giue him manie hard words, wherewith manie Iewes & Moores assembled about them, so that there had growne a great quarrell, had it not bene for me, that got him to hold his peace, and so brought him away, and let the matter rest in that sort. These Moores traffique much with spices to the red sea, and other places, both by water and by land. And although manie of them dwell among the Portingales and traffique much with them, yet secretly they are their most deadly enemies, and doe them much mischief, and are the principal occasion that there are no more Christians conuerted to the faith of Christ, seeking all the wayes and meanes they can to withdraw and disswade them from it, whereby the Indians doe both vse and folloiw their customs and Religion.

By the Picture following you may see the state and maiestie of the king of Cochin  
The 1. booke.

sitting vpon an Elephant, when he rydeth abroad with his Nayros, or Gentlemen and soldiers that guard and conduct him, also the other Malabares, both men and women, called Polyas, which the Moores and Mahometans that dwell in Cananor, among the Malabares, as I said before. You shall also see the Christians that are called S. Thomas Christians, whereof many dwell among the Malabares, with one great legge, as they are borne, as in the description of the coast I haue already shewed, likewise the picture of the men of Pegu, and the Ilandes of Molucos.

#### The 44. Chapter.

Of the Pagodes and Indian Idoles forming, keeping, ceremonies and superstitions in generall, brieflie described.



**P**he Pagodes and Images are many and innumerable throughout the Orientall countries, whereof some are holden in great reuerence & estimation, more then the common sort, and from all places are sought vnto, and visited both by Indians & Heathens, in manner of pilgrimages to purchase pardons, which aboue all others, are verie costly made and richlie set forth: of those onlie doe I meane to speak as need requireth, that you may know them from the rest. By the towne of Bassaym, which lyeth northwards from Goa, vpo the coast of India, and is inhabited by Portingalles, there lyeth an Island called Salsette. There are two of the most renowned Pagodes, or temples, or rather holes wherein the Pagodes stand in all India: whereof one of their holes is cut out from vnder a hill of hard stone, and is of compass within, about the bignes of a village of 400. houses: when you come to the fote of the hill, there is a Pagodes house, with Images therein cut out of the very rockes of the same hill, with most horrible and fearefull formes and shapcs, wherewith this day the Gray Fryers haue made a Cloyster called S. Michaels: and as you goe in vnder the hill, in the first circle you may see many Pagodes, and stepping somewhat higher it hath an other circle or Gallerie of Chambers and Pagodes, & yet higher it hath such an other Gallerie of Chambers and Pagodes, all cut out of the hard rockes: and by these chambers standeth a great cesterne with water, and hath certain holes aboue, whereby rain water falleth into it: aboue that it hath an other Gallery

Gallery with Chambers and Pagodes, so that to be briefe, all the chambers and houses within this compasse of four Galleries, are 300. and are all full of carued Pagodes, of so fearefull, horrible and deuillish formes and shapes, that it is wonderful to behold. The other temple or hole of Pagodes in this Iland, is in an other place, helued also out of hard rockes, and very great, all full of Pagodes, cut out likewise of the same stones, with so euill fauored and ugly shapes, that to enter therein it would make a mans hayze stand vpright. There is yet an other Pagode, which they hold & esteeme for the highest & chiefest Pagode of all the rest, which standeth in a little Iland called Pory: this Pagode by the Portugals is called the Pagode of the Elephant. In that Iland standeth an high hill, & on the top thereof there is a hole, that goeth down into the hill, digged & carued out of the hard rock, of stones as big as a great cloyster: within it hath both places and cesterne for water, very curiously made, and round about the wals are cut out & formed, the shapes of Elephants, Lions, tigers, and a thousand other such like wilde and cruel beasts: also some Amazones and many other deformed thinges of diuers sorts, which are all so well and workmanlike cut, that it is strange to behold. It is thought that the Chinos (which are verie ingenious workemen) did make it, when they used to traffike in the Countrey of India. These Pagodes and buildings are now wholly left, ouergrowne, and spoiled, since the Portugals had it vnder their subiections. By these places may it bee coniectured, that their Pagodes are still within the land, euen till this day, speciallie where the Kings and gouernours are all of that Religion, and keepe their Courtes and Palaces.

In the Iland of Seylon, whereof I haue already spoken, there is a high Hill called Pico d'Adam, or Adams Hill, vpon the top whereof standeth a great house, as big as a Cloyster: wherein standeth a Pagode of great account. In this place in time past there was a Tothe of an Ape, shyned in Gold and precious stones, and therein was kept this Tothe, which for costlynnes and worthynnes was esteemed the holiest thing in all India, and had the greatest resort vnto it from all the countreys round about it: so that it passed both S. Iames in Galicia, and S. Michaels Mount in France, by reason of the great indulgences & pardons that were there daylie to be had: for which cause it was sought vnto with great deuotion by all the Indians within 4 or 500 miles round about in great multitudes: but it happened an. 1554 The 1. booke.

where the Portugals made a road out of India and entered the Iland of Seylon, they went vpon the hill, where they thought to finde great treasure, because of the same that was, spread abroad of the great resort and offering in that place, where they sought the Cloyster and turned vpon euery stone thereof, and found nothing but a little Coffer, made fast with many costly precious stones, wherein laye the Apes toth. This boote or relique they toke with them vnto Goa, which when the Kings of Pegu, Sion, Bengala, Bismagar, and others heard of, they were much grieued that their so costly Jewell was in that manner taken from them, whereupon by common consent they sent their Ambassadors vnto the Viceroy of India, desiring him of all friendship, to send them their Apes toth againe, offering him for a ransome (besides other presents, which as then they sent vnto him) 700. thousand Ducats in Golde, which the Viceroy for couetousnesse of the money was minded to doe. But the Archbishop of Goa called Don Gaspar, my Lords predecessor, dissuaded him from it, saying, that they being Christians, ought not to giue it them againe, being a thing whereby Idolatrie might be furthered, and the Denill worshipped, but rather were bound by their profession, to rote out and abolish all Idolatrie and superstition, as much as in them lay. By which means the Viceroy was perswaded to change his mind, and flatly denied the Ambassadors request: hauing in their presence first burnt the Apes toth, the Ashes whereof hee caused to bee throwne into the Sea. Whereupon the Ambassadors fearing some further mischief, toke their leaue and departed, being much astonished that hee refused so great a summe of money, for a thing which hee so little esteemed that hee burnt it, and threw the Ashes into the Sea. Not long after there was a Beniane (as the Benianes are full of subtiltie) that had gotten an other Apes toth, and made the Indians and Heathens belieue, that hee had miraculously found the same Apes toth, that the Viceroy had, and that it was revealed vnto him by a Pagode in a vision, that assured him it was the same, which hee said the Portugals thought they had burned, but that he had bene there invisible and taken it away, laying an other in the place. Whiche the Heathens presently believed, so that it came vnto the King of Bismagars eares, who therupon desired the Beniane to send it him, and with great ioy receiued it, giuing the Beniane a great summe of Golde for it, where it was againe holden and kept in the same honour and estimation, as the other that was burnt had bene.

An Apes  
Tooth had  
in great estimation



In the kingdome of Narfinga, or the coast called Choramandel, there standeth a Pagode, that is verie great, exceeding rich, and holden in great estimation, hauing manye Idolimages and visitations made vnto it from all the countries bordering about it, where euerie yeare they haue many faires, feastes, and processions, and there they haue a Wagon or a Carte, which is so great and heauie, that three or foure Elephants can hardly draw it, and this is brought forth at faires, feastes, and processions. At this Carte hang likewise many Cables or Ropes, whereat also all the countrie people, both men and women of pure deuotion doe pull and hale. In the upper part of this Carte standeth a Tabernacle or seate, wherein sitteth the Idoll, and vnder it sit the Kings wiues, which after their manner play on all instruments, making a most swete melodie, and in that sort is the Carte drawne forth, with great deuotions and processions: there are some of them, that of great zeale and pure deuotion doe cut peeces of flesh out of their bodies, and throwe them downe before the Pagode: others laye themselves vnder the wheeles of the Carte, and let the Carte runne ouer them, whereby they are all crushed to peeces, and pressed to death, and they that thus die, are accounted for holy and deuout Martyrs, and from that time forthwardes are kept and preserved for great and holy Reliques, besides a thousand other such like heauily superstitions, which they vse, as one of my Chamber fellowes, that had seene it, shewd me, and it is also wel knowne throughout all India.

Vpon a time I and certaine Portingales my friends, hauing licence from the Viceroy were at a banquet and meeting, about fife or fixe miles within the firme land, and with vs wee had certaine Decanijns, and naturall borne Indians, that were acquainted with the countrie, the chiefe cause of our going, was to see their manner of burning the deade Bramene, and his taffe with him, being aliue. because we had bene aduertised, that such a thing was to be done. And there among other strange deuises that we saw, wee came into some Villages, and places inhabited by the Indians, where in the way, and at euerie hill, stonie Roche or hole, almost within a Pater noster length, wee found a Carued Pagode, or rather Devils, and monsters in hellish shapes. At the last wee came into a Village, where stood a great Church of stone, where in wee entered, and found nothing in it but a great Table that hung in the middle of the Church, with the Image of a Pagode, painted therein so misshaped and deformed, that moze monstrous was neuer seene, for it had

many hornes, and long teath that hung out of his mouth down to the knees, and beneath his shanel and belly, it had an other such like face, with many hornes and tuskes. Vpon the head thereof stood a triple Crowned Pyter, not much vnlike the Popes triple crown, so that in effect it seemed to be a monster, such as are described in the Apocalips. It hung before a Wall, which made a partition from an other Chamber, in manner of a Quier, yet was it close made by without windowes, or any place for light, in the middle whereof was a little narrow close doze, and on both sides of the doze, stood a small Furnace made within the wall, wherein were certaine holes or Lattises, thereby to let the smoke or sauer of the fire to enter into that place, when any offering should bee made. Whereof wee found some there, as Rice, Corne, Fruites, Herbes, and such like things, which the Indians daily offered, but there came so filthie a smoke and stincke out of the place, that whosoever went nere it, was almost readie to choke, the said place being all black, smerie and soule therewith. Before this doze being shut, in the middle of the Church, there stood a Calfe of stone, whereon one of our companie leaped, and laughing, began to crie out, which the Bramene that kept the Church, perceiuing, began to call and crie for helpe, so that presently many of the neighbours ranne thether, to see what the cause might bee, but before the thrung of people came, we dealt so well with the Bramene (acknowledging our fault, & saying it was vnaudulsdly done) that he was well content, & the people went home againe. Then wee desired the Bramene to open vs the dooze that stood shut, which after much intreatie, he yelded vnto, offering first to throw certaine Ashes vpon our foreheads, which we refused, so he before hee would open vs the doze, wee were forced to promise him that we would not enter further in, the to the doze. The doze of their Sancta Sanctorum, or rather Diabolorum, being opened, it shewed within like a Lime hill, being close vaulted round about, ouer the heade without either hole or window to cast in light, but onely at the doze, neither was ther any light in at the Church; but that which came in at the dooze we entered by. Within the said cell or vault, there hung at the least 100. burning Lamps, in the middle whereof stood a little Altar and couered ouer with cloth made of cotton wol, & ouer that with pure golde, vnder the which (as the Bramene told vs) at the Pagode being of cleane golde, of the bignes of a Puppet or a Baby solde in faires: hard by the Church without the great doze, stood within the Earth a great foure cornered or square Cellerne, belued

he wred out of free stone, with staires on each side to goe downe into it, full of Greene, filthie and stinking water, wherein they wash them selues when they meane to enter into the Church to pray. From thence we went further, and still as we went, in euery place wee found Pagodes helued out of hard stones, & standing in their holes, of such lively shapen and figures as wee tolde you before. These stand in the waies vnder certaine couertures, without the Churches, and haue hard by each of them a small Cesterne of water, cut out of the stone to wash their feete, with halfe an Indian Rut, that hath a handle and hangeth there to take vp water withall. And this is ordained for the travellers, that passe by, who commonly at euery one of those Pagodes do fall downe and make their prayers, and wash their feete in those Cesternes. By the said Pagodes, commonly doe stand also little Furnaces, with a Calfe or Cow of stone, before the which they set their offerings, which are of such things, as are to be eaten, euery man as his deuotion serueth, which they think the Pagode eateth in the night, but it is taken away by the Bramene. We found in euery place such offerings standing, but we had little desire once to taste therof, it looked so filthy, and as we had sufficiently beholde their misshapen figures and monstrous Images, we returned againe vnto the village, wherein we saw the stone Church, because the Bramene had aduertised vs, that the same day about Euening, the Pagode should be caried in procession, to sport it selfe in the fieldes, and to fetch a circuit, which we desired to see. And about the time which he appointed, they rung a little Bell, which they had gotten of the Christians, wherewith all the people began to assemble, and toke the Pagode out of his diabolical Cell, which with great reuerence, they set in a Palamkin borne by the chiefe men of the towne, all the rest with great deuotion following after, with their vsual noyse and sounds of Trumpets and other instruments, wherewith they went a reasonable way round about a field, & then brought him to the stone Cestern, where washing him, verie cleane (although he were verie filthy stinking) they caried him againe into his Cell, leaving him that herein withall his Lampes, to make good cheare, and hauing made a soule knoeke and sincke about him, and euery man left his offering behind him, they went home to their houses, leaving the Bramene alone, who in stead of the Pagode, made good cheare at their costs, with his wife and family.

This is the manner of their ceremonies and daily superstitions, worshipping of false gods, wherein the Deuill hath to blinded them, that  
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thereby they are without all doubt perswaded to obtaine eternall life, and tell in many miracles of their Idols, whereby we are misadued and put in mind, to call to remembrance how much herein we are bound to God, and to giue him thanks, that it hath pleased him to illuminate vs, with the truth of his holy Gospel, and that we are not borne or brought vp among those Heathens, and diuelish Idolaters; and to desire God that it would please him of his gracious goodnesse, to open their eyes, and to giue them the truth of his holy word among them, as hee is our onely trust, for they are in all things like vs, made after Gods owne Image, and that when his good pleasure is, hee will loose them out of the bands of Satan, and giue both them and vs that which is most necessarie for our soules, Amen. The better to vnderstand the maner of their diuelish shapen and figures of Pagodes, I haue herewith ained the picture thereof, euen as they openly stand in the high wayes or hilles, with a Cow or Calfe of stone by them, also their Church called Mesquita, belonging to the Nabometans and Poyzes, dwelling in Malabar, with the Cestern of water wherein they wash themselves.

The 45. Chapter.  
Of all the kinde of beastes, Cattell, and foules in India.



Here is ouer all India great store of Cattell, as Oxen, Kine, Sheepe, Hogges, Goates, Kids, and such like, and verie good cheape, and in great abundance, although the flesh is not of so good a tast as that in Europe, which proceedeth from the heate of the countrie, & therefore it is not much esteemed. A man may buy the best Cow in Goa, for five or sixe Pardawes, Oxen are there little killed to eat, but are most kept to til the land, all other things as hogges, sheepe and goates, are sold after the rate. Mutton is little esteemed of, and not much vled to be eaten, for it is forbidden to such as are sicke, & the Hogs flesh is much better & sounder, which is rather permitted vnto sicke persons then Mutton. There are sheepe in that countrie of five quarters in quantity, for that the fable is as great, & hath as much flesh vpon it, as any of the quarters, there are many Buffles, but nothing good to be eaten, vnles it be by poore people, but their Milke is very good, and is very well sold and ordinarily eaten, for you shall see the Naues & Canarijns in great numbers, all day going about the streets to sell the Milke of Buffles, and

and Goates; and excellent sweete Creame, and fresh butter in small paces. They make likewise some small white Chæses, but they are very salte and drie; wilde Bozes, some Hares, Conies, Harts and Hindes are there also to be found, but not many. Cockes, Capons, Wheafantes and Dones are there in great abundance and good cheape. In the Island of Goa and there about are Sparrowes, and some other small birdes, yet not many; but on the coast of Cochin and Malabar there are very few Sparrowes, nor any such like small birdes. There are in India many Battes, and some of them so great, that it is incredible to tell. They doe great mischief to trees, fruites and hearbes, whereby the Canariins are constrained to set men to watch in their trees, and yet they can hardly ridde them away. The Indians eate them, and say they are as good meat as a Partridge. There is a most wonderfull number of black Crows, which do much hurt, and are so bold, that oftentimes they come flying in at their windowes, and take the meat out of the dish, as it standeth vpon the table, before them that are set downe to eate: and as I my selfe late writing, aboue in a chamber of the house, the windowes being open, one of those Crows flew in at the window, and picked the cotton out of mine Inke bozre, and blotted all the paper that lay on my table, do what I could to let him. They sitte commonly vpon the Buffles backs, and pecke off their haire, so that you shal find very few Buffles that haue any haire vpon their backs, and therefore to shooide the Crows they get themselves into marishes, and watrle places, where they stand in the water vppe to the neckes, otherwise they could neuer be rid of them. There are likewise great numbers of Rattes, and some as bigge as young Pigges, so that the Cattes dare not touch them. Sometimes they digge downe the houses, for that they vndermine the walles & foundations through and through, whereby many times the houses fall downe and are spoyled. There is another sort of Rattes, that are little and reddish of haire: They are called sweet smelling Rattes, for they haue a smell as if they were full of Muske. Of Ants or Pismires there is so great abundance throughout al India, and so noysome, that it is incredible to such as haue not seene it: for that men may set nothing whatsoever it be, that is to be eaten, or fattie, nor yet their clothes nor linnen, but you shall presently find at the least a thousand vpon it, and in the twinkling of an eye they wil presently consume a loose of bread: wherefore it is the manner throughout India, to make all the Cubbozds wherein they keep their victuals,

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and chestes, where their linnen and apparrell lyeth, with foure leete or pillars, and vnder e very foot or pillar a stone or wooden Cestern full of water, and place the Cubbozd or chest in the middle of the room, not nere the wall, whereby they cannot come at it, otherwise it would be spoyled, and if they do neuer so little forget to poure water into the Cesternes, if it be but a Parer noster while, presently they will be so many Pismires crawling all ouer it, that it is wonderfull: so that it seemeth to bee a curse or plague of God sent vpon that countrey. There are some likewise that vse such Cesternes of water vnder their beddied, because they wold not be troubled with them as they lie in their beds, and also vnder their tables. Some men which keep Canary birdes, or such small fowles (that are brought thither from Portingall, or out of Turkey and Persia for their pleasures) are forced to set them on a stiche or perch made for the purpose, with a Cesterne of water vnder it, otherwise it would presently be killed by the Pismires: and though it hangeth in the top of the house, yet they will come at it, if it haue a string, to hold it by. The soldiers and poore people that haue not the meanes to buy Cubbozds with Cesternes) put the bread and other victuals which they leaue (which is not ouer much) into a cloth tyed on knots, and hang it on a nayle against a wall, and make a circle about it of Charcoale, so that the Pismires cannot get ouer, nor come at it. There is another sorte of Pismires which are almost a finger long, and reddish of colour: they runne into the fields & do great hurt to the herbes, fruites and plants. Woathes or woymes which creepe and eate through mens cloathes, are there in great abundance, whereby men must vse no more cloathes nor linnen in those countries then that be necessarily and daily weareth on his back, otherwise they are presently moath eaten and spoyled. They can hardly keepe any paper or booke from woymes, which are like eare woymes, but they do often spoyle & consume many papers & euidences of great importance. There are also many small lye. There is a kind of beast that lyeth, twice as bigge as a Be, and is called Baratta: These creatures also do much hurt, and are commonly in Sugar, Honey, Butter, Oyle, and all fatted swarcs and sweet meates. Many of them likewise come into their chestes among their clothes and linnen, which they doe also spoyle and spot. They are in great numbers and be rie hurtfull. There can bee nothing so close shut or made fast, but they wil get in & spoile it, for where they lie or be, they spot all things with their egges, which stick as fast as sirup vpon a paper, so that they may bee esteemed

They are called Wal-lyce, because they breede in wals: But in true English they are called Midgees, & in Latin, Cimices.

as a plague like to the Vismites.

Within the lande there are also Tigers : other cruell beastes, as lions, beares and such like there are fewe or none : but venimous beastes, as Snakes, Lizartes and such like there are many, for the Lizardes will clime and creepe vpon the wals in their houses, and oftentimes fall vpon men, as they lie in their beds and sleepe, and therefore many men that are of abilitie, doe hang tesseris and curtines ouer and about their beds. There are likewise many Camelions, which are sayd to liue by the ayre, but they are not hurtfull.

The *Camelion* (saith *Plinie*) is like a little *Lyon*, in bignes like a *Lyzarde* : the length of it from the head to the point of the taile is about 7. or 8. fingers. The height of the body about 5. fingers : the length of her feete 3. fingers and a halfe, verie rugged, full of knots, with a sharpe backe, she changeth her colour into euery thing that toucheth her: most of them are bleake and blackish, and haue a thinne & cleare skinn, which doeth easily change into all colours, except redde. It turneth the eyes rounde about very swiftly, and hath no eye-lids. Among all other beasts this onely neuer eateth nor drinketh, but liueth by the ayre, and dew of the earth.

There are many *Donkies* or *Harmosets*, that do great hurt to the *Palme trées*, where in the *Indian* *Put* or *Cocus* doth grow. In those trées you shall commonly see certaine little beastes, called *Bichos de Palmeyras*, that is, beasts of the *Palme trées* : They are much like *Ferrets*, where with men vse to hunt and catch *Cunnies*, and haue a taile like the *Penner* of an *Inkebozne*, & grayish speckled haire : they are pretie beastes to keepe, and to passe the time withall. *Parrats* are there in great numbers, and lie abroade in the woods. There cometh into *India* out of the *Island* of *Molucas* beyond *Malacca*, a kind of birdes, called *Noyras* : they are like *Parrattes*, but they haue many red feathers, and speake like *Parrattes* : they are worth in *India* 20. or 30. *Pardawes* the peere : they are very faire to looke on, and speake sweetly : they claue or tickle men with their tongues vpon their heades and beardes, and make them cleane at the rotes, as also their ears and their teeth, so that they are very pleasant to keepe in a house, for that both in colour & beauty of feathers they surpass all birds and *Parrats* whatsoeuer : but there coulde neuer yet bee any of them brought liuing into *Portingal*, although they haue sought and used al the means they could to bring them for a present to the king, which he greatly desireth : but they die vpon the

way, for they are very delicate, and will hardly be brought vp.

## The 46. Chapter.

### Of the Elephant.



Elephants are in many places of *India*, specially in the Countrey of *Ethiopia*, lying behind *Mosambique* among the blacke *Cassares*, where commonly they kill and eate them, and sell their teeth vnto the *Portingals*. They are found also in *India*, and in *Bengala*, & in *Pegu* great numbers, where they vse to hunt them with great troupes of men, and tame Elephants, and so compasse, and get into a heape a thousand or twa at the least, whereof they chose out a hundred or more as they neede, and let the other go, that the Countrey may alwaies haue great store. Those they doe in time bring vp, and learne them to trauel with them, and to endure hunger and thirst, with other inuentions, so long that they beginne to vnderstande men when they speake. When they amoint them with Oyle, and wash them, and so do them great good, whereby they become as tame and gentle as men, so that they want nothing but speech. In the kingdome of *Sion* there are also very many, where they say there was a white Elephant, which the men of *Pegu* prayed vnto, and called it the king of Elephants, holding it in honor and estimation like a God : for the which Elephant there rose great warre betwene the Countrey of *Pegu* and *Sion*, as in the description of those Countreies I haue already declared. In the *Island* of *Seylon* there are also great numbers, which are esteemed the best and sensiblest of all the worlde, for wheresoeuer they meet with any other Elephants (the *Indians* report for a truth, that they haue tryed it) those Elephants of other Countreies do reuerence and honor to the Elephants of *Seylon*. The most seruice that they vse them for in *India*, is to draw their pipes, buttes, packes, and other goddes, and to ship them, all which they do with Elephants. They are kept at the kings charges, and he that needeth them, speaketh to their keepers, and agreeth with them for a price to haue their labour : Then the keeper getteth vpon the necke of the Elephant, and thrusteth his feet vnder his eares, hauing a hooke in his hand, which he sticketh on his head, where his stones lye, that is to say, aboue betwene both his eares, which is the cause, that they are so well able to rule them : and comming to the thing which

they are to draw, they binde the fat or packe fast with a rope that he may feele the twaight thereof, and then the keeper speaketh vnto him: whereupon hee taketh the corde with his snout, and windeeth it about his teeth, and thrusteth the end into his mouth, & so draweth it hanging after him, whether they desire to haue it. If it be to be put into a boate, then they bring the boate close to the shore of the Rie, and the Elephant putteth it into the boate himselfe, and with his snout gathereth stones together, which he laieth vnder the fat pipe, or packe, & with his teeth striketh & thrusteth the packe or vessell, to see if it lie fast or not. It will draw any great shot or other Iron worke, or mettall being made fast vnto it, be it neuer so heauie, they draw fustes, small Gallies, and other great boats, as Caruels, and such like, as easily out of the water vpon the land, as if no man were in them: so that they serue their turnes there, even as our sleds or carts with horses doe here to carrie our wares and marchandises, their meat is rice and water, they sleepe like hine, open, horses, and all foure footed beastes, and bow their knees and all their members as other beastes doe. In winter when it beginneth to raine, then they are vnquiet, and altogether mad, so that their keepers cannot rule them, and then they are let some whether out of the towne to a great tree, and there tyed vnto it by the legs with a great iron chaine, where they eare him meate, and so hee lieth in the open aire, as long as he is mad, which is from Aprill to September, all the winter time when it raineth, and then he cometh to him selfe, and beginneth to serue againe as tamely, that a mā may lie vnder his bellie, so you doe him no hurt: but he that hurteth him, hee must take heed, for they neuer forget when any man doth them iniurie, vntill they be reuenged. Their teeth which is the Iuor bone, is much used in India, specially in Cambaia, whereof they make many curious peeces of workemanship, the women weare manillas, or arme bracelets therof, ten or twelue about each arme, whereby it is there much woyn, and are in great numbers brought out of Aethiopia, Mosambique and other places. In the Island of Seylon and Pegu, they fight most vpon Elephants, and bind swords vpon their teeth, they haue likewise wooden Castles vpon their backs, wherein are five or six men, that shot out of them with bowes, or peeces, and also cast out wildfire. They do no other hurt but onely serue to put the enemy out of order, and to scatter them out of their ranks, but if any one of them once turneth his backe, then they all begin to turne & runne ouer their owne people, and put them

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all out of order. They are very fearfull of a rat or a mouse, and also of the Pismyres, because they feare they would creepe into their snouts. They are likewise afraid of gunne shot and of fire, vntill by length of time they be used vnto them. When they haue the company one of the other, the male Elephant standeth vpon the higher ground, and the female somewhat lower. As they goe along the way, although you see them not, you may heare them a farre off by the noise of their feet and clapping of their eares, which they continually use. They are as swift ingoing almost as a horse, and are very proud, and desirous of honour. When there is any great feast or holiday kept in Goa, with solemne procession, commonly the Elephants go with them, the yong before, and the old behind, and are all painted vpon their bodies with the Armes and Crosses of Portingall, & haue every one five or six trumpeters or players vpon the Schalmes, sitting vpon them that sound very pleasantly, wherewith they are as well pleased, and goe with as great grauitie, and in as good order as if they were men. It hapned in Goa, that an Elephant shuld draw a great fust out of the water vnto the land, which fust was so great and heauie, that hee could not doe it alone, so that they must haue another to help him: whereupon the keeper chid him, using many hard wordes, saying, that he was idle and weak, and that it would be an euermassing shame for him, that they must fetch another to helpe him, wherewith the Elephant was so desperate, that he thrust away his fellow (which was brought to help him) and began freshly againe to draw, with so great a force, more then hee was well able to doe, that with extreame labour hee burst and fell downe starke dead in the place. At such time as I was to make my voyage fro Cochin to Portingall, the Rudder of our ship was out of order, so that it must of necessity be brought on land to make it fit againe, and so it was drawn to the river side at the sterne of the boat, which the Elephant shuld draw on land vpon two bordes, that it might slide vp, and because it was heauie, (as the Rudder of a ship of 1400. or 1600. tonnes requereth) as also that the Elephant was as yet but yong, and not growne to his full strength, so that he could not draw it out alone, yet he did the best hee could: but seeing hee could not doe it, he fell on his fore legges, and began to crie and weepe, that the teares ran out of his eyes, and because many of vs stode vpon the shore to behold this sight, the keeper began to chide him, and with hard wordes to curse him, because he shamed him thus in presence of so many



many men, not to be able to draw vp such a thing: but what strength or labour soeuer the Elephant used, he could not doe it alone, but when they brought another Elephant to help him, they both together drew it halfe out of the water, so that it lay partly vpon the borders. The first Elephant, perceiuing that with his head and teeth thrust the other Elephant away, and would haue no more helpe, but drew it out himselfe: whereby it may bee considered, that they are in understanding, and desire of commendation like vnto men.

They are likewise very thankfull and mindfull of any good done vnto them. When new yeares day cometh, their keepers vse of common custome to aske new yeres gifts of the Bishopp, the Archbishop, and other gouernours and Gentlemen, and then the Elephants come to the doore and bow their heads downe, and when any thing is giuen, they kneele on their knees with great lowlinesse, and thankfulnessse, for the good deedes so done vnto their keepers (which they thinke to bee done vnto themselves.) They vse as they passe by such houses, to bow their heads at the doores, as also when they passe by the Church doores, and by Crosse, which their Pastors teach them. They haue a custome that they goe often into the market where herbes are sold, as Reddish, Lettice, Collworts, and such like stufte, and those that are liberall to the Elephant, doe vse to shew something before him. Among the rest there was one Hearb, which alwaies used to shew something of her wares before the Elephant. Now when the time came on that the Elephant groweth mad, as I said before, they vse to goe with them three or foure dayes of a wake about the streets before they bind them vp, (beeing as then but halfe mad) to aske something of euery boop for the feeding of the mad Elephant in the winter time. And going thus about the streets, the master is not able to rule him, for hee runneth about with his head downeward, and by his roaring giueth the people warning to beware, and when he findeth or seeth no man, hee leapest and ouerthroweth whatsoeuer he meeteth withall, whereby hee maketh great sporr and pastime, much like to the baiting of Breen in Spaine, which neuer ceaseth, vntill one, two, or more of them be slaine, the like rule is kept with the mad Elephant in India. It chanced in this running about, that the Elephant ran through the streets, and in haste at wares came in to the market, throwing downe all that was in his way, whereat euery man was abash, and leauing their wares, came to saue themselves from being ouer run by the Elephant.

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and by meanes of the noyse and please of people, they sell one ouer another, as in such cases is commonly seene. Among them was this woman, that alwaies used to giue the Elephant some thing to eat, which had a little childe in the market lying by her in a basket, and by the bassie rising vp and throng of the people, the woman ran into a house, not hauing time to snatch vp her Child, and take it with her, and when the Elephant was alone in the market place, where he roared vp and downe, ouerthrowing all things that were before him, hee came by the childe. (that as I said) lay still in the market, and as euery man looked, specially the mother, which cried out, & verily thought that the Elephant had taken it and cast it on his shoulder and spoiled it as he did all other things. Bee on the contrary not withstanding all his madnesse, being mindfull of the good will and liberalitie of the childes mother daily used vnto him, toke vp the childe handsomlie and tenderly with his snout, and layde it softly vpon a stall by a shop side, which done, hee began againe to vse the same order of stamping, crying, and clapping as he had done at the first, to the great wondering of al that beheld it, specially to the easie and loy of the mother, that had recovered her childe sound and well againe. These and such like examples doe often happen in India, which would be too long to rehearse, and therefore I thought good onely to set these three or foure before your eyes, as things worthy memorie, thereby to teach vs to bee mindfull of all good deedes done vnto vs, and with thankfulness to requite them, considering that these dumbe beastes doe thus, vs as if it were in a glasse, that wee should doe so as they doe; not onely when they haue their sense and understanding, but (which is more to bee wondered at) when they are out of their wits & marke mad: whereas men many times hauing all their understanding, and their fine wits solid, do call the benefites, which they haue receiued

behind their backs, yea, and at this day doe reioyce all good deedes

with vnthankfulnessse, whereof

God amend it.

The

The



## The 47. Chapter.

## Of the Abadas or Rhinoceros.



The Abada or Rhinoceros is not in India, but onely in Bengala, and Patane. They are lesse and lower than the Elephant. It hath a thort horne upon the nose, in the hinder part somewhat big, & toward the end sharper, of a browne blew, and whitish colour, it hath a snout like a hogge, and the skin vpon the vpper part of his body is all wrinkled, as if it were armed with Shields or Targets. It is a great enemy of the Elephant. Some thinke it is the right Unicorn, because that as yet there hath no other bin found, but only by hearesay, and by the pictures of them. The Portugales and those of Bengala affirme, that by the River Ganges in the Kingdome of Bengala, are many of these Rhinoceros, which when they will drinke, the other beastes stand and waite vpon them, till the Rhinoceros hath drinke, & thrust their horne into the water, for he cannot drinke but his horne must be vnder the water, because it standeth so close vnto his nose, and muzzle: and then after him all the other beastes doe drinke. Their hornes in India are much esteemed and used against all venime, popson, and many other diseases: like to his teeth, clawes, flesh, skin and blood, and his very dung and water and all whatsoeuer is about him, is much esteemed in India, and used for the curing of many diseases and sicknesses, which is very good and most true, as I my selfe by experience haue found, but it is to be understood, that all Rhinoceroses are not a like good, for there are some whose hornes are sold for one, two, or three hundred Pardawes the peece, and there are others of the same colour and greatnes that are sold but for three or foure Pardawes, which the Indians know and can discern. The cause is that some Rhinoceroses, which are found in certaine places in the countrie of Bengala haue this vertue, by reason of the hearbes which that place only yeldeth and bringeth forth, which in other places is not so, and this estimation is not onely held of the horne, but of all other things in his whole body, as I saide before. There are also by Malacca, Sion, and Bengala some goates that are wild, whose hornes are esteemed for the best hornes against popson, and all venime that may be found: they are called Cabras de Mato, & is, wilde Goates. These hornes are of great ac-

The 1. Booke.

count in India, and much esteemed, and are oftentimes by experience found to be verie good, wherof I my selfe am a good witnes, hauing proued the same. In the yeare 1581, as King Phillip was at Lisbon, there was a Rhinoceros and an Elephant brought him out of India for a present, and he caused them both to be led with him vnto Madril, where the Spanish Court is holden. This that suffice as touching beastes and birds in those countries, although there are many others which are not so well knowne: therefore I haue heere set downe none but such as are dayly seene there in the land, and well known by every man in the countrie.

## The 48. Chapter.

## Of the Fishes and other beastes in the Seas of India.



Fish in India is verie plentiful, and some very pleasant and sweete. The best fish is called Mordexiin, Pampano, and Tatiingo. There is a fish called Pixe Serra, which is cut in round peeces as we cut Salmon, and salt it. It is very good, and will indure long to carie ouer sea in ships for victuals. Most of their fish is eaten with rice, that they seth in broth which they put vpon the rice, and is somewhat salte, as if it were sodden in gooseberries, or vniue grapes, but it tasteth well, and is called Carril, which is their dayly meat, the rice is in stead of bread: there are also good Shads, Soles, and other sortes of fishes. The Garnaten is the best & greatest that euer I saw any, for that with a dozen of them, a man may make a good meale. The Crabs and Creuilles are verie good and marvellous great, that it is a wonder to tell, and that which is moze wonderful, when the moone is in the full, here with us it is a common saying, that then Crabbes, and creuilles are at the best, but there it is cleane contrarie: for with a full moone they are empty and out of season, and with a new moone good and full. There are also Guskles and such like themselves of many sorts, oysters very many, specially at Cochuo, & from thence to the cape de Comorin. Fish in India is very good cheape, for with the valew of 2 stivers of their money, a man may buy as much fish and rice to it, as will serue five or six men for a good meale, after the Spanish manner, which is very good cheape, in respect of

of their victuals in Spaine and Portingall.

There is in the riuers, and also in the Sea along the coast of India great fische of fishes, which the Portingalls call Tubaron or Hayen. This fish doth great mischief, and deuoureth many men that fish for pearles, and therefore they dare not swimme in the riuers for feare of these fishes, but doe vse to bath themselves in cesterne, made for the same purpose, as I said before. As our ship lay in the Riuer of Cochín, readie to saile from thence to Portingall, it hapned that as we were to hang on our rutter, which as then was mended, the master of the ship, with 4 or 5. saylers, went with the Boat to put it on, and an other Sayler beeing made fast with a corde about his middle, and tied to the Ship, hung downe with halfe his body into the water to place the same vpon the hookes, and while he hung in the water, there came one of those Hayens, and bit one of his legs, to the middle of his thigh, cleane off at a bit, notwithstanding that the Master strooke at him with an oare, and as the poze man was putting downe his arme to feele his wound, the same fish at the second time for another bit did bite off his hand and arme aboue the elbow, and also a peece of his buttucke.

The Master and all the Saylers in the Boate not being able to help him, although they both strooke and slaug at it with stauces and oares, and in that miserable case the poze man was carried into the Hospitall, where we left him with small hope of life, and how he sped after that, God knoweth, for the next day we set saile and put to Sea. These and such like chances happen daily by those fishes in India, as well in the sea, as in the Riuer, specially among the Fishers for Pearles, whereof many loose their liues.

In the Riuer of Goa in Winter time when the mouth of the Riuer was shut vp, as commonly at that time it is, the fishermen tooke a fish of a most wonderfull and strange forme, such as I thinke was neuer seene eyther in India, or in any other place, which for the strangenes therof was presented to my Lord the Archbishop, the picture whereof by his commandement was painted, and for a wonder sent to the King of Spaine.

It was in bignes as great as a middle sized Dogge with a snout like a hogge, small eyes, no eares, but two holes where his eares should bee, it had foure feet like an Elephant, the saile beginning somewhat vpon the backe broad, and then flatte, and at the verie end round and somewhat sharpe. It ranne a

along the hall vpon the floze, and in euerie place of the house snorting like a hogge. The whole body, head, taile, & legs being covered with scales of a thumb breadth, harder than Iron, or Steele: Wee helued and layd vpon them with weapons, as if men should beate vpon an Anuill, and when wee strooke vpon him, hee couled himselfe in a heape, head and feete altogether, so that hee lay like a round ball, wee not beeing able to iudge where hee closed himselfe together, neyther could wee with anie instrument or strength of hands open him againe, but letting him alone and not touching him, hee opened himselfe and ranne away as I said before.

And because I am now in hand with Fishes of India, I will here declare a short and true Historie of a fish, although to some it may seeme incredible, but it standeth painted in the Viceroyes Pallace in India, and was set downe by true and credible witnesses that it was so, and therefore it standeth there for memorie of a wonderfull thing, to gether with the names and surnames of the ship, Captaine, day, & yere when it was done, and as yet there are many men liuing at this day, that were in the same shippe and aduerture, for that it is not long since, and it was thus. That a ship sayling from Mosambique into India, and they hauing faire weather, a good soze winde, as much as the Sayles might beare before the winde for the space of fourteene dayes together, directing their course towards the Equinoctiall line, every day as they tooke the height of the Sunne, in stead of diminishing or lessening their degrees, according to the Winde and course they had and held, they found themselves still contrarie, and every day further backward then they were, to the great admiration and wondering of them all, and contrarie to all reason and mans vnderstanding, so that they did not only wonder therat, but were much abasht beeing stedfastly perswaded that they were bewitched, for they knew very well by experience, that the streame or course of the water in those countries did not driue them backe, nor withhold them contrarie to all Art of Nauigation, whereupon they were all in great perplexity and feare, standing still and beholding each other, not once knowing the cause thereof.

At last the chiefe Botelson who they call the masters mate, looking by chance ouerboard towards the beakhead of the ship, he espied a great broad taile of a fish that had wound it selfe as it were about the beakhead, the body therof beeing vnder the keele,

and the heade vnder the Ruther, swimming in that manner, and drawing the shippe with her against the wind and their right course: whereby presently they knewe the cause of their so going backwards: so that hauing at the last stricken long with stauces and other weapons vpon the fishes taile, in the ende they stroke it off, and thereby the fish left the ship, after it had layne 14. dayes vnder the same, drawing the ship with it against wind and weather: for which cause the Viceroy in Goa caused it to be painted in his pallace for a perpetuall memory, where I haue often read it, with the day and time, and the name both of the shippe and Captaine, which I can not well remember, although it bee no great matter.

There are many other fishes in those seas and riuers. In the Riuier of Bengala called Ganges, and by Malacca there are Crocodiles, and other sea Serpents of an vnspokeable greatnes, which often times doe ouerturne small fisher boates and other scutes, and deuoure the men that are therein: and some of them creeping out of the water vnto the lande do snatch vpp diuers men, which they hale after them, and then kill them and eate them, as it daily happeneth in those Countreies. There are by Malacca certaine fish shelles found on the shoze, much like Scalop shelles, so great and so heauie, that two strong men haue enough to doe with a Leauer to draw one of them after them. Within them there is a fish which they of Malacca do eate. There were some of those shelles in the ballast of the shippe that came from Malacca, & kept company with vs from the Island of S. Helena, to the Islande of Tercera, where the shippe was cast away, and some of the shelles taken out of her, which the Iesuites of Malacca had sent vnto Lisbon, to set in the wals of their church and Cloyster, which they there had caused to bee made, and most sumptuously built. The like happened to a shippe called S. Peter, that sayled from Cochin towards Portingall, that fell vpon a sande, which at this day is called after the same ships name S. Peters sande, lying from Goa South Southeast vnder 6. degrees vpon the South side, where it was cast away, but all the men saued themselves, and of the woode of the shippe that was cast away, they made a small Barke or Cartuell, where with they all arriued in India: & while they were busied about building of their ship, they found such great Crabbes vpon that sand, and in so great numbers, that they were constrained to make a sconce, and by good watch to defend themselves from the, for that they were of an vnreasonable greatnes, so that whom

The 1. Booke.

sooner they got vnder their clauos, it cost him his life: this is most true and not long since done, for that in the same shippe wherein I came out of India into Portingal, there were two of the Sayloz that had bene in the same shippe called S. Peter, and affirmed it for a truth, as it is likewise paynted in diuers places in Goa, for a perpetual memory, which I thought good to set downe, to shewe the strangenesse of those fishes: and it is to be thought that there are many other fishes and sea monsters, as yet to vs not known, which are daily found by such as continually be to sea, and do often meete with them. And this shall be sufficient for the fishes & sea monsters of India.

### The 49. Chapter.

Of all fruits, trees, plants, and common herbs in India, and first of a certain fruit called *Ananas*.



*Ananas* by the Canarijns called *Ananasa*, by the *Brasilians Nana*, and by others in *Hispaniola Laiama*: by the Spaniards in *Brasil* *Pinas*,

Annos.  
D. P.

because of a certain resemblance which the fruite hath with the Pine apple. It commeth out of the Prouince of *Santa Croce*, first brought into *Brasil*, then to the Spanish *Indies*, and afterwarde into the East *Indies*, where now they grow in great abundance, of the bignes of *Citrons*, or of a common *Melon*. They are of a faire colour, of a yellow Greene, which greenes when it is ripe vadeth away. It is sweet in taste, & pleasant in smell, like to an *Abricot*, so that by the very smell of them a man may know the houses wherein these fruites are kept. A far off they shew like *Artichokes*, but they haue no such sharpe prickles on their leaues: the plants or stalkes whereon they grow are as bigge as a Thistle, and haue a roote also like a Thistle, wheron groweth but one Nut in the middle of the stalke, and rounde about it certaine small stalkes whereon some fruite likewise doeth often times grow. I haue had some of the Slips here in

in my garden, that were brought mee out of *Brasilia*, but our colde countrey could not brooke them. This fruite is hot and moist, and is eaten out of wine like a *Peach*, light of digesture, but superfluous in nourishing: It inflameth and heateth, and consumeth the gums; by reason of the small threedes that run through it. There are many sortes of this fruite among the *Brasilians*, which according to the difference of their speeches haue likewise differēt names, wherof three kinds are specially named and written of. The first called *Taiama*, which is the longest & the best of taste, and the substance of it yellow. The second *Boniama*, that is white within, and not very sweet of taste. The thirde *Taiagna*, which is whitish within, and tasteth like Renish Wine. These fruites likewise do grow some of themselves as if they were planted, and are called wilde *Ananasses*, and some growe in gardens, whereof we now make mention. The wilde growe vpon stalkes of the length of a pike or Speare, rounde, and of the bignesse of an Orange, full of thorns: the leaues likewise haue sharpe pricks, and round about full of soft thornes: the fruite is little eaten, although they are of an indifferent pleasant taste. The whole plantes with the rootes are full of iuyce, which being taken about seuen or eight of the clocke in a morning, and drunke with Sugar, is holden for a most certaine remedie against the heate of the liuer and the kidneyes, against exulcerated kidneyes, mattery water and ex-coriation of the yarde. The *Arabians* commend it to be good against Saynt *Anthones* fire, and call it *Queura*. He that is desirous to reade more hereof, let him reade *Costa* in the proper Chapter of *Ananas*, and *Oniedius* in the eight booke, and eighteenth Chapter: and *Theuetius* in his obseruations of *America*, in the six and fortieth Chapter. *Ananas* preserued in Sugar are like *Cucumbers*, whereof I haue had many.

fruit of India it selfe, but a strange fruite, for it was first brought by the *Portingalles* out of *Brasile*, so that at the first it was sold for a noueltie, at a Pardaw the pæce, and sometimes more, but now there are so many growen in the Countrey, that they are very good cheape. The time when they are ripe is in Lent, for then they are best and sweetest of taste. They are as bigge as a *Delon*, and in forme like the heade of a *Distaffe*, without like a *Pine apple*, but losse in cutting: of colour redden and greenish: They growe about halfe a sadome high from the grounde, not much more or lesse. the leaues are like the *Heerbe* that is brought out of *Spayne*, called *Aloe*, or *Semper uiua*, because it is alwayes greene, and therefore it is hanged on the beames of houses,) but somewhat smaller, and at the endes somewhat sharpe, as if they were cut out. When they eate them, they pull off the shell, and cutte them into slices or pæces, as men desire to haue them drest. Some haue small kernelles within them, like the kernelles of Apples or *Peares*. They are of colour within like a *Peach*, that is ripe, and almost of the same taste, but in swætenesse they surpass all fruites. The iuyce thereof is like swæte *Buiste*, or newe *Renish* Wine: a man can neuer satisfie himselfe therewith. It is very hotte of nature, for if you let a kniffe sticke in it but halfe an houre long, when you draw it forth againe, it will bee halfe eaten vypp, yet it doeth no particular hurte, vnllesse a man shoulde eate so much thereof, that hee surfet vpon them, as many such greedie and vnrasonable men there are, which eate all thinges without any measure or discretion. The sicke are forbidden to vse them. The common way to dresse the common *Ananasses*, is to cut them in broad round cakes or slices, and so being steeped in wine, it is a very pleasant meat.



Ananas is one of the best fruites, and of best taste in all India, but it is not a proper  
The i. Booke.

## The 50. Chapter.

## Of Iaquar or Iaacca.



His fruite groweth in *Calecut*, and in some other places of *India*, neere to the Sea, and vpon ryuers or waters sides. It is a certaine

fruite that in *Malabar* is called *Iaca*, in *Canara* and *Gufurate*, *Panar* and *Panassa*, by the *Arabians*, *Panax*, by the *Persians*, *Fanax*. This fruite groweth vpon great trees, not out of the branches like other fruites, but out of the body of the tree, about the earth, and vnder the leaues. The leaues are as bigge as a mans hand, greenish, with a thick hard veine that goeth cleane thorough the length of them. The smallest of this fruite, specially that which groweth in *Malabar*, and is the best of all, is greater then our greatest Pumpians, (I meane of Portingall.) They are without couered with a hard shell, of colour greene, otherwise it is much like the Pine apple, saue onely that the shell or huske seemeth to be set ful of pointed Diamants, which haue certaine greene and short hookes at the endes, but at the verie points are blackish, and yet are neither sharpe nor pricking although they seeme so to be. These fruites are like *Melons*, and sometimes greater, outwardly greene, and inwardly Yelow, with many soft prickles, appparelled (as it were) like a Hedgehog. Those that grow in *Goa* are not so good, nor of so good a taste as those in *Malabar*. This fruit being ripe, which is commonly in December, smelleth very sweete, and is of two sorts, wherof the best is called *Barca*, the other *Papa*, which is not so good, and yet in handling it is soft like the other. The best cost about 40. *Maruedies*, which is somewhat more then a Ryall of plate, and being ripe they are of a blackish colour, and with a hard huske, the outward part thereof which compasseth the Nut, is of many tastes, some

The 1. booke,

times it tasteth like a *Melon*, sometimes like a Peach, and somewhat pleasanter, (but in taste it is most like vnto the Peach) sometimes like a Hony Combe, sometimes like a Citron, but they are hard to digest, & doe commonly come vp againe out of the stomacke vndigested, euen as they were eaten. This fruit being cut vp and opened longwise in the middle, is white within, and full of meate, with many partitions ful of long Nuts, thicker and greater then Dates, with a grayeskin, the Nut white, like our Chefnuts. Being greene they eate earthy, and sharpe of taste, and ingender much Wine, but being roasted or soden they are like our Chefnuts & are verie pleasant. they increase lust, for the which cause they are most vsed to bee eaten: They stop the Flux of the belly, the skin about them is heauie for the maw, and corrupting therein, doth breed many euil and pestilent humors, wherof such as eate much of this fruit, doe easily get the Plague, which the *Indians* call *Morxi*. He that desireth to see more hereof, let him Reade *Lodonicus Romanus*, in his fifth Booke and fifteene Chapter of his Nauigations, and *Christopherus a Costa* in his Cap. of *Iaca*, & *Gracia ab Horto*, in the second booke and fourth Chapter.

Iaacas grow on great trees like Nut trees, & onely on the sea shores, that is to say, in such countries as border on the seas, cleane contrarie vnto al other fruites, for they grow about the earth, vpon the trunks or bodies of the trees, & vpon the great thick branches, but where the branches spread abroad, being small and full of leaues, there groweth none: they are as big as a great Melon, and much like it of fashion, although some of them are as great as a man can well lift vp, and outwardly are like the Apples, but smoother, and of a darke greene colour, the fruit within is in huskes, like Chestnutes, but of an other forme, and euerie huske hath a putte, which is half white, the rest yealowish, and sticketh to a mans handes like homie, when it is in the beehyues among the ware, and for toughnesse & in taste for sweetnes not much unlike. The fruite is on the out side like a Chestnutte, and in forme or fashion like an Acoyne, when the greene knob that groweth vnder it is taken away, and of that bignesse and some what bigger: this fruite that is out-

most

most being eaten, the rest is good to be roasted or sodden, and are not much unlike in taste to the Chestnuts of Europa. There are of these huskes in euery Iaacca a hundredth and more, according to the greatnes thereof. There are two sorts of them, the best are called Girafal, and the common and least esteemed, Cham-basal, although in fashion and tries there is no difference, save that the Girafals haue a sweeter taste. By this name Girafal & Chābasal, the Indians doe make difference of their Rype, and other things: they call the best Girafal and the worst Cham-basal, after the which names they haue their prices: the Iaacas continue all the yeare.

### The 51. Chapter.

#### Of Mangas.



Mangas growe vpon great trees like Iaca trees, they haue many branches, and are of quantitie as bigge as a great Goose Egge, and in

some places of India doe weigh two pounds, and more the peece. And many times there are of seuerall colours vpon one tree, some being alight green, others Yelow, & some a reddish green, and for smel and taste pleasant, and not being perished, are of better tast then any Peach. As touching their name, they are commonly called *Mangas*, in *Canarijn Ambo*, of the *Turkes* and *Persians*, *Amba*. They beare fruit vpon the trees, from Aprill to Nouember, according to the situation of the place, they growe in many places; but the best in *Ormus*, where before all other fruites they are desired, next vnto them are those that grow in *Gusarate*, which for their goodnes are called *Gusarates*, they are smaller then the other, but of better taste & sauer, within they haue a small Nut, or kernell. A thirde sort there is that groweth in *Balagatte*, and those are the greatest, for there are of them that waigh two pound & a quarter, of a verie pleasant taste. Euen so are those that grow in *Charanna*, *Quindor*, *Mudanagor*, and *Dulhabado*, being the chiefe townes in the kingdome of *Nisamoxa*, and like vnto them are the *Mangas* of *Bengala*,  
The 1. Booke.

*Pegu*, and *Malacca*. The shel of them being taken off, is eate in slices with wine, and also without Wine; as wee eate Peaches, they are also preferred; the better to keepe them, either in Suger, Vineger, Oyle, or Salt, like Oliues in *Spaine*, and being a little opened with a Knife, they are stuffed with greene Ginger, headed Garlike, Mustard or such like, they are sometimes eaten only with Salt, and sometimes sodden with Rice, as we doe Oliues, and being thus conserved and sodden, are brought to sell in the market. This fruite is colde and moyst, although commonly they esteeme it to bee hotte, & say, it ingendereth a paine and griping in the maw, of such as eate it, and more ouer the Heathen Physitians say, it is hotte, and reiecte, or refuse it, because it ingendereth Saint Anthonies fire, Carbuncles, hotte burning Feauers, and swellings, with scabbes and scruines: which I thinke happeneth to men that eate this fruite, and being eaten, lyeth corrupted in their Mawes, or rather by reason of the great heate and season of the yeare. At the time when this fruite is ripe, many doe fall into the forenamed diseases, although they eate none of this fruite. Before this fruite is fully ripe, it is somewhat hard of taste, specially the inner part next to the Nut, but being ripe, verie sweete and sauerie. The Nut that is within it, hath a hard huske or shell, with hard threeds about it, wherein groweth a long Nut, as big as an Acorne, white within, and outwardly couered with a thin white skin. Being raw it is bitter of tast, therefore it is good against wormes, and loosenes of the belly: against wormes when it is eaten raw, and against looseness of the belly when it is roasted, and then it tasteth like a roasted Acorne. There is an other kinde of this fruite without stones which is very pleasant. There is also a third sorte, which is wilde, called *Mangas Brauas*, and is verie poyson, wherewith they poyson each other, for who soeuer eateth but a small quantitie thereof, dyeth presently. They doe some-



sometime mingle Oyle with it, to make it stronger, and being taken in that sort; howsoeuer it be, it killeth very quickly; and as yet there was neuer any remedie found against it. This fruite is light Greene, and somewhat bright, full of white milky Iuice, and but a litle meate. The Nut is couered with a hard shels as bigge as a Quince.

Mangas groweth vpon trees like Iacac trees: they are as big as a great Peach, but somewhat long, and a litle crooked, of colour clere, green, somewhat yealowish, and some times reddish: it hath within it a stone bigger then a Peach stone, but it is not good to be eaten: the Mangas is inwardly yealowish, but in cutting it is waterish, yet some not so much: they haue a berie pleasant taste, better then a Peach, and like the Annanas, which is y<sup>e</sup> best & y<sup>e</sup> most profitable fruit in al India, for it yieldeth a great quantity for food & sustenance of the countrie people, as Olives do in Spaine and Portingale: they are gathered when they are Greene, and conserued, and for the most part salted in pots, and commonlie vsed to be eaten with Rice, sodden in pure water, the huske being whole, and so eaten with salt Mangas, which is the continuall food for their slaves and comon people, or else salt dyed fish in stead of Mangas, without bread, for Rice is in diuers places in stead of bread. These salted Mangas are in cutting like the white Spanish Olives, and almost of the same taste, but somewhat saniole and not so bitter, yet a litle salte, and are in so great abundance, that it is wonderfull: there are others that are salted and stuffed with small peeces of Greene Ginger, and Barlike sodden: those they call Mangas Recheadas or Machar: they are likewise much vsed, but not so common as the other, for they are costlie and more esteemed: these are kept in pots with Oyle and Vineger salted. The season when Mangas are ripe is in Lent, and continueth till the Month of August.

### The 32. Chapter.

#### Of Catons.



His fruite groweth on great trees, not much vnlike Apple trees (but the yong trees haue leaues, like Lawrell or Bayleaves) they are of a pale

greene and thicke, with white blossoms like Oringe trees, but thicker of leaues, yet not so sweete of smell. The fruit is in greatnesse and forme like a Goose Egge, or a great Apple, verie yellow & of good sauer, moyst or spungie within, and full of Iuice, like Lemmons, but without kernels: sweete of taste, but yet harsh in a mans throat, they seeme not to haue beene common in East India, but brought thither from Brasillia, where those Nuts are much eaten; although *Theuet* in his description of *America* (61. Chapter) writeth otherwise. At the end of this fruit groweth a Nut, of forme like the Kydney of a Hare, whereof I had many brought me by a Pylot of Portingall of an Ash colour, or when they are ripe of a reddish Ash colour. These Nuts haue two partitions, betweene which two partitions, there is a certain spongius fattie matter like Oyle, hotte and sharpe, but in the innermost part thereof is a white kernell very pleasant to eate, like *Pistaccios*, with a gray skin ouer it, which is pulled off. These Nuts being a litle roasted are eaten in that sort, & vsed to prouoke lust. The fruit, and also the Nuts are vsed in bankers, being eaten with wine & without wine, because of their good taste. They are good for the weaknesse of the Maw, and against perbreaking, and loathing of meate, but such as will not vse them to that ende, doe eate them only dipped or steeped in a litle water, the sharpe Oyle betweene both the partitions is verie good for Saint Anthonies fire, and flashing in mens faces. The *Brasilians* vse it against scurfes, this tree was at the first planted of the very Nut, but the first and greatest fruite, had neither seede nor kernell, some thinke it to bee a kind of *Anacardij*, because it is very like it, for the sharpe iuyce that is betweene the partitions. Read more hereafter in *Carolus Clusius* his observations vpon *Graciam*. (first Booke and third Chapter.)

Cajus groweth on trees like apple trees, and are of the bignes of a Pearre, at one end by the stalk somewhat sharp, and at the head thicker, of a yealowish colour, being ripe they are

are soft in handling: they grow very like apples, for where the apples haue a stalk, these Cajus haue a Chestnut, as big as the fore ioynt of a mans thumb: they haue an other colour and fashion then the Chestnuts of Iaquia, and are better & more sauorie to eate, but they must be roasted: within they are white like Chestnuts of Europa, but haue thicker shelles, which are of colour blewish and dark Greene. When they are raw and broasted, you must not open them with your mouth, for as sone as you put them to your mouth, they make both your tongue and your lippes to smart, whereby such as know it not are deceived: wherefore you must open their shelles with a knife, or roast them, and then they will peele. This fruite at the end where the stalk groweth, in the eating doth worke in a mans throte, and maketh it swell, yet it is of a fyne taste, for it is most and full of iuice, they are commonlie cut in round slices, and layd in a dish with water or wyne, and salt throwne vpon them, for so they do not worke so ströglie, but are verie good and sauorie to eate: the time when they are ripe is in Lent, and in Winter time, like Mangas, but not so good as Mangas or Ananas, and of lesse account. They are likewise in great numbers ouer all India.

## The 53. Chapter.

## Of Iambos.

**I**N India ther is an other fruit that for the beautie, pleasant taste, smell, and medicinable vertue thereof, is worthie to bee written of, and is of great account in India, being first brought out of Malacca into India. The tree whereon this fruite groweth, is as great as the greatest Orange tree in all Spaine, with many branches which spread verie broad, and make much shadow, and is faire to behold. The bodie and great branches thereof haue an ashy colour-gray barke, the leaues are faire & soft, longer then the breadth of a hand, they are somewhat like the point of a Speare or Pike, with a thicke threed or veine in the middle, and many small veines or branches in the sides: outwardly verie Greene, and inwardly somewhat bleaker, with blossomes of a liuely darke Purple colour, with many streakes in the middle,

The 1. Booke.

verie pleasant to beholde, and of taste likethe twynings or tendrels of a Vine. The fruite is as bigge as a Pearre, or (as some are of opinion) of the bignesse and colour of a great Spanish Wal-nut, they tooke their name of a King. There are two sorts of this fruit, one a browne red, seeming as though it were blacke, most part without stones, and more sauory then the other which is a palered, or a pale Purple colour, with a liuely smell of Roses, and within it hath a little white hard stone not verie rounde, much like a Peach stone, white, and couered with a rough skin. This is not full so great as the other, yet are they both fit for such as haue daintie and licorous mouthes. They smell like sweete Roses: they are colde and moyst, and altogether soft, couered with a thinne Rinde, which cannot be taken off with a knife. The Iambos tree taketh deepe roote, & within foure yeares after it is set, doth beare fruit, and that many times in one yeare, and is neuer without fruite or blossomes, for that commonly euerie branch hath both ripe and vnripe fruit, and blossomes all at once, contrarie to the nature of all other trees: and euerie day as the blossomes fall (whereby the earth vnder it seemeth to bee painted red) there growe new on, and when some of the fruite begin to grow, then others are almost ripened, and others being ripe are greater. The tree being lightly shaken, the ripe fruit falleth easily off, by reaching the nether bowes. This fruite is ordinarily eaten, before other meate be set vpon the Table, and also at all times of the day. The Malabares and Canarijns, call this fruite Iamboli, the Portugales inhabiting there, Iambos, the Arabians, Tupha Indi, the Persians Tuphat: the Turkes Alma, the trees are called by the Portugales Iambeiro. The blossomes and the fruite are conserved with Suger, and are vsed for hotte Agues to cole mans thirst.

The trees whereon the Iambos do grow are as great as Plumtrees, and verie like vnto them: it is an excellent and a verie pleasant fruite to looke on, as bigge as an apple: it hath a red colour and somewhat whitish, so cleare

and

and pure that it seemeth to be painted or made of ware: it is very pleasant to eate, and smell like Rose water, it is white within, and in eating moist and waterish, it is a most daintie fruite, as well for belotie to the sight, as for the sweet savour and taste: it is a fruite that is neuer forbidden to any sicke person, as other fruites are, but are freely given unto sicke men to eate, that have a desire thereunto, for it can doe no hurt. The blossomes are likewise very faire to the sight, and have a sweet smell: they are red and somewhat whitish of colour. This tree beareth fruite three or foure tymes every yeare, and which is more wonderfull, it hath commonly on the one side or halfe of the tree ripe Jambos, and the leaues fallen off, and on the other side or half it hath all the leaues, and beginneth againe to blossome, and when that side hath fruite, and that the leaues fall off, then the other side beginneth againe to haue leaues, and to blossome, and so it continueth all the yeare long: within they haue a stone as great (and very nere of the same fashion) as the fruite of the Cipres tree.

The 54. Chapter.

Of other fruites in India;



Here is a fruite called *Iangomas*, which groweth on trees like *Cherrie* trees: they are in bignes like small rosd plumes of a darke red colour, they haue no stones in them, but some small kernels: they are of taste much like plumes, wherof there are very many, but not much esteemed of.

The fruit *Iangomas* groweth on a tree not vnlike in greatnesse and fashion to our Plum trees, as also in leaues and white blossoms, saue onely that these trees are full of Prickles or thornes, they grow of them selues in euery place, & also in gardens at *Bachaim*, *Chaul* and *Balequala*, the fruits are like *Sorben* small and round, they are harsh in the throat like *Slowes* or vnripe Plums, and haue no stone within them, but some small kernels, when they come first out, they are like *Pistaccios*. The fruit being ripe, must first bee brused and crushed with mens fingers, before it can bee eaten, yet it looseth thereby none of his vertue of binding; and therefore they are

The 1. Booke,

thought good to stop the Flux withall, although they are but little esteemed by the *Indians*. They say, that this fruite is eaten by certaine foules, and being voyded out againe & set in the ground together with the same Birdes dung, it wil grow the sooner and be the fruitfuller.

There is an other fruite called *Carambolas*, which hath 8 corners, as bigge as a small apple, soluer in eating, like vnripe plums, and most used to make Conserues.

The fruite which the *Malabares* and *Portingales* call *Carambolas*, is in *Decan* called *Camarix*, in *Canar*, *Camarix* and *Carabeli*: in *Malaio*, *Bolumba*, and the *Persians* *Chamaroch*. It groweth on trees that are like *Quince*-trees, hauing leaues greater and longer then our apple-trees, verie Greene and bitter of taste, with small blossomes, of five leaues a peece, reddish without any white, and of no speciall smell, but faire to the eye, and of taste like *Sorrell*. The fruit is like a great *Hondis* *bey*, long and yellow, and as if it were parted into foure parts, the Coddies are somewhat deepe, & presse the fruite together, in the middle they haue some small kernels, which for the sharp taste are pleasant to eate. This fruit is conserved in Sugar, & much eaten in medicines, and with meate. The ripe are used for horre Feauers, in steede of Sirop of Vineger, which wee vse in these countries. The *Canarijans* vse the Iuyce with other medicines, there growing which are mixed with it, to make colours thereof, wherewith they take spots and blemishes out of mens eyes. *Costa* writeth that he knew a mid-wife in *India*, which used this fruite dried and beaten to poulder, with *Bettele* leaues, to make women to auoide their dead fruite out of their wombes, this fruite is also kept in pickle, because it is pleasing to the taste, and procureth an appetite.

There are yet other fruites, as *Brindojns*, *Durijndois*, *Iamboloens*, *Mangestains*, and other such like fruites, but because they are of small account, I thinke it not requisite to write seuerallie of them, but enelieth of two of them.

There is also in East *India* a fruit called

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led *Brindoyns*, which outwardly is a little red, and inwardly bloud red, verye sowre of taste. There are some also, that are outwardly blackish, which proceedeth of their ripenesse, and not so sowre as the first, but yet as red within. Many *Indians* like well of this fruit, but because of the sowrenesse, it is not so well accepted of. The dyers doe vse this fruite.

The Barkes of these trees are kept and brought ouer sea hither, and are good to make Vineger withall, as some *Portingales* haue done.

### Of the fruit called *Jambolins*.

The trees that beare this fruit, haue a barke like *Lentiscus* or the *Masticke* tree to the shew much like a *Mirtle*, but in leaues, like the *Arbutus* of Italy. It groweth of it self in the wilde fields, the fruit is like great ripe Oliues of *Cordona*, and harsh in a mans throate. This fruite is little vsed by Physicians, but is much kept in pickle, and eaten with sodden Rye, for they procure an appetite to meate, but this fruit (as also *Iaka*) is by the *Indians* not accounted among wholesome fruits.

There is also a fruite that came out of the Spanishe Indies, brought from beyond *Philippinas* or *Lufons* to *Malacca*, & thence to *India*, it is called *Papaio*, and is very like a *Mellon*, as bigge as a mans fist, and will not grow, but alwaies two together, that is male and female: the male tree neuer yeldeth any fruite, but onely the female, and when they are deuided, & set apart one from the other, then they yeld no fruits at all. It is a tree of the bight of a man, with great leaues. This fruite at the first for the strangenes thereof was much esteemed, but now they account not of it. There are likewise in *India* some fig trees of *Portingal*, although the fruite doth neuer come to good perfection. *Mangas*, *Lemons*, *Citrons*, and such like fruite, are throughout all *India* in great abundance, and for goodnes and taste surpasseth those of *Spaine*. *Grapes* are not there to be found, but onely upon some houses, as we haue, the in *netherland*: yet against *Christmas* and *Lent*, there are rayns brought in to *Goa*, by the *Decanaes* and *Indians* out of the firme land, and from *Ballagate*, but they are not so good as those in *Spaine*, and verie

fewe they are, but for price as good cheape as other fruites. There are also in *India* manie *Melons*, but not so good as those in *Spaine*, for that they must be eaten with Sugar, if you will haue any sweetnes in the: but there is an other sort like *Melons*, called *Patecas* or *Angurias*, or *Melons* of *India*, which are outwardly of a darke greene colour, inwardly white with blacke kernels: they are verie waterish and hard to bite, and so moyst, that as a man eateth them, his mouth is full of water, but yet verie sweet, and verie cold and fresh meat, wherfore manie of them are eaten after dinner to coole men. *Cucumbers* and *Radishes* are there in great numbers, also *Colewortes*; but not so good as in *Europa*, for the *Colewortes* neuer grow to their full growth, but are loose with their leaues open. They haue likewise some salt hearbs, but verie little: hearbs whereof men make *Portridge* are not there to be had, nor manie sweet smelling hearbs nor flowers, as *Roses*, *lillies*, *rosemary*; or such like sorts of flowers & plants there are none, yet they haue some fewe *Roses*, and a little *Rosemarie*, but of no great smell. The fields neuer haue any other flowers in them, but onely grasse, and that is in Winter when it rayneth, for in Summer it is cleane burnt off with the exceeding heat of the Sunne. There is onely a kinde of blossomes of trees, which grow all the yeare long, called *Fulle*, that smell verie sweet: the women doe ordinarily throw them among their *Lynnen* and apparell to make them sweet. They likewise make *Collers* or strings full of them, which they weare about their necks, and strew them in their beds, for they are verie desirous of sweete saours, for other sorts of sweet flowers & hearbs, whereof thousands are found in *Europe*; they are not in *India* to be had: so that when you tell them of sweet flowers, and herbes of these countries, they wonder much thereat, and are verie desirous of them.

By these pictures you may see the forme and fashions of the fruites called *Iacka*, *Ananas*, *Mangas*, *Caius*, & *Iambos*, which are the fyue principallest & most esteemed fruites in all *India*, for others are but of small account: of *Ginger* also as it groweth, wherof in an other place I will say more, when I make mention of the spices and dye wares of *India*: all which are set down according to the life, although the leaues are not altogether so proportionable with their strings and beynes, as they should be, or as the Physicians and Doctors in their *Herbals* haue described them, hauing onely shewed the forme and growth of the fruites, as I haue seene and used them,

## Of the Indian Figges.



**I**ndian figges there are manie & of diuers sorts, one better the the other, some small, some great, some thicke, some thin, &c. but in generall they are all of one forme and colour, little more or lesse, but the trees are all one, and of the height of a mā: the leaues are of a sadome long, and about 3 spannes broad, which the Turkes vse in stead of browne paper, to put pepper in. In the tree there is no wood, but it may rather be called a reed then a tree. The bodie of the tree (I meane that which couereth the outward part when it beginneth somewhat to grow) is in a manner verie like the inner part of a syue made of hayze, but in thew somewhat thicker, and is (as it were) the barke of it: but when you open it, it is full of leaues, closed and rouled vp together, of the height of half a mans length, and somewhat higher. These leaues do open and spread abroad on the top of the tree, and when those that are within the bodie doe in their time thrust themselves forth vpwardes out of the innermost part of the tree, then doe the outmost leaues begin to drie, and fall off, untill the tree be come to his full growth, and the fruite to their perfect ripenesse. The bodie of the tree may be a span thicke at the most. The leaues haue in y<sup>e</sup> middle of them a very thick & gray vein which runneth cleane through them, and deuideth them out of the middest of the leaues, which are in the innermost part of the tree at their springing vp, there cometh forth a flower, as big as an Estrige egge, of colour russet, which in time groweth to be long, with a long stalke, and it is no wood, but rather like a Colewozte stalk: This stalke groweth full of figges, close one by the other, which at the first are in fashion like greene beanes, when they are yet in the husks, but after growe to half a span in length, and 3 or 4 inches broad, as thicke as Cucumbers, which stalke beareth at the least, some two hundred figges, little more or lesse, and grow as close together as grapes: the clusters are so great as two men can scarcely beare vpon a stasse, they are cut off when they are but half ripe, that is to say, when they are as yet half greene, and half yealow, and hanged vp in their houses vpon beames, and so within 4 or 5 dayes they will be fullie ripe and a yealow. The tree or plant yeldeth but one bunch at a time, which being ripe, they cut the whole tree down to the ground, leauing only the booke.

the roote, out of the which presently groweth an other, and within a Moneth after beareth fruite, and so continueth all the yeare long, and neuer leaneth bearing: they are in all places in so great abundance, and so common throughout all India, that it is wonderfull, being the greatest meate and sustenance of the countrie: they are of a marvellous good taste: when they eate them, they pul off the shelles, for that they haue shelles somewhat like the coddies of beanes, but thymmer and softer, within whitish, and soft in byting, as if it were meale and butter mixed together, and sweetly, so that in bread, they are very good and pleasant of taste: they may serue both for bread & butter, and a man may verie wel liue thereon, without other meate, if need were, as manie in India doe liue therewith, & haue but little other things to eate. The most and commonest sort are by the Portugals called Figos dorta, that is, garden figges, those are somewhat thicke, there are others which are smaller, and thyn without, and are called Senoriins, which are of the best sort: they smell well, and are very good of taste. There is an other sort called Cadoliins, which are likewise well esteemed, but the best of all are called Chincapoloyns, and are most in the countrie of Malabar: these are but a little yealow, but they continue commonlie on the outside greene, and are small and long, with a speciall sweet smell, as if they were full of rose water. There are yet manie other sorts, some that are verie great, about a span long, and in thickness correspondent: these grow much in Cananor, and in the coast of Malabar, and are by the Portugals called figges of Cananor: and by reason of the great quantitie thereof are dyed, their shelles being taken off, and so being drie are carped ouer all India to be sold. These when they are ripe are most roasted, for they are but selde eaten raw, as other figges are, they are somewhat harsh in swallowing, and inwardly red of colour, and being roasted they are shalled or pilled like the others, and so cut in slices, which done, they cast some beaten Sinamon vpon them, steeping them in wine, & the the taste better then roasted Quinces, they are cut vp in the middle, as all the other kynde of figges vse to be, and then boyled or syed in Sugar, which is a very daintie meate, and very common in India: to conclude, it is one of the best and necessaryest frutes in all India, and one of the principallest sustenances of the common people, they are found in all places of the Indies & Oriental countries, as also in Mosambique, Ormus, on the coast of Abex, Malabar, Malacca, Bengala, &c. The Gusrates, Decanijs, Canarijs, and

and Bengalers call them Quelli, the Malabares, Palan, and the Malayens of Malacca, Pyfan. They are also found in Arabia and are called Mufa, as also in Ierusalem, Damasco, and Cayro, as I haue bene truly informed by credible persons, which dayly trauell and traffique into India. And they do belueue that this is the same fruite, which Adam did eate when hee sinned first, but I should rather thinke this Figge tree to be of the same, whereof we reade in the old Testament in the booke of Moses, which the spies that were sent out by the children of Israel, brought out of the land of promise, hanging vpon a staffe, & born by two men, & are taken for grapes, which I many times thought of, when I saw them brought in that manner for a present to my Lords house, for it is altogether in forme and fashion like a bunch of grapes, yet I meane not to be iudge therein, but leaue it vnto others of greater experience and trauell then my selfe.

Indian Figges are by the Arabians called *Moris* and not *Musa*, not *Amusa*, and the tree *Daracht Moris*, by the *Brasilians* *Pacoma*, and the tree *Paguouer*, by *Brocardus* in his description of the holy land, *Paradise Apples*, by *Ouiedus* in the Historie of *India*, in his eight Booke and first Chapter *Platanus*, in *Guinea* *Bananas*, in *Malabar Patan*, in *Malayan Pican*, in *Canara*, *Decan*, *Gusurate*, and *Bengala*, *Quelli*, *Anicenna*, *Serapio*, and *Rhasis* haue likewise written certaine Chapters heereof. *Anicenna* in his second Booke and 491. Chapter, writing of the properties and qualities of this fruite, sayeth, that it yeeldeth but small sustenance, that it ingendereth Choller and Flegme, and that it spoyleth the stomake, wherefore he counselleth such as are of a hotte constitution, after they haue eaten these Figges, to take some Honie and Vineger, sodden together with cold seeds. They are good against heate in the stomake, Lungs, and Kydnies, and prouoke Vrine. *Rhasis*, of the same in his thirde Booke of Physicke, and twentie Chapter, sayth also, that they are hurtfull for the maw, which I also found being in *Syrie*, when I vsed them, they make men to haue an euill appetite to their meate, & a desire to ease their bodies, and doe qualifie the rawnesse of the thioate. *Serapio* in The 1. Booke,

his Booke of Phisicke in the 84. Chapter sayth, that this fruit is in the ende of the first degree warming, and moystning, and that they are good against the heate of the stomake and Lungs, but for him which eateth many of them, they breede a heauinesse in his Mawe, but by meanes of their hastie ripening, they are good for the Kidnies, prouoke Vrine, and make men apt for leacherie. The *Indian* Phisitians doe vse this fruit in medicines for Feauers and other diseases. The opinion, (as I thinke) why this fruite is called *Paradise Apples*, is partly for the pleasantnes of taste, smell and colour, for the taste is betweene sweete & sower, the smell somewhat like *Roses*, and the colour a faire yellow and green: & partly also because this fruit being cut in the middle, haue certaine veines like a crosse, whereon the Christians in *Siria* doe make many speculations and discourses, which many strangers that haue trauelled in those countries doe verifie. He which desireth to reade more heereof, let him reade the worthie and learned Commentaries of *Carolus Clusius* vpo *Garfia ab horto*, where he shall receiue good contentment and satisfaction.

There grow in India many *Iniamos* and *Batatas*. These *Iniamos*, are as bigge as a yelow rote, but somewhat thicker and fuller of knots, and as thicke on the one place, as in the other, they grow vnder the earth like earth puts, and of a Dun colour, and white within like earth puts, but not so sweete.

*Iniamos* were this yeare brought hether out of *Guinea*, as bigge as a mans legge, and all of alike thicknesse, the outward part is Dun coloured, within verie white, roasted or sodden they are verie pleasant of taste, and one of the principal meates of the *Black-Moores*.

The *Batatas* are somewhat red of colour, and of fashion almost like the *Iniamos*, but sweeter, of taste like an earth put. These two fruits are verie plentifull, specially *Iniamos*, which is as common and necessarie a meate as the Figges, they eate them for the most part roasted, and vse them commonly for the last seruice on the boorde, they siethe them likewise in an other sort for porrage, and siethe them with flesh like *Colwortes* or *Turnops*, the like doe they with *Batatas*.



The 56. Chapter.

Of the Palme trees, whereon the Indian Nuts called Cocus doe grow.



**T**hese Trees are commonlie called by most of the Indians, Persians, and Arabians, Maro, & the nuts Nareel. The Malabares call the Trees Tenga Maran, and the fruite being ripe, Tenga, but unripe, and being as yet Greene, Eleui. In Goa Lancha, the Portugalls call this fruit Coquo, by reason of the three holes that are therein, like to a Munkies head. Auicenna calleth these Iausial-Indi, that is, Indian nuts. The Malayans of Malacca call the trees Trican, and the fruit Nihor. This is the most profitable tree of all India, as in order I will declare vnto you the profit that ariseth thereby, they grow most in the Islands of Maldia, and in Goa, and the countries round about them, as also through the whole coast of Malabar, whereby they traffique with them into all places, as to Cambaia, Ormus, &c. The tree wareth very high and straight, of the thicknes of a small sparre little more or lesse, it hath no branches but in the uppermost part thereof, & in the top grow the leaues, which spread like vnto Date trees, and vnder the leaues close to the tree grow the Coquos together, commonly ten or twelue one close by another, but you shall seldome finde one of them growing alone by it self. The blossome of this fruite is very like the blossome of a Chestnut. The wood of the tree is very sappy like a sponge, and is not firme, they doe not grow but on the sea sides, or bankes of riuers close by the strand, and in sandie grounds, for there groweth none within the land. They haue no great rotes, so that a man would thinke it were impossible for them to haue any fast hold within the earth, and yet they stand so fast and grow so high, that it maketh men feare to see men clime vpon them, least they should fall downe. The Canarijns clime as nimbly, and as fast vpon them, as if they were Apes, for they make small steppes in the trees like staires, whereon they step, and so clime vp, which the Portugales dare not better, their planting is in this manner. They first plant the Coquos or puts whereof the trees doe spring, and when they are about the height of a man, in winter time they plant them againe, and dung them with ashes, and in summer time water them. They growe well about houses, because commonlie there they haue good earth, and being well looked vnto and husbanded they yeeld fruit in fewe yeares, which is the Canarijns liuinges that dwell here and there among those trees, and

The 1. Booke.

haue no other occupation but onely to dresse those trees, which they farme of the Landlords, and by the fruite thereof doe get their liuinges. Those trees are more abundant with them then Olive trees in Spaine, or willow trees in the Low countries. The profits they reape thereby are these. First the wood is very good for many things, although it be spongius and sappy, by reason of the length of it, for in the Islands of Maldia they make whole ships thereof, without any iron nayles in them, for they sow them together with the cordes that are made of the said Cocus or Nut, the ropes and cables being likewise of the same tree, as also the sayles which they make of the leaues, which leaues are called Olas. They serue likewise to make the Canarijns houses, and for hattes which they vse to carrie ouer their heades, for the summe or the raine, they make also mattes or Tents that lie ouer the Palamkins when it raineth, to couer the women when they are caried abroad, and such like thinges: they likewise make thereof very fine Hattes, that are much esteemed, and cost three or foure Pardaues the pece, which they weare in Summer for lightnes. They farme or hire those trees for two causes, one for the Coquos or fruit to eate it, the other to presse wine out of them, thereof to drinke. The nuts are as great as an estridge egge, some smaller, and some greater, and are outwardly couered with a Huske or Shell, which as long as it groweth on the tree, is Greene with out, like an Acorne with his huske or cup.

The Indian nuts are couered ouer with two sortes of huskes or shels, whereof the vtermost is hayrie, and of it they make Cairo, that is, all their cables and ropes, and stop and make their ships close with it in stead of Ocam or tow, for that it keepeth the ships closer in salwater then our Ocam or Tow, because in salt water it closeth and shutteth it selfe closer together. Of the other they make not onelie drinking cups, in India, but here with vs also, for that the common people beleue there is a certaine vertue in them against stirring of the body, but it is not so.

This Huske being dyed and pulled off, is haire like hempe, whereof all the cordes and Cables that are vsed throughout India are made, as well vpon the land as in the ships. It is of colour verie like the ropes of Sparta in Spaine, they are very good but they must be kept in salt water, whereby they continue very long, but in fresh or raine water they doe presently rot, because they are not dyed with pitch, and tarre as our ships are. The ship wherein I came out of India into Portugall,

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ringall, had no other ropes nor cables, nor any such kinde of stuffe, but such as were made of the Indian Cocus, called Cayro, which continued very good, lasting only y<sup>e</sup> we were forced every fourtē dayes to waleh our cables in the Sea, whereby they serued vs as well as cables of hennp. The fruit when it is almost ripe is called Lanha, and within is full of water, and then it is white of colour, thin and soft, and the longer the Cocus is on the tree, the more the water groweth and changeth into white, which is the meat of the nut within, and tasteth much like a hanel nut, but somewhat sweeter. The Lanhos haue within them a good draught of water, which is very cleare, sweet, and coole to drinke. It is at the least halfe a Can full, & when men walke abroad and ate thirstie, they go vnto the Canarijns, who presently with a great knife in their handes come by the tree, and cut off as many Lanhos as a man desireth, selling them for a Bafaruco or a two peece, which they make very ready and cleare to be drunke, the first shell that is ouer the inward fruit (which as the nut is come to his full ripenes, becometh almost to bee wood, is then but thin and soft, and very pleasant to eate with salt, and do taste almost like Artichokes, a man may drinke as much of this water as hee will for it will not hurt him, but is a verie pleasant drinke, when the fruit is ripe, there is not so much water in it; and is white within, and somewhat thicker of substance, and then the water is not so good as it was before beeing Lanhos, for then it becommeth somewhat sower. These Cocus being yet in their husks, may be carried ouer the whole world, and not once hurt or busied, and it happeneth oftentimes that by continuance of time, the water within the Cocus doth conuert, and congeale into a certaine kinde of yellow apple, which is verie sauorie and sweet. The huske beeing taken off, the shell serueth for many uses, as to make ladles with wooden handles, and also certaine little pots, which beeing fastned to a stick, they doe there with take and lade water out of their great pots, they make thereof also small vessels to beare wine in when they walke into the fieldes, and a thousand other thinges. These shelles are likewise burnt, & serue for coales for Goldsmithes, which are very good and excellent. Of the white of these nuts in India they make porrage, and dresse meate withall, strayingning and pressing out the milke, wherein with many other mirtures they seeth their rice, & to bee short, they neuer dresse any rice, which they call Carril, & is the sauce to their meate thereunto, but they put some of their Cocus milke into it, els the Cocus is but little eaten, for there it is not esteemed of, but serueth for meate for the slaues, The 1. Booke.

and poore people: They likewise breake the Cocus in peces, and taking off the shell they drie the fruit or white meat that is within it, and it is caried in great quantities out of Malabar to Cambaja and Ormus & to the Northern coastes and quarters beyond Goa, as also to the countrey of Ballagare, & traffique much therewith. Of this white substance they make Oyle, which they stampe in cesters like Olives, and it maketh verie good oyle, as well to eat as to burne, which is likewise very medicinable.

There are two sortes of Oyle made of these nuts, one out of the fresh or greene nuts, stamped and mixed with warme water, which beeing pressed forth, the oyle swimmeth about the water; this oyle is vsed to purge the maw and the guts, for it purgeth very gently, & without hurt some mixe therewith the iuyce of Thamarindes, & maketh thereof a verie wholesome medecine, the other Oyle is prest out of the dried Cocus, which is called Copra, & is good also to purge the maw and against the shrinking of the sinews, as also for old aches and paines in the ioyntes and lims.

This dried Cocus which is so caried abroad, is called Copra. When they desire to haue no Cocus or fruit thereof, they cut the blossomes of the Cocus away, and binde a round Potte with a narrow mouth, by them called Callao, fast vnto the tree, and stop the same close round about with pot earth, so that neither wine nor aire can eyther enter in, or come forth, & in that sort the pot in short space is full of water, which they call Sura, & is very pleasant to drinke like sweet whay, & somewhat better.

This water being drunke, is very good against the heate of the liuer and the kidneys, and cleanseth the yarde from corruption and filthie matter.

The same water standing but one houre in the sunne, is very good viniger, and in India they haue none other. This Sura beeing distilled, is called Fula, or Nipe, & is as excellent aqua vice, as any is made in Dore of their best renish wine, but this is of the finest kinde of distillation. The second distillation thereof is called Vraca, which is verie good wine, & is the wine of India, for they haue no other wine. It is very hot & strong, yet y<sup>e</sup> Indians drinke it as if it were water, & the Portugales ble it in this sort. They put it into vessels, and to a pipe of Vraca they put 3. or 4. Handes of reasons that are brought for marchandise into India from Ormus, euerie Hand is 12. poundes, which beeing washed they put into the vessel leaving the bung open & the pipe not being full, for if it were it would burst, by reason of the heat, because therewith

it seetheth in the Pipe like water on the fire, and boyling so, it is stirred every day for the space of fourtene or fiftene dayes, in which time the Vraca getteth as faire a redde colour, as if it were Portingall wine, and differeth not much in taste, but yet sweeter, and hotter of it selfe, howbeit it is altogether as fayre, and of as good a colour as their Portingall Wyne, so that they can hardly bee discerned one from the other: this Wine is called Wine of Passa, or Reasons. With this Wine there is great traffique vsed to Bengala, Malacca, China and other places, and every Pipe thereof costeth within Goa 30. Pardawen the peece, little more or lesse. Of the aforesaide Sura they likewise make Sugar, which is called Iagra: they seeth the water, and set it in the Sun, whereof it becommeth Sugar, but it is little esteemed, because it is of a browne colour, and so that they haue so great quantitie and abundance of white Sugar throughout all India. The innermost parte of the tree or trunk is called Palmito, and is the pith or hart of the same trunk, which is much esteemed, and sent for a present vnto men of great account. It is as thine as Paper, and also white, and is as if it were plaited or prest together, as they vse to plait & presse womens hupkes in the Low countries: it is also long and slender, and hath sometimes 50. or 60. foldes or plaits in it like a paper booke. This the Indians vse for paper, and bookes, which continueth in the same foldes, whereon they write when it is greene, and so let it drie, and then it is impossible to get the letters out againe, so that it is printed therein with a kind of Iron instrument: The Indians call it Olla, whereof all their bookes, writings, and Euidences are made, which they can seale, and shutte vp as we doe our letters. Of this Paper with the Indian writing vpon it, you may see some at D. Paludanus house, which I gaue him for a present. These trees are for the most part in the Islands of Maldua, where there are Cocus Nuttes, that are excellent good against poison.

*Gasius* and *Costa* esteeme this for a fable. *Costa* writeth that he hath searched into it many times but found it contrarie, as I likewise haue done, and can finde no such great effect.

Those Islands haue no other dealing or liuing, but with Cayro, whereof they make ropes and Cables, and with the Copra, or the white substance of the Cocus, whereof Oyle is made, so that they doe oftentimes come into India, where the ship & all the furniture, victualle and marchandise is onely of those

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Palme trees, whereby it is wel to be considered, that it is one of the greatest & principallest traffiques and victuals in all India. This shall suffice for the description of the particular commodities of this tree, the lively picture whereof is here to be seene, together with the Cocus or Nuttes, and the pottes hanging at the same, to draw water out of them, as also the growing and sprouting of the Fig trees, as well with fruit as with blossoms, all lively set downe.

### The 57. Chapter.

#### Of the Durpoens, a fruit of Malacca.



**D**urpoen is a fruit which only groweth in Malacca, and is so much commended by those which haue proued it same, that there is no fruit in the world to bee compared with it: for they affirm, that in taste and goodnes it excelleth all kind of fruits, and yet when it is first opened, it smelleth like rotten onions, but in the taste the sweetnes and daintinesse thereof is tryed. It is as great as a Mellon, outwardly like the Iaacka, whereof I haue spoken, but somewhat sharper or pricking, and much like the huskes of Chestnutes. It hath within it certaine partitions like the Iaacka, wherein the fruit groweth, being of the greatnesse of a little Hennes egge, and therein are the Nuttes as great as Peach stones. The fruit is for colour and taste like an excellent meat, much used in Spaine, called Mangiar Blanco, which is made of Hennes flesh, distilled with Sugar: The trees are like the Iaacka trees, the blossoms white, and somewhat yellowish: the leaues about halfe a spanne broad, somewhat sharpe at the end, within light greene, and without darke greene.

In Malacca there is a fruit so pleasant both for taste and smell, that it excelleth all other fruites both of India, & Malacca, although there are many both excellent and very good. This fruit is called in Malayo (which is the Prouince wherein it groweth) *Durioen*, and the blossomes *Buaa*, and the tree *Batan*: It is a very great tree, of solide and firme wood, with a gray barke, hauing many braunches, and excessiue great store of fruit: the blossome is white and somewhat yellow: the leaues halfe a handfull long, & two or three fingers broad, rounde

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rounde and somewhat hollowe: outwardly darke greene, and inwardly light greene, and somewhat after a red colour. It beareth a fruit of the bignes of a *Mellon*, couered with a harde husk, with many smal and thicke sharpe prickles: outwardly greene, & with strikes downe along the sides like the *Mellon*. They haue within them foure holes or partitions according to the length thereof, in each of the which holes are yet three or foure cates: in each cate or shell a fruite as white as milke, and as great as a Hennes egge, but better of taste and sauour, like the white meat, which the Spaniards make of Ryce, Capons flesh, and Rose water, called *Mangiar Blanco*, yet not so soft nor flymie, for the other that are yellow, and not white within, are either spoyled, or rotten, by euill aire or moysture: they are accounted the best which haue but three Nuttes in each hole, next them those that haue foure, but those of five are not good, & such as haue any cracks or cliftes in them. There are likewise (very seldome) more then twenty nuts in one apple, and in euery Nutte is a stone like a Peach stone, not rounde, but somewhat long, not ouer sweet of taste, but making the throat harsh, like vnrype Medlers, and for that cause are not eaten.

This fruit is hot and moist, and such as will eat them, must first tread vpon them softly with his foote, and breake the prickles that are about them: Such as neuer eate of it before, when they smell it at the first, thinke it senteth like a rotten Onyon, but hauing tasted it, they esteeme it aboue all other fruites, both for taste and sauour. This fruite is also in such account with the learned Doctors, that they thinke a man can neuer be satisfied therewith, and therefore they giue this fruite an honourable name, and write certaine Epigrammes thereof, & yet there is great abundance of the in *Malacca*: & the apples cost not aboue four Meruedies the peece, specially in the Monthes of Iune, Iuly and August, at other times the price is higher. Here you must note a wonderful  
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contrarietie, that is betweene this fruite *Duriaoen*, and the hearbe *Bettele*, which in truth is so great, that if there were a whole shippe, shoppe or house full of *Duriauens*, wherein there lay certayne leaues of *Bettele*, all the *Duriauens* wold presently rotte and bee spoyled. And likewise by eating ouer many of those *Duriauens*, they heat the Maw, & make it swell, and one leafe of *Bettele*, to the contrarie, being laide colde vpon the hart, will presently cease the inflammation, rising or swelling of the Maw. And so if after you haue eaten *Duriauens*, you chance to eat a leafe or two of *Bettele*, you can receyue no hurt by the *Duriauens*, although you haue eaten neuer so many. Hereupon, and because they are of so pleasant a taste, the common saying is, that men can neuer be satisfied with them.

### The 8. Chapter.

Of the tree *Arbore de Rays*, that is, root tree, and the *Bambus* or reede of *India*.



There is a tree in India called *Arbore de Rays*, that is to say, a Tree of rootes: this tree is very wonderfull to behold, for that whē it groweth first vp like all other trees, and spreadeth the branches: the 5 branches grow full of roots, & grow downwards againe towards the earth, where they take roote againe, and so are fast againe within the ground, and in length of time, the broader the tree is, and that the branches doe spreade themselves, the more roots doe hang vpon the branches, and seme a farre off to be. cordes of Hempe, so that in the ende the tree couereth a great peece of ground, and crosseth one roote within the other like a Maze. I haue sene trees that haue contayned at the least some thirtie or fortie paces in compasse, and all out of the rootes which came from aboue one of the branches, and were fast growne and had taken roote againe within the earth, and in time wared so thicke, that it could not be discerned, which was the chief or principal trunk or body of the tree: in some places you may creepe betweene the rootes, and the more the tree spreadeth, so much the more doe the rootes spring out of the same  
branches

branches, and still growe downe til they come to earth, and there take roote againe within the ground, and still increafe with rootes, that it is a wonder. This tree hath no fruit that is worth the eating, but a small kind of fruite like *Olives*, & good for nothing but for birdes to eate.

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D. Pal.

*Carolus Clusius* that hath written very diligently of this tree, nameth it by authoritie out of *Plinie*, the Indian Fig tree, and saith, it groweth very high, first out of a straight thicke trunke, or body that afterwarde yeeldeth many small and thinne twigges, which being young and tender, are of a gold yellow colour, and growing downewardesto- wardes the earth, doe waxe againe like young *Rushes*, and so make as it were new trees again, which in time become as thicke as the first, so that they cannot easily be discerned one from the other, sauing onely for the compasse thereof, which in the ende proceedeth to the thickenesse of three mens sadomes: out of the which roundnesse or circuit on euery side there groweth other rootes, and so to an innumerable number, so that this tree doth couer sometimes a little Italian mile, and doth not onely spread from the lowest branches down againe into the ground, but also from the highest, whereby that one tree seemeth to be a thicke woode. The Indians that they may go through this tree, do cut away some of the branches, and make as it were galleries to walke vnder, and to keepe them from the heate of the Sunne, because the tree is so full of branches, that the Sun cannot shine through it, and by reason of the many crookings and wayes that are vnder this tree, there are many soundes of a great *Eccho* hearde vnder the same, so that in many places it will repeate a mans words three or foure times together. He that tolde *Clusius* of this tree, saide, hee had seene 800, or 1000. men (whereof hee himselfe was one) hide themselves vnder one of those trees, saying further, that there were some of those trees which might well couer 3000. men vnder it: the leaues which the new branches bring forth, are like the leaues of the *Quince* trees: the out-  
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side green, the inside whitish & rough, as if they were couered with *Wool*: whose leaues are much desired by *Elephants*, who therewith are nourished: the fruit is like the first ioint of a mans thumbe, and haue the fashion & forme of little small figges, reddish both within and without, and full of little greines like common figges: sweet of taste and good to be eaten, but not so pleasant as our common figs: they grow between the leaues & the new branches, as our Figges doe: it groweth in *Gda*, and in some places bordering on the same: also *Clusius* saith out of *Curtius*, *Plinius* and *Strabo*, that those trees were also knowne of the auncient writers. Hee that desireth to know more hereof, let him reade *Clusius* in his Chapter of Indian Figges.

There are in India other wonderfull and thicke trees, whereof shippes are made: there are trees by *Cochin*, that are called *Angeli-na*, whereof certaine scutes or skiffes called *Tones* are made: there are of those *Tones* that will lade in them at the least 20. or 30. Pipes of water, and are cut out of one peece of wood, without any peece or seame, or any iointes: whereby men may well coniecture the thickenesse of the tree, and it is so strong and hard a woode, that Iron in tract of time would bee consumed thereby, by reason of the hardnesse of the woode. There are also ouer all India many *Sugar Canes* in all places, and in great numbers, but not much esteemed: & all along the coast of *Malabare* there are many thicke Reeds, specially on the coast of *Choramandel*, which Reedes by the Indians are called *Mambu*, and by the *Portingales* *Bambu*: these *Mambus* haue a certain matter within them, which is (as it were) the pith of it, such as *Quilles* haue within them, which men take out when they make them penes to write: the Indians call it *Sacar Mambu*, which is as much to say, as *Sugar of Mambu*, and is a very medicinal thing much esteemed, and much sought for by the *Arabians*, *Persians*, and *Portes*, that call it *Tabaxiir*.

*Tabaxiyr* is a Persian word, & signifieth no other thing but a certaine white or milke moisture, for any sap or moisture cleauing together is called *Sacar Mambu*, because the reeds or branches, which bring forth the same are called *Mambu*: the trees whereon *Tabaxiyr* groweth, are some as great

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asa Popler, and some smaller, commonly hauing straight vpright branches, sauing that some of the sayrest of them are bowed for their galleries, Arbours, and other walking places: they haue many ioyntes, each of a spanne length, hauing leaues somewhat longer then the leaues of the Oliue tree: betweene euery ioynt there is a certain sweete moysture, white and cleauing together like Starch, sometimes much, sometimes little: euery tree or branch doth not bring forth such sweet moisture, but such onely as grow in *Bisnagar*, and in some prouinces of *Malabar*.

And therefore commonly in Persia and Arabia, it is weighed against silver, and is a marchandise much used & esteemed among those nations: this groweth within the ioynts of the reed, & is white, and sometimes blackish, and sometimes Ash colour.

It is not therefore reiected or cast away, because it is blackish: for this blackishnesse proceedeth either by reason of the superfluitie of the moysture, or that it was too long inclosed within the tree, & not by burning of the tree, as some are of opinion. *Rhases* writeth hereof in his third book, and 36. Chap. and *Serapio* in his booke of phisicke, in the 342. Chapter, and *Auicenna* in his 2. booke and 617. Chapter, who are of opinion, that *Tanaxyr* is made of burnt rootes, but his opinion is hereby proued to be false.

The Indians vse it against the payne in their priue members, or such like secrete diseases, as also against hotte or burning feauers, the Colerica passio, and the redde Malison, and lastlines, with such like diseases. Those reeds grow most in the coast of *Choramandel* in *Bisnagar*, and *Malacca* in many places, and in great abundance: they growe very high, and are diuided in each ioynt one knot from another, at the least a spanne and a halfe, and rather more, and are as thicke as a mans leg about the knee: they do commonly grow vpright, and most of them as high as the highest house in the Low-countries: they bow them many times in growing, that they may bring them into a forme or fashion to serue for their *Pallamkins*, wherein the *Portingalles* and *Indian Lordes* are caried, as I saide before: the leaues of those reeds or *Bambus* growe wide one from another, and haue almost the

fashion of an Oliue leafe.

Of the tree or reede called *Bambus*, Annota. D. Pal. some of the Indians make scutes or little Skiffes, wherein two men may sitte, which they do not altogether make hollow within, but leaue two knots or partitions vncarued. In those scutes the Indians sit naked, at ech end one, crosse legged, & in each hand an oare, where with they rule the boate and driue her swiftly against the streame, specially in the riuer called *Cranganor*: and they are of this opinion, that those Scutes are neuer ouerturned by the *Crocodiles* (although they come about them) as others are, but for these it was neuer heard of.

The 59. Chapter.

Of the tree called *Arbore Triste*.



The Tree called *Arbore Triste*, that is, the sorrowfull tree, is so called, because it neuer beareth blossoms but in the night time, and so it doeth and continueth all the yeare

long: it is a thing to be wondered at: for that so soone as the Sunne setteth, there is not one blossome seene vpon the tree, but presently within halfe an houre after, there are as many blossomes vpon it, as the Tree can beare: they are very pleasant to behold, and smell very sweet, and so soone as the day cometh on, and the Sunne is rising, presently all the blossomes fall off, and couer all the ground, so that there remaineth not one to be seene vpon the tree: the leaues shut themselves close together, so that it seemeth as though it were dead, untill euening cometh againe, and then it beginneth to blossome as it did before: the tree is as great as a Plum tree, and is commonly planted behinde mens houses, in their gardens for a pleasure, and for the sweet smell: it groweth very quickly vp, for that many young plantes do spring out of the roote, and as soone as those young plantes be about halfe a fadome high, they haue presently as many blossoms vpon them as the branches on the trees, and although they cut the tree down to the ground, yet within lesse then halfe a yeare there will branches spring out of the roote, and likewise if you breake a branch off from the tree & set it in the earth, it will presently take root and grow, & within few dayes after beareth blossoms: the blossoms



sones are in a manner like Orange tree blossomes, the flower being white, and in the bottom somewhat yellow and reddish, which in India they vse for Saffron, therewith to dresse their meats, and to die with all as wee doe with our Saffron; but it is neyther so good nor so pleasant a taste, yet it serueth there for want of the other.

Some say, that the water of this tree being distilled, is good for the eyes, sleeping linnen clothes in it, and so laying them to the eyes.

This tree is found in no place but in Goa, and Malacca, & in some other places, where the Portugals inhabiting, haue planted them, for that they first came out of Malacca into India, but within the land there is none, they are called in the Malayan tongue Singady, in Decanin, Parifatico, in Decan, Pul, of the Arabians Guart, of the Persians and Turkes Gul. The cause of this name, as the Indians say, is, that a Gentleman called Parifatico had a faire daughter, of whom the Sunne became amorous, and in the end obtained his pleasure of her, but not long after he fell in loue with another, & forsook her, whereupon she falling into dispaire killed herselfe, and according to the custome of the countrie her body was burnt, of whose ashes they say this tree sprang vp, and for the same cause was called Parifatico, and therefore they say by reason of the hatred it beareth vnto the Sunne, it neuer bringeth forth blossome or flower, but by night, and in the day time for griefe they presently fall off.

The description of this Tree by Christopherus de Costa is set downe in this manner: that it is of the greatnes and similitude of a plumme tree, with many small branches, seperated by diuers knots and partitions, the leaues growing two and two together, and as bigge as plumme tree leaues, soft and rough on the out side, verie like to leaues of Sage, and inwardlie Greene, and somewhat sharp, but not so vneuen on the sides as plumme leaues, neyther yet so full of veines. In the middle betweene the two leaues there groweth a little stalke, whereon are five small heads, & out of them foure little rough leaues, out of the middest whereof there doe spring five small white blossomes, of the greatnesse and forme of Orange blossomes, but somewhat smaller, fairer, and sweeter. The stalke seemeth more red than yellow, wherewith the Indi-

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ans colour their meate, as wee doe with Saffron. The Greene fruit is of the greatnes of a Lupyne, and in fashion like a little hart, somewhat long and deuided in the middle, hauing two places wherein the seed doth lie, which is also like a hart, and as bigge as the seeds of Saint Iohns bread, couered with a Greene Skin, and somewhat bitter. Of all other Trees these are the pleasantest of smell, so that they bee not handled, for if they be, they doe presently loose their sweetnes and smell. The Indians are of opinion, that these flowers doe quicken and comfort the heart; but they are somewhat bitter, the Heathens likewise doe account the seed among their medicines that strengthen the hart. The flowers may be vsed in meat, the seed hath oftentimes bin caried into Portugall, and there sowed, but neuer would grow, what meanes soeuer they vsed, the flowers fall off when the sunne riseth as Clusius saith, eyther by reason of some contrariety, or because of the subtil nature of the sap, which the beames of the Sunne doe drie and consume: for those wheron the Sunne shineth not, stay somewhat longer on the tree. These flowers are very carefully gathered, whereof a very sweet and pleasant water is distilled, which is called water de Mogli, some of this seed was brought me out of India by Iohn Huguen, which I sowed in the ground, but it came not forth.

### The 60. Chapter.

#### Of the Bettete leaues, & the fruit Arecca.



The leaues called Bettete or Bettre, which is very common in India, and daily eaten by the Indians, doe grow in all places of India, where the Portugals haue discovered, not with in the countrie, but only on the sea coast, vntill it bee some small quantitie. It will not growe in cold places, as China, nor in ouer hot places, as Mosambique and Sofala, and because

Annota.  
D. Pal.

Annota.  
D. Pal.

because it is so much used, I haue particularly set it downe in this place, although it is already spoken of in many other places. You must vnderstand that this Bettele is a leafe somewhat greater and longer out than Orange leaues, and is planted by sticks, whereupon it climeth like Iuie oꝝ pepper, and so like unto pepper, that a farre off growing each by other, they can hardlye bee discerned. It hath no other fruite but the leaues only, it is much dressed and looked vnto, so that it is the daily breade of India. The leaues being gathered doe continue long without withering, alwaies shewing fresh and greene, and are sold by the dozen, and there is not any woman oꝝ man in all India, but that euery day eateth a dozen oꝝ two of the same leaues oꝝ more: not that they vse them for soode, but after their meale rides, in the morning and all the day long, as likewise by night, and as they goe abroad in the streets, wherefoeuer they be you shal see them with some of these leaues in their handes, which continually they are chawing. These leaues are not used to bee eaten alone, but because of their bitterness they are eaten with a certaine kinde of fruit which the Malabares and Portingales call Arecca, the Gufurates and Decanijs, Suparii, and the Arabians Fauffel. This fruite groweth on trees like the Palme trees that beare the Nut Cocus in India, but they are somewhat thinner, with the leaues somewhat longer, and smaller. The fruit is much like the fruit that groweth on Cipresse trees, oꝝ like a Nutmeg, though some of them are on the one side flat, & on the other side thicker, some being somewhat greater and very hard. They cut them in the middle with a knife, and so chaw them with Bettele, they are within full of beines, white, and somewhat reddish. There is a kinde of Arecca called Cechamin, which are lesse, blacker, and very hard, yet are likewise used with Bettele, and haue no taste, but onlie of the wood, and yet it moisteneth the mouth, and coloureth it both red and blacke, whereby it seemeth that the lips and the teeth are painted with blacke blood, which happeneth when the Arecca is not well dyed. There is another sort which in the eating oꝝ chawing beeing swallowed downe, maketh men light in the heade, as if they had drunke wine all the day long, but that is some past. They vse yet another mixture which they eate withall, that is to say, a cake oꝝ role made of a certaine wood oꝝ tree called Kaate, and then they anoint the Bettele leaues with chalke made of burnt oyster shelles, which can do no hurt in their bodies, by reason of the small quantitie of it, all this being chained together, and the Juice swal-

lowed downe into their bodies, for all the rest they spit forth, they say it is very good for the maſt, and against a stinking breath, a souveraigne medicine for the teeth, and fastning of gummes, and very good against the Schoobucke, and it is most true that in India verie few men are found with stinking breathes oꝝ tooth aches, oꝝ troubled with the Schoobuch oꝝ any such diseases, and although they be neuer so old, they alwaies haue their teeth whole and sound, but their mouthes and teeth are still as if they were painted with black blood, as I said before, and neuer leaue spitting red-dish spittle like blood. The Portingale women haue the like custome of eating these Bettele leaues, so that if they were but one day without eating their Bettele, they perswade themselves they could not liue: Yea, they set it in the night times by their Beddes heades, and when they cannot sleepe, they doe nothing els but chaw Bettele and spit it out againe. In the day time wherefoeuer they doe sit, goe, oꝝ stand, they are continually chawing thereof, like Dren oꝝ Kine chawing their cud: for the whole exercise of many Portingale women, is onely all the day long to wash themselves, and then sal to the chawing of their Bettele. There are some Portingales that by the common custome of their wiues eating of Bettele, doe likewise vse it. When the Indian women go to visit one another, the Bettele goeth with them, and the greatest pleasure oꝝ entertainment they can shew one to the other, is presently to present them with some Bettele, Arecca, and chalke in a wooden dish, which they keepe onely for that purpose. This Bettele is to bee sold in euery corner, and streete, and shoppe of the towne, as also in euery high way for travellers and passengers, and is ready prepared, that is to say, so many Bettele leaues, one Arecca & some chalke, and many times some Cate for such as desire to haue it, which they commonly keepe in their bouces, oꝝ beare in their hands in a wooden painted dish, and so eate in this sort, first a peece of Arecca, and Cate, which they chaw, after that a leafe of Bettele, and with the nalle of their thumbe, which they purposely weare sharpe and long, not round as wee doe, they pull the beines oꝝ stringes out of the leafe, and so smear it with chalke, and rowling it together, they thrust it in their mouthes and chaw it. The first sap thereof they spit forth, and say that thereby they purge the head and the maſt of all euill, and flegmaticke humors, and their spittle being as softe as blacke blood, which colour proceedeth from the Arecca, the rest of the Juice they swallow downe.

The Indians goe continually in the streets



streetes and waies with Bettele and the other mixtures chawing in their handes, specially whē they go to speake with any man, or come befoze a great Lord, therby to retaine a good smell, and to keepe their breathes sweet, and if they should not haue it in that sort with them whensoever they meete or speake with any man of account, it were a great shame for them.

Annota.  
D. Pall.

The women likewise when they accompany secretly with their husbands, doe first eat a little *Bettele*, which (they think) maketh them apter to the game. All the *Indians* eat it after their meales, saying that otherwise their meate wold vpbraide them, and rise in their stomakes, and that such as haue vsed to eate it, and leaue it, doe presently get a stincking breath. They doe at certaine times forbear the eating of *Bettele*, as when any of their nearest friends die, and also on certain fasting daies, as likewise some *Arabians* and the followers of *Ali*, Mahomets brother in lawe, doe vpon their fasting dayes. In *Malabar*, this leafe is called *Bettele*, in *Decan* *Gufurate*, and *Canam*, it is called *Pam*, in *Malaion*, *Siri*, by *Auicenna*, *Tambul*, but better by others. *Tambul*, *Auicenna* sayeth, that *Bettele* strengthneth the maw, and fastneth the flesh of the Gummies, for which purpose the *Indians* doe vse it, but where he affirmeth those leaues to be cold in the first degree, and drying in the second, it is not so, for either his Booke is false printed, for hee was deceiued therein, for those leaues are hotte and drie in the end of the second degree, as *Garcins ab Horto* himself hath found out, likewise the taste and smell thereof doe affirme it to be so. This *Bettele* is like a *Citron* leafe, but somewhat longer, sharpe at the ende, hauing certaine veines that runne along the leafe. The ripest are holden to bee the best, and are of colour yellowish, although some women chuse the vnripe, because they are pleasanter in the chawing. The leaues doe wither by much handling. The *Bettele* in *Malacca*, beareth a fruit like the tayle of an *Esfe*, which because it tasteth well, is eaten: it is planted like a Vine vpon stickes, as *Hoppes* with vs. The 1. booke.

Some for their greater benefit Plant it among Pepper, and among *Arecca*, and there of doe make a pleasant Gallerie. This *Bettele* must be carefully looked vnto, and often watered. He that desireth to knowe more hereof, let him reade the worthie commentaries of learned *Clusius*, vppon the Chapter of *Garcins* touching *Bettele*.

The Noblemen and Kings, wheresoever they goe, stand or sit, haue alwaies a seruant by them, with a Silver Kettle in their hand full of *Bettele* and their mixtures, and when they will eat, giue them a leafe ready prepared. And when any Ambassadour commeth to speake with the King, although the King can vnderstand them well, yet it is their manner (to maintaine their estates) that the Ambassadour speaketh vnto them by an interpreter, that standeth there in presence, which done, he answereth againe by the same interpreter. In the meane time, the King lyeth on a bed, or else sitteth on the ground, vppon a Carpet, and his seruant standeth by, readie with the *Bettele*, which he continually chaweth, and spitteth out the Iuyce, and the remainder thereof, into a Silver Basin, standing by him, or else holden by some one of his slaues or his wiues, & this is a great honour to the Ambassadour, specially if he profereth him of the same *Bettele* that he himselfe doth eate. To conclude, it is their common vse to eate it, which because it is their daily exercise, and that they consume so much, I haue made y longer discourse, the better to vnderstand it, although somewhat hath bene said thereof in other places. The Kings & Lords of India vse pilles made of *Arecca*, Cate and Camphora, with beaten Lignum aloes, and a little Amber, which they eate altogether with *Bettele* and Chalke, in steede of *Arecca*.

Annota.  
D. Pall.

Some mixe *Bettele* with *Licium*, some and those of the richer & mightier sort with *Campher*, others with *Lignum aloes*, Muske and Amber Grijes, and beeing so prepared, is pleasant of taste and maketh a sweet breath. There are some that chaw *Arecca* either with *Cardamomum*, or with Cloues. Within the lande farre from the Sea, those leaues are solde verie deare. It is said, that the King of *Decan Mizamoxa* spendeth yearly thereof, to the valew of aboute thirtie thousand Milreyes. This is their banquetting stuffe, and is giuen them

them by trauellers, and the Kings giue it to their Subiects. To the rich they giue thereof being mixed with their owne hands, and to others they send it by their seruants. When they send any man of Ambassage or otherwise, there are certaine Silke Purfes full of prepared *Bettele* deliuered vnto him, and no man may depart before it be deliuered him, for it is a signe or token of his passe port.

By the pictures hereafter following you may see the figures of the fruites of Malacca called *Duryoens*, & *l'Arbre de Rays*, or *roste tre*, likewise the thicke *Kéedes*, named by the *Portingales* *Bambu*, and by the *Indians* *Mambu*, with the *tre* called *Arbre Triste*, or the sorrowfull *tre*, as it is both by day and by night, and the *tre* whereon *Arecca* both grow, as likewise the *Bettele*. And because *Pepper* is oftentimes planted at the foote of the *Arecca tre*, where it groweth and clymeth vp round about the body thereof, I haue set it do done, in the same order as it groweth: The description whereof shall in another place bee shewed, among the *Spices* and *Drugges* of *India*, as also the *Hearbes*, seruing for *Physicke*, and *Apothecarie* ware &c.

The 61. Chapter.

Of the Hearbe Dutroa, and a Plant called *Herba Sentida*, or the feeling Hearbe.

**T**he Hearbe called *Dutroa*, is verie common in *India*, and groweth in euerie fiede: the leafe thereof is sharpe at the ende, like the pointe of a Speare, and is indented on the edges like the leafe of *Bears* claw, and about that bignesse, hauing in it many long thredes or veins, it groweth without taste, or insipiscence, and somewhat bitter and smelling like a *Radish*. The flower or blossome of this Plant is verie like vnto the blossome of *Rose-marie* in colour: and out of this blossome groweth a bud, much like the bud of *Papie*, wherein are certaine small kernels like the kernels of *Melons*, which being stamped, and put into any meate, wine, water, or any other drinke or composition, and eaten or drunke therewith, maketh a man, in such case as if hee were foolish or out of his wittes, so that he doth nothing else but laugh, The 1. booke.

without any vnderstanding or sence once to perceiue any thing that is done in his presence. And some time it maketh him sleepe as if he were dead, in that sort he continueth for the space of twentie foure houres: but if his sate bee washed with calde water, then hee cometh to himselfe againe before the twentie fouwer houers be expired. This Herbe the *Indian* and *Portingall* women vse much to giue vnto their husbandes, and often times when they are disposed to bee merrie with their secreete louers, they giue it him, and goe in his presence and performe their leacherie together, and taking their husband by the beard, they will call him *Cornudo*, with other such like teeses, the man not knowing any thing thereof, but sitteth with his eyes open, not doing or saying any thing, but laugh and grin, like a foole, or a man out of his wits: and when the time cometh that he requieth out of his trance, he knoweth nothing what was done, but thinketh that hee had slept. This Hearbe the *flaues* vse likewise to giue their masters and mistresses, thereby to robbe them and to breake open their Chests, which is oftentimes done, this *Dutroa* must bee vsed in measure, because it is a kind of popson, for if a man giue too much thereof hee may bring a man to his ende, unless some strong and present remedie be taken, by some counter popson or Purgation.

The remedie thereof consisteth in medicines which cause vomiting, for he must cast al out of his body, meate or what soeuer is remaining in his *Maw*, & then take diuers purgations and strong Glitters, as also hard rubbing & binding both hands and feet, together with letting bloud in the great toes.

This Hearbe groweth in all places in abundance, and although it is forbidden to be gathered, or once vsed, neuertheless those that are the principal forbidderes of it, are such as dayly eate thereof, for their owne wines sakes, that thereby they might fulfill their pleasures with other men, which is the common liuing of them all, some few excepted. Some men are so vied to eate and drinke *Dutroa*, not knowing of it, that tasting onely of the Juice of the leaues, they are presently in a trance, and so the wife is well assured, and without all feare to satiffie her lust. This and such like Hearbes there are in *India*, and are much vsed, for that all the care & studie that *l'women* and *winers* of *India* haue, is day and night to deuise meanes to satiffie their pleasures, and to increase lust, by all the deuises they can imagine, and to make their bodies the apter thereunto. Which to effect they know all the diuclish intentions and practi-

Annora  
D. Pall

ses that may bee deuised, as experience dayly maketh it manifestly knowne, by such as trauele in India, as I my selfe haue partly tried. There is yet another Hearbe in India, called by the Portingales *Herba Sentida*, or feeling Hearbe, the cause why it is called so, is for that if any man passeth by it, and toucheth it, or throweth either Sand or any other thing vpon it, presently it becometh as though it were withered, and closeth the leaues together, & cometh not to it self, & to his first force againe as long as the man standeth by it: but presently when the man is gone and turneth his backe, it openeth the leaues againe, and becometh stiffe, & faire againe as though they were newly growne: and touching it againe, it shutteth and becometh withered as before, so that it is a pleasure to see it, and also strange to bee obserued. Also there is a thing to bee wondered at and seemeth vnpossible to such as haue not seene it: and this it is within the towne and Island of Goa, at the one end of the towne, where the King, Dr. en, Sheepe, and all kind of cattle are killed and slaine, to be solde for meate for the inhabitants, called *Matauaquas*: in that place there lye all the hoznes of the saide beastes scattered and throwne about, as if they were altogether vnpossible, because the Portingales and Indians vse them not, and it is likewise a great dishonour, and iniurie to the Spaniards and Portingales, to haue anye hoznes, or once to shew a hozne ech to other, or to throw it before his doore, for reuenge of which act, they would kill each other, and there is sharpe Justice vsed, if any man doe offend in that sort, by shewing his neighbour the hozne, or naming it vnto him, for that thereby they meane he is a man that is made cowholde by his wife. These hoznes hauing layne there a certaine time, doe sticke fast in the earth, (I meane the inner part of the hozne) and there it taketh roote as if it were a tree, as I my selfe haue seene and pulled forth many of them, that had rootes of two or thre spannes in length, which was neuer seene in any place of the world. The cause whereof hath bene sought and searched by many curious speculators of strange things, but they could neuer find it out, and yet the earth is verie stonie. Whereby those of Goa, most oftentimes take it in good part, to heare them selues reported to be the greatest *Cornudos*, or wearers of hoznes in all the world, because hoznes in other places may at once be put off but theirs of Goa haue taken roote, and therefore it is impossible to cut them cleane away, for that because of the rootes, they will presently growe vp againe, so that they must with patience beare them as long as they

liue. And herewith we will make anend of the description of the trees, plants, and common herbes of India, although there are verie manie, and a thousand sorts more, which in fashions and wonderfull effects doe much differ from the herbes of these countries, because I knowe not the proper names of them, I haue onlie made mention of the commonest and best knowne.

### The 62. Chapter.

Of spices, drugges, plants and stufes for Physicians and Apothecaries, that is the common sort, and such as are ordinarily vsed in India, and of their growing, and in what manner and place they grow, and first of Pepper.



Pepper is of diuers sorts, that is to say, blacke, white, and long, pepper is called *Canariin*: the blacke is the commonest, and is most brought hither, and throughout all places of the world. The white and long are likewise carried into other places, though verie little of it: but the Pepper called *Canariin* is neuer carried forth of India, for it is not much esteemed: the blacke pepper which is the commonest and the best, groweth most on the coast within the Countrie of Malabar, which Coast beginneth 12 miles Southwards from Goa, and reacheth to the Cape de Comorin, and is the land lying on the sea coast, betwene the high land of Ballagate and the sea: further within the land there groweth none, and there is the place where all the pepper is yearelie laden, which is carried into Portingale, and from thence spread abroad throughout all Christendome: From thence also it is much shipped by the Mahometanes to the red sea, and vpon the land inwards beyond Ballagate, as also to Persia, Arabia, and all the countries bordering vpon the same: And although it be expresse forbidden by the Portingales, & great care taken, and for the same cause coast and seas along the shore are watched, that it be not shipped or sent out without their licence, yet is there great quantities carried forth, and some times with the *Saluo-conducto*, or passeport from the Portingales themselves. There groweth likewise much black pepper by Malacca, and in the Islands of Sumatra, Iaua, Sunda, and other places, as in the description of the coast and Islands I haue already declared, where also groweth white Pepper,

per, which is like the blacke, saving the first outmost huske is white and smooth, without any wrinkle, but hath the verie self same vertue and taste that black pepper hath. It cometh oftentimes mingled with the Malacca pepper. The pepper that groweth in the countries about Malacca is many times also brought into Portingal, but verie little, for that it is 2 yeares betweene euery ship that saileth out of Portingale thither, which being there, taketh in some pepper, but most Cloues and Nutmegges with their flowers and other marchandises of China: But the most part of that pepper is used in the same countries, as in Pegu, Syon, & specially in China, and other countries bordering on the same, which deal continually one with an other. Pepper by the Malabares is called Molanga, and in the countries by Malacca Lada: in Arabia, Filfil: the Gufarates of Cambaia and Decaniins of Ballagate call it Meriche: and they of Bengala, Morois: and the long pepper which groweth onely in Bengala and Iaua, is called Pelclim. Pepper groweth and is planted at the foote of an other tree, and most part at the foote of the tree called Arecca, or some such like tree, & groweth vpon the tree, like Bettele or Luc. The leaues of pepper are like Orange leaues, but somewhat smaller, they are green and sharp at the ends, in the chawing it biteth the tong, and tasteth much like to Bettele, it groweth in bunches like grapes, but a great deale lesser and thynner, yet somewhat thicker then Gooseberries: they are alwaies green til they begin to dye and to ripen, which is in December and January, so at that time they are gathered. The long pepper groweth in Bengala, and some in the Island of Iaua, and is an other kinde of tree: the long pepper is of the length of a needle, or the tagge of a point, but somewhat thicker, and all of a like thickness: it is outwardly rugged, and of an ashie colour, and within somewhat white, with small seedes, but in taste and vse it is like the other black and white pepper. The white pepper (as I sayd) is like the black, both in taste and forme, yet it is accounted for better & stronger, and is not in so great quantitie as the black. The Pepper called Canariins in the countrie of Goa and Malabar, almost of the fashion of Panike: it is of an ashe colour, and holow within, with some smal kernels, which in eating tasteth and heateth like other pepper, yet it is used onely by the poore people, and therefore is called Canariin pepper, that is to say, Countrie mens pepper, or poore peoples pepper: therefore it is neuer laden away, for it is verie coure and of little value, neither would it be able to raise the freight, The 1. booke.

and therefore is it left in the countrie. The other pepper is in India and all other Eastern countries, much used and spent by the Indians themselves, and that in greater quantitie then ycarelie is carried or laden from thence for other places, for they eate not any kinde of meate, but they put therein handfulls of pepper, al unbeaten, so that they waste the more. In the description of Malabar I haue set downe in what places pepper doth grow, and is comonlie laden, and the hauens where the Portingall shippes doe come and fetch it: therefore it needeth not here to be rehearsed: pepper is likewise much used, whē it is green, to be put in pots with vinegar and salt, and so is kept a long time, and in the same manner carryed into Portingal: but it is most used in that sort to be eaten in India, and is called pepper in Achar, in which manner they vse to dresse all other sorts of spices in India, and eate it commonlie to procure an appetite, as we doe Capars, Oliues, and Lemons, being pickled.

Pepper is used in the kitchen, and in Apothecaries shoppes, although in both places not as a meate or food, but for physicker it warmeth the mawe, and consumeth the cold flymenes thereof, to ease the payne in the mawe which proceedeth of rawnesse and wind. It is good to eate fyue pepper cornes euerie morning. He that hath a bad or thick sight, let him vse pepper cornes, with annis, fennel seed, and Cloues, for thereby the mystinesse of the eyes, which darken the sight, is cleered and driue away. The Apothecaries make a confection of 3. sorts of pepper, in this sort, of white, blacke and long Pepper of each 25 drames, wilde tyme, ginger, annis seed, of each an ounce, with honnie as much as needeth to make a confection, which is good for such as haue a cold maw the Nucken, the paine in the liuer, and the Droppie.

Annota.  
D. Pall.

The 63. Chapter.

Of Cinamon.



Cinamon in Latin is called Cinnamonum: by the Arabians, Quirfa: by the Persians Dar-china, by the men of Seylon, (where it most groweth) Curdo: of the people of Malacca, Cayfman: and by the Malabares, Camea: the trees are as great as Olive trees, and some lesser, with leaues of Colmi like Bape leaues, but of fashion like Citron leaues, though somewhat smaller. They haue white blossoms, and a



certaine fruite of the greatnes of black Poztingall Oliues, whereof also Oyle is made, which is vsed for manie thinges. The tree hath two barks, but the second bark is the Cinamon, it is cut off in foure square peces, and so laid to dry, at the first it is ashe colour, after as it beginneth to dry, it roulleth together of it self, and looketh of the colour as it commeth hether, which proceedeth of the heate of the Sunne. The tree from whence the bark is taken they let it stand, & within 3 yeres after it hath an other bark, as it had before. These trees are in great abunbance, for they grow of themselves without planting, in the open fields like bushes: the roote of this tree yeldeth a water, which smelleth like Camphora, it is forbidden to be drayn forth, for spoyling the trees. The Cinamon that is not wel dyed is of ashe colour, & that which is ouer much dyed, blackish, but the best dyed is reddish: there is much and excellent water distilled out of Cinamón while it is half green, which is much vsed in India, & manie times carped into Portingal, and other places: it is very pleasant both to drinke and to smell, but very hote and strong: it is vsed against the Colicke and other diseases proceeding of cold, it is likewise good against a stincking breath, and euill sauour of the mouth. There is likewise a water made of the blossomes of this tree, but not so good, nor so well esteemed as that of Cinamon it self. The places where Cinamon groweth, is most and best in the Iland of Seylon, wherein there is whole woods full of Cinamon trees: in the coast of Malabar there groweth likewise great store and some woods of Cinamon, but not half so good and lesser trees, the bark being grayer and thicker, and of smal vertue. The Cinamon of the Iland of Seylon is the best and finest, and is at the least three times dearer in the price. The Cinamon of Malabar is called Canella de Mato or wilde Cinamon, and is forbidden to be carried into Portingale: yet there is great quantity shipped, but all vnder the name of Cinamon of Seylon, whereby it passeth, and the King hath his full custome as well for the good as for the bad. When the Cinamon of Seylon is worth in India 50 or 60 Pardawes the Quintale, the wilde Cinamon is worth but 10 or 12 Pardawes: but it is all registred in India, for Seylons Cinamon, and payeth custome in Lisbon, each Quintale 15 or 16 Pilrepes, as well the good as the bad, and all other spices after the rate: and there may be nothing shipped in India, no not so much as the slaues, but it must all be registred in Cochín: and if there be any thing found, to be brought into Portingal, and not registred there, it is so said to

The i. Booke.

the King. Where groweth Cinamon also in the Ilands of Iaua, and by Malacca, but very little, and not so good as that of Seylon. The trees which they burne in India, for wood, some of them are like Cinamon in burning, and smell.

Cinamon healeth, it openeth & strengtheneth all the inward parts, it is somewhat attractiue, stretcheth the mawe, and digesteth the meate, it is also vsed against all kinde of poyson, that may hurt the hart. Cinamon with Pennyroyall and Binoet water drunk driueth away the Volsgher, openeth the matrice, and maketh women haue their flowers: it is likewise good against *Fusten*, and Catharres, that fall downe from the head into the lower parts, also against the Dropsie, and breaking or stopping of the kidneyes &c. The water and Oyle of Cinamon doe greatlie strengthen all the inward parts, as head, hart, mawe and lyuer, &c.

Annota.  
D. Fall.

Some take  
this word  
Volsgher for  
the disease  
called the  
Mother.

## The 64. Chapter.

### Of Ginger.



Ginger groweth in manie places of India, yet the best, & most carped abroad, is that which groweth in the coast of Malabar: it groweth like thyn and young petherland reedes of two or three spannes high, the roote whereof is the Ginger, being greene, it is much eaten in India, for sallets, as also sodden in Vineger, which they call Achar, as I said of pepper, and other fruites that are vsed in that maner throughout al India: the time when they are most gathered and begun to be dyed, is in December and Januarie: they dye it in this sort, that is, they couer it with pot-earth, which they doe to stop and fill by the holes, and thereby to make it continue the fresher, for the pot-earth preferreth it from woormes, without the which it is presentlie consumed by them: it is little esteemed in India, notwithstanding there is much shipped as well to the red sea as to Ormus, Arabia and Asia, but little for Portingal, because it will not saue & traught and custome: onlie the gummer of the Indian shippes may lade and bying certaine Quintals without paying any custome, which by the King of Portingale was of long tyme granted vnto them, and is yet obserued: and this they may sel to marchants, and so by this meanes there is some brought, otherwise but very little, for that the most part of Ginger brought into Spain, cometh from Cabo verde, the Ilands of S. Thomas, Brasilia, and the

the Iland of S. Domingo in Spanish Indies, which is much trafficked withall in Spaine; wherefore that of the Portingall Indies is little brought out of the coutry, because of the long way & great charges, yet it is better the other Ginger: as also all other spices, metals, and stones, that are brought out of the Orientall Indies, that is out of the Portingales Indies, are for godnesse and vertue better then any other, which the continuall traffique hath sufficiently made knowne. There is likewise much Ginger conserved in Sugar which commeth out of the countrie of Bengala, but the best commeth from China, it is verie good to eate, and much vsed in India, & brought out of Portingall into these countries.

Ginger by the *Arabians*, *Persians*, and *Turkes* is called *Gengibil*, in *Gusurate*, *Decan*, and *Bengala*, when it is freshe and greene, *Adrac*, and when it is dried *Sucte*, in *Malabar* both dried & green *Imgi*, in *Malayo Aliaa*. It groweth like water Lillies, or Sword-hearbe, but somewhat blacker, with a stalke about two or three handfuls high, and with a roote like a Lillie, not spreading forth as *Antonius Musa* writeth, and is not so sharpe, specially that which groweth in *Bacaim*, because of the ouer great moysture. This roote is cut small and mixed with other rootes, and so eaten for Sallets with oyle, salt and Vineger, it is also sodden with flesh and fish. It groweth in all places of *India*, and is sowed or Planted, for that which cometh vp of it selfe, is not so good. The best and greatest store cometh out of *Malabar*, and by the *Arabians* and *Persians* it is much desired, next it is the Ginger of *Bengala*. The third is that of *Dabut* and *Bacaim* and of all the coast along, in the wilde fields and inwardly within the land there is little found. There is also some found in the Ilands of *S. Laurence* and *Comaro*. The vertue and properties of Ginger is, that it maketh a man, to goe easily to the stoole, and restoreth a mans strength that is decayed. But it is found contrary in other Authors, that Ginger stoppeth, for that it causeth good digestion, and so laske-ments, proceeding of raw moystnesse, is stopped. It heateth a colde maw, and is good against humors, that darken the eyes, and is vsed in many medicines.

The 1. Booke,

## The 65. Chapter.

### Of Cloues.



Cloues are by the *Turkes*, *Persians*, *Arabians*, and most part of the *Indians* called *Calatur*, and in the Ilands of *Maluco*, where they are only found and do grow *Chamke*. These Ilands are sitte, lying vnder the Equinoctiall line, as in the descriptions thereof is declared. They haue nothing else but Cloues, which are caried frō thence, thorough out the world, the trees whereon they grow, are like Bay trees, the blossomes at the first white, then greene, and at the last red and hard, which are the Cloues, and when the blossomes are greene, they haue the pleasantest smell in all the world. The Cloues grow verie thicke together and in great numbers, they are gathered and then dried, their right colour, when they are drie, is a darke yelow, and to giue them a blacke colour, they are commonly smoked. The Cloues that stay on the tree vngathered are thicke, and stay on till the next yeare, which are those that are called the mother of the Cloues. And in the place where the trees stand, there groweth not any grasse or greene hearbe at all, but it is wholly drie, for that those trees draw all the moysture vnto them. That which the Portingalls call *Baston*, or with vs the stocke of the Cloue, (and is the stalk whereby they hang on the trees) is gathered with the Cloues and so they are mingled together: for that in *Maluco* they neuer garble their Cloues, but in *India* they are many times parted, though verie little: for they are most part sold and vsed with dust, and stalkes and all together, but such as are to bee sent to Portingall are seuered and clenfed. The Cloues are so hotte of nature, that whensoever they are made cleane, and seperated from their Garbish, if there chance to stand either Tubbe, or Bayle of water in the Chamber where they clenfe them; or any other vessell with wine or any kind of moysture, it will within two dayes at the furthest be wholly taken out and dried vp, although it stand not nere them, by reason of the great heate of the Cloues, that draw all moysture vnto them, as by experience I haue often seene. The same nature is in the vnspunne Silke of China, so that whensoever the Silke lyeth any where in a house vpon the flowze, that is to say, vpon borders, a foote or two about the ground, and that the flowze is sprinkled and covered with

water, although it toucheth not the Silke, in the Pozing all that water will bee in the Silke, for that it draweth it all vnto it. And this trick the Indians often times vse to make their Silke weigh heauie, when they sel it, for it can neither be seen nor found in the Silke. But returning to our matter, the Cloues grow about the length of a great shot from the Sea side, and are neither planted nor set, and nothing else is done vnto them, but only when they plucke and gather them, they make the place vnder the trees verie cleane. The tree will not grow verie close to the Sea side, nor farre from it, for these Islands are altogether compassed about with the Sea. When it is a fruitfull yeare, then the Cloues are in greater abundance then the leaues. When they gather them, they do not pluck them with their hands, but with ropes which they fasten about the branches, and by force they shake them off, and by that meanes the trees are so spoiled, that the next yeare after they yeelde but little fruite: but the second yeare then after ensuing, there grow vp trees of the Cloues that fell vpon the ground, when they gathered them two yeares before, like Chestnut trees, and they growe verie sound, because of the great rayne that falleth in those places: for those Islands lye vnder the Equinotiall line, and yeelde fruite within eight yeares, and so continue aboue a hundred yeares. The time when they are gathered and dried, is from September to Iannuarie. When the Cloues are Greene, they make good conserues in Sugar, and are likewise salted in Vineger & so kept in pots, and made of Achar, in which manner they are carried into Malacca and India. They likewise distill water out of the green Cloues which is verie rozdiall, and used in many Medicines. The Indian women vse much to chalue Cloues, thereby to haue a sweete breath, which the Poztingales wiues that dwell there, doe now begin to vse, the leaues of the Cloue-trees, are altogether like Bay-leaues.

Cloues grow on trees like Bay-trees both in forme and quantitie, sauconely that their leaues are something lesser, like Almonds or Willow leaues. They are full of branches, and haue abundance of blossomes, which doe turne these fruite, and are called Cloues because in forme and shape they doe resemble a Birdes clawes. They growe like the Mirtle-tree vpon the vttermost branches. Cloues are much used both in meate and in medicines. The people

The 4. Booke.

of Iaua desire the gray Cloues, that hang a whole yeare and more vpon the trees, and are no Males, as *Auia* doth absurdly aduise, and as we of the common sort doe, who couet the thinnest. When they are Greene, they vse to salt them, with salt and Vineger in *Maluco*, and some they put in Sugar, which are verie pleasant to bee eaten. The water of Greene Cloues distilled is very pleasant of smel, and strengthneth the hart, likewise they procure sweating in men that haue the Pox, with Cloues, Nutmegges, Mace, long and black Pepper, some lay the poulder of Cloues vpon a mans head, that hath a paine in it, that proceedeth of colde. They strengthen the Liuer, the Maw, and the hart, they further digestion, they procure euacuation of the Vrine, and stop lascatiuenes, and being put into the eyes, preserueth the sight, and foure Drammes being drunke with Milke, doe procure lust.

### The 66. Chapter.

Of Mace, Folie, or flowers of Nutmegges, and of Nutmegges.



The Nutmegge tree is like a Pearre tree or a Peach tree, but that they are lesse, and it hath round leaues. These trees growe in the Island of Banda, not farre from *Maluco*, and also in the *Islandes* of *Iaua* & *Sunda*, from whence they are carried to *China*, and *Malacca*, and also into *India* and other places. The fruite is altogether like great round Peaches, the inward part whereof is the Nutmegge. This hath about it a hard shell like wood, wherein the Nut lieth loose: and this wooden shell or hulke is covered ouer with Nutmeg flower, which is called *Mace*, and ouer it is the fruite, which without is like the fruite of a Peach. When it is ripe it is a verie costly meate, and of a most pleasant sauor. This fruite or Apples are many times conserued in Sugar being whole, and in that sort carried throughout *India*, and much esteemed: for in truth it is the best conserue in all *India*, and is many times brought ouer into *Poztingall*, and from thence hether. They are likewise salted and put in Vineger, which is much used in *India*. When the Nuttes begin

gin to be ripe, then they swell, and the first shell or huske bursteth in peeces, and the Nutmegge flowers doe continue redde, as any Scarlet, which is a verie faire sight to behold, especially if the trees bee full of fruite. Sometimes also the Space breaketh, which is the cause that the Nutmegges come all together without the Space, and when the Nutmegge drieth, then the Space falleth off, and the red changeth into Denge colour, as you see by the Space that is brought better. The Islands where they grow, specially Banda, are very wholesome countries, as also the Islands of Maluco, many that traffique thether die before they depart from thence, or if they escape, they are in great perill of their lives, by sickness, notwithstanding great gaine maketh men to trauell thether. The Nutmegge (by the inhabitants of Banda, where they are most growing) is called Palla, and the Space or Nutmegge flower, Buna Palla. The Decanijns and Indians call it Iapatty, and the Space Iayfol.

The trees whereon Nutmegs and Mace do grow, are not vnlike to Pearce trees, but shorter and rounder leaues, they are good for paine in the head, for the mother and the Sinewes.

The Nut is compassed about with three kinds of Barks. The first & outermost is like the Greene shell of an Acorne, and when they are ripe that shell openeth: then you find a thin shell or barke like a Nutte, which compasseth the fruite, and by vs is called Mace, which both in meate and Medicine is verie seruiceable and wholesome. The third shell is harder and more like vnto wood then the first, and is like the Acorne, but that it is blacker, which being opened, you find the Nutmegge therein.

When the fruit is ripe, and that the first shell breaketh open, then the Mace is of a most faire red colour, and when the fruit is drie, the Mace likewise doth change, and becommeth a Golden yellow.

There are two sorts of Nutmegges, one long, which are called Males, the other round, which are better & stronger.

The Nutmeg comforteth the braine, sharpeneth the memorie, warmeth and  
The 1. Booke.

strengtheneth the Maw, driueth winde out of the body, maketh esweet breath, driueth downe Vrine, stoppeth the Laske, and to conclude, is good against all colde diseases in the heade, in the braine, the Mawe, the Liuer and the Matrice.

The Oyle thereof is better then the rest, for all the aforesaid named infirmities.

Mace is specially good for a colde and a weake maw, it procureth digestion of the meate, drieth vp all euill humors and breaketh wind.

### The 67. Chapter.

#### Of Cardamomum



Cardamomum is a kinde of spice which they vse much in India to dresse with their meates, and commonly they haue it in their mouthes to chaunge their breath and euill humors in the head, and serueth also for other things in medicines: it groweth like other grapes, and is verie like to Panyke, but of a white colour drawing somewhat towards yealow. The huskes are as great as the huskes of Panyke graines, but somewhat smal: within there is about 10 or 12 graines of berries, which is the Cardamomum. There are two sorts of Cardamomum, that is to say, great and small, and called by the Malabares, Eremilly: the Gujarates, Decanijs & Bengalers call it Hil, and the Mores inhabiting among them, call it Hilachij. This is much used in India, and is a marchandise which is carped into all places of India: most of it groweth in Calicut and Cananor, places on the coast of Malabar: it is likewise in other places of Malabar, and in the Island of Iaua, and from the countries aforesaid it is most carped into other places, but little brought into Portugal, because of the great charges, and long way: yet many times the Saylers and other travellers bring it. They sith no fleshy in India, but commonly they put Cardamomum into the pot, it maketh the meate to haue as good a sauour and a taste as any of the other spices of India.

*Auicenna* sayth there are two kinds of it, the one he calleth *Saccolaa quebir*, that is, great *Cardamomum*, and the other *Saccolaa Regner*, that is, smal *Cardamomum*: in *Malabar* it is called *Etre-melly*, in *Seylan* *Engals*, in *Bengala* *Gufarat-re*, and *Decan* sometimes *Hil*, & sometimes *Elachi*, but that is by the *Moores*, for the *Heathens* throughout all *India* call it *Dors Cardamomum*: to the *auncient Grecians*, as *Galen*, *Dioscorides*, and others, it was altogether vnknowne: & although *Galen* in his seuenth booke of *Simples* saith, that *Cardamomum* is not so hot, as *Nasturcium* or water *Cresses*, but pleasanter of sauour, and smell with some small bitternesse, yet those signes or properties doe not agree with the *Cardamomum* of *India*. *Dioscorides* in his first booke and fift Chapter commending the *Cardamomum* brought out of *Comagens*, *Armenia*, and *Bosphoras* (although hee saith also that such doe growe in *India* and *Arabia*) saith, that wee must choose that which is full, and rough in breaking, sharpe & bitter of taste, and with the smell thereof causeth a heauinesse in a mans head: yet is the *Indian Cardamomum* caryed into those places, from whence *Dioscorides* affirmeth that his *Cardamomum* doeth come, although it bee neyther tough in breaking, nor annoyeth the heade, neyther is bitter of taste, nor so sharpe as *Cloues*: the great *Cardamomum* hath a shell that is long and three cornered, wherein are certaine pale red kernels with corners: the small *Cardamomum* hath likewise a three cornered huske, yet shorter, and with smaller kernels, parted in the middle with a thinne skinne; & this *Cardamomum* is of three sorts, as *minus*, *medium*, *minimum*, that is, small, smaller, and smallest of all. It heateth the Mawe, digesteth the meat, and driueth away the giddines of the head:

it is also eaten with *Bettele*, to purge the head & maw of slime and filthinesse.

The 1. Booke.

## The 68. Chapter.

### Of Lacke or hard Ware.



Lacke by the *Malabares*, *Bengalers*, and *Decaniins*, is called *Alsi*, by the *Portugals* *Lac*: the men of *Pegu* (where the best is found, and most trafiqued withall) doe call it *Treck*, and deale much therewith by carryng it vnto the *Island* of *Sumatra* (in time past called *Taprobana*) and there they exchange it for *Pepper*, and from thence it is carried to the redde sea, to *Persia* and *Arabia*, whereupon the *Arabians*, *Persians* and *Turkes* call it *Loc Sumutri*, that is, *Lac* of *Sumatra*, because it is brought from thence into their countries. The manner how it is made is thus: in *Pegu*, and those places from whence it commeth, there are certaine very great *Wismyres* with winges, which fly vnto the trees, that are there like *Plum trees*, and such other trees, out of the which trees comes a certaine gumme, which the *Wismires* sucke vp, and then they make the *Lac* rounde about the branches of the trees, as *Bees* make *Hony* and *Ware*, and when it is full, the owners of the trees come, and breaking off the branches lay them to drie, and being drie, the branches shrinke but, and the *Lac* remaineth behinde like a *Rinde*: sometimes the woode breaketh within them, but the lesse woode it hath within it, the better it is: the peeces and crummes that fall vpon the ground, they melt them together, but that is not so good, for it hath filth and earth within it: it happeneth oftentimes that they finde the *Wismires* winges within the rawe *Lac*. When the *Lac* is raw, as it commeth from the tree, it is a darke red colour, but being refined and cleansed, they make it of all colours in *India*.

They beat the *Lac* to powder, and melt it, and so mixe all manner of colours vpon it as they list, redde, blacke, greene, yellow, or any other colour, & make peeces thereof, such as are sold here to scale letters withall.

When they dresse their beddes withall, that is to say, in turning of the woode, they take a peece of *Lac* of what colour they will, and as they turne it when it commeth to his fashion, they spread the *Lac* vpon the whole peece of woode, which presently with the heat of the turning melteth the *Ware*. so that it entreteth into the cresses & cleaueth vnto it, as

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bout

bout the thickness of a mans naile: then they burnish it ouer with broad straw or by knifes so cunningly, that all the woode is covered withall, and it shineth like Glasse, most pleasant to behold, and continueth as long as the wood, being well looked vnto: in this sort they couer all kinde of household stuffe in India, as Bedsteddes, Chaires, stooles, &c. and all their turned woodworke, which is wonderful common and much vsed throughout all India: the sayrest workemanshippe thereof cometh from China, as it may be seene, by all things that come from thence, as desks, Targets, Tables, Cubbozdes, Boxes, and a thousand such like thinges, that are all couered and wrought with Lac of all colours and fashions: so that it maketh men to wonder at the beautie and brightnes of the colour, which is altogether Lac: they likewise vse Lac to fill their Golde and Siluer worke, that is to say, hautes of knives, and other thinges, which they make very sayre outwardly of Siluer, and inwardly full of Lac. The Indians likewise are so cunning, that they make Ringes of Gold, which to mans sight seeme very sayre and bright, as though they were all of massy Gold, inwardly they are hollow and stopt with Lac, and cannot bee percepued, vntill a man bee aduertised thereof. There is Lac likewise in Ballagatze and Malabar, but very little: the greatest quantitie which from thence is carryed throughout India, and all other places, cometh out of the kingdome of Pegu.

it with a candle, and if then it fall out like fine meale, it is god; but if it be grosse like sande, it is not god: also being throwne into the water if it swimmeth it is god, but if it sinke it is not god: this Annil was more accounted of, and commonly more worth then Cloues, both in India and in Portingall: the King not long since hath farmed it out, so that no man may buy it in India, nor bring it into Portingall but onely the Farmers, as they do with Pepper.

*Annil or Nil*, as the learned Doctor *Camerarius* witnesseth, which hath had some of the plantes within his garden, hath sky coloured leaues, being like to the leaues of the Hearbe which in Latine is called *Barba Iouis*, in Dutch *Donder baert*, but somewhat broader.

Annota.  
D. Pal.

### The 70. Chapter.

#### Of Amber, Muske, Algallia or Cinet.



Amber by some men is thought to be the some of a Whale filthe: others thinke it to bee the filth and dung of the Whale, and others a certain kind of Betumen, which floweth out of a well that

standeth on the sea side, and calleth y Amber vp, but it is to bee thought, that it is neyther of the first two, for if it were, men shoulde continually finde Amber in these Countreies, specially on the coast of Biscay, where so many Whales are taken, yet is there no Amber found in that place: it were rather to bee beleued that it is a Betumen or pitch, proceeding out of some fountaine or Well, or some thing that floweth from the bottome of the Sea, & so driueth vpon the water, because it is found in some places, and in some places not: where it is most found, and from whence it daily cometh, is from the coast of Soffala, Mosambique, and on the coast of Melinde or Abex: It is likewise sometimes found by the Ilandes of Maldiua, and the cape de Comorijn, but not much, and not so commonly as by Soffala and Mosambique. There are others that thinke it to be a spungie earth, of some vnknowne Island, brought or hidde cliftes, and by force of the sea in time broken off by peeces, and cast vpon the shore, like

### The 69. Chapter.

#### Of Annil or Indigo.



*Annil or Indigo* by the *Gufurates* is called *Galli*, by others *Nil*: it is a costly colour, and much carryed and traffiqued into Portingall: it groweth in India in the kingdom of Cambaia: the hearbe

is very like *Rosemary*, and is solued like other Hearbes, and when time and season serueth, pulled and dyed, and then it is made wette and beaten, and so certayne dayes after dyed againe, and then prepared. At the first it is a fine greene, but after it is a sayre blew, as you see it when it cometh hether, and the cleaner it is from earth and dust, the better it is to proue if it be god: they burne



like distes or such like things, for it is often times found floating and drining in peeces often or twelue, and some of fifty or sixtie pannes broad. They say that in India there hath bin found whole Isles of Amber, which being well marked by those that found and discovered them, whereby to come ther againe and lade thereof, when they came to the same place they could not finde them. In Anno 1555. there was a peece found not far from the cape de Comoriin that weighed 30. quintales, and he that found it, thought it to be pitch, whereupon he sold it for a small price, but afterwards being knowne, it was greatly esteemed: likewise oftentimes there cometh Amber that is mingled with shels, and all spotted with the dung of Sea foules, that sit thereon. There is Amber of a gray colour, with whitish vaines, that is the best: & it is called Amber Griis. There is a kinde of Amber which is perfect blacke, but not so much esteemed as the gray, to prouoe if the Amber be good they thrust pinnes into it and that which yeeldeth most oyle is the best. It is much used among the Indian Noble men, and kinges in their daylie meates, they vse it likewise much to prouoke lust, and to increase nature, thereby to bee the more apt for the same, as also in many faire workes with muske, Ciuet, Benioin, and other sweete things mixed together, whereof they make fine apples and pearces wrought about with siluer & gold, which they beare in their hands to smell vpon, and in busses of knives, handles of painparts, and such like, which they make of siluer, and Amber within the, which in diuers places shyneth through them. These and such like workes are very common in India among the rich and mightie men of the countrie, as well Indians as Portugales.

Ambarium in Latine, Ambar in Arabia, is a kind of pitch, as the Author very well affirmeth, cast vp out of some fountaine that standeth in the bottome of the sea, which being set in the Sunne doth presently become hard like other things that are also taken out of the sea, as Corall, &c. This Ambar by reason of the sweet & pleasant smell, doth comfort the head and the heart, and by the drynes thereof, it draweth away & consumeth all watery humors out of the stomacke, and good against all filthie and foulness in a mans body. It cureth such as haue the falling sicknes. It is good against the rising of the Mother, being receiued in and thrust vp in-

to the body: to conclude it is good for all old men, and for euery cold complexion.

The Almiscar, Mosseliar, or Muskrat cometh from China: They are beastes like Foxes, or little Dogs, which being killed, and beaten and bzued, they let them lie and rot, blood and flesh together: which done they cut them in peeces both skinne, flesh and blood, all mixed together, and therof make diuers purses, which they solve in a round forme, and are in that sort caried abroad & sold to diuers men. Those purses are commonly of an ounce waight the peece, and by the Portugales are called Papos, but the right Papos, and perfect Mosseliar is the ballockes or stones of that beast: the others although they passe among them for Mosseliar, are not so good as the stones: therefore the Chinars, who in all things are very subtil, and fine workemen, make the purses cleane round, like the stones of the beast, therewith to deceiue the people, and so the sooner to procure them to buy it. This beast hath a very strange nature, and great vnderstanding, for when it is chased, and perceiueith it selfe not able any longer to continue in breath, it taketh the stones betwene the teeth and biteth them off, and so casteth them away, as if it would say, if you come for them there they are, & while the huntsman is busie to looke for them, thes oftentimes escapeth away and saueith her life. The Chinaes are very deceitfull in selling of Mosseliar or Muske, for they falsifie it verie much, sometimes with Oren and Cowes liuers, dried and beaten to powder, and so mixed with the Mosseliar, as it is daily found by experience in searching of it. When the Mosseliar beginneth to decay and loseth the smell, they take it out of the purse and beate it verie small in a mortar, and that done being moistened with the brine of a childe, and so put into an earthen pot that is leaded and close stopped, it will presently be good againe, if there were any goodness or strength left within it.

Some are of opinion, that muske groweth at certaine times of the yeare about the nauell of a certaine beast, as if it were swolne. The pale yellow is the best, it strengtheneth the trembling cold hart, & all diseases of the same, beeing drunke or swallowed. It cleanseth the white spots of the eyes, it dryeth moist catharres, it comforteth the head, & healeth the old aches thereof, proceeding of fleame.

Algalka or Ciuet is much found in India, that is to say in Bengala, but because they cannot leane their villanie & falsifying thereof, it is not so much esteemed, by reason they mixe

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ted, but the best Ciuert commeth from Myna in the coast of Guynea, which is very faire and good. It is the sweat that proceedeth from the Cats called Ciuert Cats, which are many times brought over alieue, both into Spaine, and also to these countries, but because it is so sufficiently knowne vnto vs, I will leaue to speake thereof, and proceede to other spices, herbes, and drugges of India.

Ciuert groweth in the outermost part of the coddies of a certaine beast, which thereof hath her name, & is called a Muscat, and as Hughin very well saith, is the sweat that groweth or ingendred in the hinder part of the beast, and is hotte and moist, being laid vpon a womans nauill, it healeth the rising of the mother, and maketh women apt to leacherie.

## The 71. Chapter.

### Of Benioin,



Benioin is a kinde of stufte, like Frankensence & Mirre, but more esteemed, for it serueth for manie medicines and other thinges.

Benioin by reason of the sweet smell, comforteth the heart, the head, and the braine, it clenseth the head from all superfluous humors, sharpeneth the wit being smelled vnto, it is good to be vsed when diseases begin to goe away.

As when they make balles or peeces of Amber, and Muske, they must alwaies haue Benioin with it to make it perfect, it groweth much in the kingdome of Syan in the Island of Sumatra, in the Islands of Iauas, & the countrie of Malacca, they are high trees full of branches, with leaues like lemmon tree leaues, with a thicke & high stemme or stock in the middle, from whence proceedeth the Gumme, which is the Benioin. When the tree is young, then it yeldeth the best Benioin, which is blackish of colour, and of a very sweet smell, and is called Benioin, de Boninas, that is to say, Benioin of the Flowers, because of the perfect smell. The second Benioin is called Benioin Amendado, that is Benioin of Almondes, because it is mixed with peeces of white Benioin among the blacke, like to Almondes that are cut in peeces. This Benioin is not so good, because the white Benioin is of the old trees, and is not so strong nor of so good a smell as the blacke, but is mixed with the blacke, because it should be sold the better. These two sortes of Benioin are the best, and much vsed and

caried into Arabia, Persia, the land of Ballagete, China, and other places, as also into Poringal, Most part of this Benioin groweth in the countrie of Sion, and by Malacca, there is other Benioin which is worse, and groweth in the Ilandes of Sumatra, and Iauas. The inhabitants of the countries where it groweth call it Comingion, the Moors, and Arabians call it Louaniauy (which is as much to say as Frankensence of Iaua.) The Decanians and Ballagaters call it Vdo, they cut the tree and branches full of slits, to make the Benioin the better to come forth, it is much trafficked withall throughout India, for it is one of the costliest drugges in all the Orient, because it excelleth all other in sweetness.

## The 72. Chapter. Of Frankensence and Mirre.



Frankensence groweth in Arabia, and is called Louan, and by Auicenna Conder: it is the gumme that floweth out of the bodices of the trees, like Benioin: the best Frankin-

sence groweth vpon the trees that stande on hills, and stony rockes, and stony places: for those which growe in the fieldes and in flat grounds yeeld not so good Frankensence: they haue so great quantitie of it, that oftentimes they marke their sheepe withall, as if it were Pitch, Tarre, or Rosin: from thence it is caried into India, China, and other places in great abundance, and very good cheape.

Frankensence is of two sorts, one white, that is round and like vnto drops, which is the best, and called the masse; the other blacke, which is not much worth but only in smell. In India and with vs they vse Frankensence against the looseness of the bellie, sickenesses of the head, Catarrhes, surfeits, and parbraking, & is good for such as spit blood, it filleth vp hollow swellings & healeth fresh and bloody wounds;

Mirre by the Indians is called Bola, it groweth in the same that Benioin and Frankensence doth, and commeth also out of Arabia Felix, but most out of the countrie of Abexin from the inward parts of the countrie, lying betwene Mosambique, and the red sea, which is called Prester Johns land, and from thence brought into India, and other places.

Mirre is vsed in medicines, to driue downe the Flowers and the fruite of women, also for old coughes, for laskes, & for bloody Fluxes.

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## The 73. Chapter.

## Of Manna and Rubarbe.



Manna cometh out of Arabia, and Persia, but most out of the Province of Vsbeke, lying behind Persia in Tartaria: the Manna is brought from thence in glasse Vialles in peeces as bigge as preserved Almonds, but of another fashion, and haue no other speciall forme, but like broken peeces: it is whitish, and of taste almost like Sugar, but somewhat fulsome, sweetish like Honey: the Persians call it Xercast, and Xerkelt, that is to say, milke of trees, for it is the dew that falleth upon the trees, and remaineth hanging upon the leaues, like water that is frozen and hangeth in drops at gutters and pentiles: It is also gathered and kept in glasse Vials, and so brought into India, and other Countries, for in India they vse it much in all sorts of purgations. There is another sorte of Manna called Tiriamia-biin or Trumgibiin, which they gather from other leaues and hearbes: that cometh in small peeces as big as Hempseeds, and somewhat bigger, which is red & of a reddish colour. Some thinke this Manna groweth on the bodies of the trees as Gumme doth: it is much vsed in Ormus and Persia for purgations, but not in India so much as the first sorte, there is yet another sorte, which cometh in great peeces, with the leaues among it: it is like the Manna of Calabria, this is brought out of Persia vnto Bassora, and so to Ormus, and from thence into India, and is the dearest of all the rest. Where cometh also a Manna that is brought in leather bags, or flasks, which in Turkey and Persia they vse to ride withall, & is melted like Honey, but of a white colour, and in taste like the other sortes of Manna, being altogether vsed for purgations, and other medicines.

Manna very gently purgeth the gall: it easeth and moylneth the harshnes of the throat, the breastes and the stomacke: it quencherh the thirst: but because it purgeth but weakely, it is strengthened with Tyme or Isop mingled with some strong purgations, & maketh them to effect their operations with more perfection and power, by meanes of the sweetnesse thereof, which is apter and more plyable vnto nature.

But because it is no speciall marchandise, I will speake no more thereof, but for that wee are now in hande with medicines to  
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purge, I will say some thing of the roote called Rhubarbe, although there is no certaintie how, or in what sort it groweth, yet it is most certaine, & it is not to be found in any countrey but in China, and in the farthest parts thereof, it is most brought by land through the Province of Vsbeke, whereof I spake before: which Province lyeth in Tartaria, and bordereth on the one side vpon China, and so reacheth behinde India vnto Persia. Out of this Province it cometh vnto Ormus, and from thence into India: yet it is likewise brought by water, but because it is not so good, and doth sooner rot and spoyle by water then by land; therefore most part of it is brought by land. That which is most esteemed & best sold, and greatliest desired, cometh in this manner, that is, first from China, through Vsbeke, and so through Turkie, from whence it is carped to Venice, & from thence into all these countries, so that the Rhubarbe of Venice is better, because it cometh ouer land, then that which is brought into Portingall, because it cometh by water, as also all thinges and herbes that belong to Physicke, because they are better preserved by land then by water, they are little brought by sea, but it is a marchandise that is most carped by land vnto Venice, as also because the Portugales deale not much therein, and are little giuen to curiosities, contenting themselves to deale with such wares as are commonlie knowne to all men, without seeking further, for they trouble not themselves with other thinges.

## The 74. Chapter.

## Of the wood called Sanders.



There are 3. sortes of Sanders, that is, white, yealow and red: the white and the yealow, which is the best, come most out of the Iland of Tymor, which lyeth by Iaua. This Iland hath whole woods and wildernesses of Sanders, both of white and yealow, and so thece it is carped throughout all India, and other countries, and trafficke much therewith: the red Sanders groweth most in the coast of Choramandel and Tanassariin, which is in the countrie of Pegu: the trees of Sanders are like Nut trees, and haue a certaine fruite vpon them like Cherries, at the first green, and after black, but of no taste nor any thing worth, for it presently selleth off, onlie the wood of the tree is accounted of, which is the Sanders. It is called by the Inhabitants of the country

trie where it groweth Chandanacon, the Decamins, Gufurates, Canariins, and other Indians call it Sercandaa: the Arabians and Persians Sandal, whereupon the Portingalles likewise doe call it Sandalo. The yelow and white Sanders is much vsed and spent ouer all India, by all the inhabitantes, both Indians, Moors, Heathens, and Jewes, whatsoeuer: they beate it or stampe it in water, till it be as soft as pappe, that done they bechere themselves therewith, and let it dye vpon their bodies, for it cooleth very much, & also because all the Indians doe much delight in sweet smelling sauiours.

The white & yelow or bleakish Sanders is likewise vsed by vs, with Rose-water, against the hotte paines in the head, annointing it therewith: all those woods as well the red as the white and yelow, are good against hotte feauers, being beaten and drunken into the body, they help the hot stomacke, as also laid vpon the stomacke with Rose water, in burning feauers. This Sanders is not onely good for the purposes aforesaid, but also for strengthening the hart, and therefore with great vse it is put into Cordiall medicines, & such as are made against the beating of the hart.

The red Sanders is little spent in India, but they vse it onely against hot agues, annointing their pulses therewith, as also the temples, & their foreheades, but it is much carryed into other countries, as being very medicinal for many things, and the Indians make their Pagodes and Idoles thereof, because they should be the costlier.

by means of a little beast called Quil, or Quirpele, which is of bignesse very like a Ferret (wherewith in those Countries they vse to dviue Gummies out of their holes, and so ketch them) whereof in India they haue many in their houses, which they play withall to passe the time away, as also to kill their Myce and Rattes, and to dviue them away. This beast by nature is a great enemy to the Snake, so that wheresoever he findeth any, he fighteth with them: and because it is often bitten by the Snake, it knoweth how to heale it selfe with this Snake-woode, (whereof there is much in Seylon, where also are many of those beastes, and great sfoze of Snakes) so that if it be neuer so sore bitten, hauing eaten of this wood, it is presently healed, as if it had neuer bene hurt. By this means the inhabitants haue found it out & begun to make account of it, & since that time it is proued and found to be good for many diseases as aforesaid: wherefore now it is much traffiqued withall, and carryed into all countries, as also into Portingall, & from thence hether.

*Garcins ab horto* writeth of three sorts of this wood, whereof you may there reade: two of these sortes of Snake-wood I haue in my house to be shewen, one is that which *Iohn Hughes* writeth to bee the root of a tree, white and bitter of taste, with a rough Ash coloured barke: the other was sent me out of *Sinill*, from the learned Doctor *Simon van Tonar*, which is as thicke as a mans arme, with a barke besprinkled & spotted like a Snake, which inwardlie is white, and bitter of taste.

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The 75. Chapter.

Of Palo de Cebra or Snake wood.



**S**nakewood is most in the Island of Seylon: it is a lowe tree: the roote thereof being the Snake-woode is of colour white, shewing somewhat yelowie, very harde and bitter in taste, it is much vsed in India: they stampe and bruse it like Sanders, in water or Wine, and so drinke it, it is very good & well proued against all burning feauers: one ounce thereof bruised and mixed with water is good against all poison and sickness, as the collicke, worms, and all filthie humors and coldnes in the body, and specially against the stinging of Snakes, whereof it hath the name: it was first found

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The 76. Chapter.

Of the wood Calamba or Lignum Aloes.



**T**he Lignū Aloes which in India is called Calamba and Palo D'aguilla, is most in Malacca, in the Islande of Sumatra, Camboja, Sion, and the Countries bordering on the same: the trees are like Oliue trees, and somewhat greater: when it is cut off, it smelleth not so well, because it is greene, for the dryer it is, the better it smelleth: the best and that which smelleth most, is the innermost part of the wood: some of it is better then the rest, which the

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Indians

Indians doe presently knowe howe to finde out: the best and finest is called Calamba, and y<sup>e</sup> other Palo Daguilla. Nowe to knowe which is the best, you must vnderstand that the wood that is very heaue with black and browne beynes, and which yeldeth much Oyle or moystnesse (which is founde by the fire) is the best, and the greater and thicker that it is, the better it is and hath the more vertue. Of this wood they make many costly thinges, and it hath a speciall and precious smell, so that it is greatly esteemed: specially the Calamba, which if it be good, is solde by weight against silver and gold. The Palo Daguilla next after the Calamba is much accounted of. There is another kind of Palo Daguilla, which is called Aquilla Braua or wild Aquilla, and is also much esteemed: for the Indians vse it therewith to burne the bodies of their Bramenes, and other men of account, when they are dead: and because it is costly, therefore it is a great honour to those that are burnt therewith, as it is to those that with vs are buried in Tombes of marble stones: but it is not comparable to the other Palo Daguilla, nor the Calamba. The wilde Aguilla groweth most in the I<sup>s</sup>land of Seylon, and on the coast of Choramandel, and the best Palo Daguilla, and Calamba groweth in Malacca. These costly woods are much used in India for Beades, and Crucifixes, which are holden in great reuerence, and in truth is very much to be esteemed, for without all doubt it hath an excellent smell, which surpasseth all other woods, and the like can not bee founde but onely in the foresaide places from whence it cometh.

*Lignum Aloes*, *Agallochum*, *Xylo*, alias *Paradise-woode*, by the Arabians called *Agalugen* and *Hand*, by the inhabitants of *Gusurate* and *Decan*, *Vd* in *Malacca*, *Garro*, and the best *Calamba*. Of this wood I haue many sortes, all very pleasant of smell, speckled with veines and full of moysture, and withall close and very heaue: this wood being taken inwardly, is good for a stinking breath: it is also very good against a watrish and moyst stomacke, which can receyue no meate, but casteth it forth: it is also good for one that hath a weake liuer, that is sick of the red Melifon, or of the Plurisie.

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The 77. Chapter.

Of the root China.



The root China came into India, and was there first knowne in Anno 1535. for before that time they knewe it not, for that as then they cured the Pore, which in India is a common disease) with the woode called Guaiacum, that is brought out of the Spanish Indies, and was at that time in a manner wepyghed against Gold: and as the land of China, is much subiect to the disease of the Pore, it seemeth that God hath giuen them this rote to cure and help the same, and since it was knowne and found out in India, they would neuer vse any other remedy, because there is great store of it, and the best in all the world, wherby men in those countries doe not once make any account of the Pore, or feare the healing thereof, for that it is more easilier healed then any other disease: also it is no shame with them, although they haue had it at y<sup>e</sup> least 3. or 4. times: this rote is now with them in so great abundance, and common vse, that it is very good cheape, for that it is not worth at the most aboue halfe a Paradaw the pound, which in Portingall money is a Tesson and a halfe. The sicke persons do vse it in this manner following, they take of the root, & cut it in small peeces or slices, the wayght of an ounce, which they seth in foure pottes or quartes of water, letting it seth till it be halfe consumed, whereof they seth fresh every day: this water they must drinke alone, & eat bisket with nothing els but smal roasted Chickens, without any Butter, suet, salt, or any other sauce, but onely drie with the Bisket, and this must bee their dinner, at night some Reasons, and tossed breade with Honey and nothing els: every day twice they must lie on their bedes wel covered to make them sweat, every time an hower. or an hower and a halfe which they must continue for the space of thirtie dayes, alwaies keeping themselves out of the ayre, and from the wind, and lapping their heads and their eares very close, staying continually within the house, and abone all thinges abstayning from the carnall company of women. These pointes aforesaid being obserued, without all doubt they shall find great profite: and if the rote doth worke within them, they shall knowe it by this meanes, for that the paine in their lims, and specially in their loyntes, will grieue them more and more, which is a good signe that

that it worke in their bodies, and thorough-  
ly searcheth the same, and this paine will still  
increase for the space of 15. or 20. dayes, yea  
and sometimes untill 25. dayes, and there-  
fore he that will vse it must not dispaire, for  
without faile it will be so as I haue said, with-  
in a day two, or three more or lesse. The 25.  
dayes at the furthest being passed, then their  
paine will begin to diminish, with so great a  
lightnes and ease, that within the other five  
dayes, whereby the 30. dayes will be accom-  
plished, the whole paine will be gone, so that  
the body and all the members will be as fresh  
and lively as if they neuer had bene sicke, ha-  
uing vsed this rule aforesaid. And although the  
roote China being sodden in the water, cau-  
seth a great appetite and a hungry stomacke,  
nevertheless they must in any sorte beware  
that they eate but little, and with measure, &  
that according to the rule prescribed: for if  
they break it but one day, nay but one houre,  
all their labour were lost, and so they must be  
forced to begin their diet again. It must like-  
wise be understood that the older and longer  
of continuance the pockes are, so much the  
sooner will the roote heale them, as also the ol-  
der the persons to be healed are of yeares, be-  
cause that then the humors are not so ripe as  
in young yeares. When the 30. dayes are  
expired, they must beware of drinke other  
drinke, and to that end they must keepe the  
peeces and slices that were cut and sodden, as  
before, every ounce by it selfe, and therof take  
every day a heape of the same roote so sodden,  
and seeth them againe in a pot with as much  
water as they shall need to drinke: but this  
seething need not to be done as the first seeth-  
ing, with consumption of the water, but only  
let it seeth by once and no more. This water  
must they drinke in this sorte for the space of  
20. or 30. dayes more, and beware of fish, or  
any goose or beaue meates, as Dre, Cow, or  
Dogges flesh, and such like, as also they must  
keepe themselves from much aire or winde,  
whereby their bodies being healed may re-  
turne to their perfect healthes againe, and af-  
ter these twenty or thirty dayes are full expi-  
red, then they must begin to vse all kinde of  
meates and drinckes, although when the first  
thirtie dayes are out, they may well goe a-  
broad, so they be carefull of themselves, and  
they shall not neede to sweate any more after  
the said first thirtie dayes: also it must be re-  
membered, that such as meane to take this di-  
et, for their healthes, it will be good before  
they vse it, to take a good purgation, & when  
the first fiftene dayes are out, then take a  
second, and so at the end of the thirtie day an-  
other, whereby it will worke with moze  
effect, and with Gods help they shall

be as lustie and sound as euer they were, as  
it hath bene proued by many thousandes in  
India. This roote is not onely good for the  
pockes and Piles, but also for crampes and  
palsies, and all cold diseases, as for lummes  
that are stiffe and benumbed with cold, for  
the Gout: for the Emperour Charles the sixt  
himselfe did vse the same, and found that it did  
him good: But it must be understood that it  
is not good to vse it at all times of the yeare,  
for in the dogge dayes, and also in Summer,  
by reason of the heat it is not good, neither in  
winter because of the cold, but it is best to be  
vsed in Lent and Haruest time: for then it is  
most temperate weather, yet alwaies with  
the counsell of the learned Physitian, the bet-  
ter to know the disposition, complexion, in-  
clination and age of the persons, together  
with the time of the yeare, the situation and  
climate of the countrie. The manner of hea-  
ling aforesaid is as it is vsed in India: but in  
China which is a colder countrey, and almost  
vnder the same degrees that these Countreies  
are vnder, they vse to seeth the water stron-  
ger, for there they put 2. ounces or an ounce  
and a halfe of the wood into so much water,  
and let it seeth untill the water be two partes  
consumed, which in India will not be bozne  
because of the great heate. It is likewise to  
be understood, that the person and the disease  
of the person must be well considered: for that  
if the sicknes be not very great, they must  
take lesse roote, and let lesse water consume  
in the seething, the younger persons also must  
haue stronger drinke then old folkes, because  
they haue more humors in their bodies: And  
yea must consider, that hee which will take or  
vse this roote, or the water therof not being  
sicke, it will waste and consume his flesh and  
good blood, and doe himselfe great hurt, wher-  
fore good counsell and aduise must alwaies be  
taken before it be vsed, and also if it be taken  
too hotte, and too much, it burneth both the li-  
uer and the lunges, and will fill the body full  
of pyles, scurffe, and mangies, with other  
such like diseases, whereby a man shall haue  
worke enough to drive those new diseases out  
of his body, and fall out of one sickness into a-  
nother, & rather become worse then hee was  
at the first: This I thought good in briefe to  
shew you thereby to teach such as knowe it  
not, the true vse of this roote if it be done  
in time, & when neede requireth: for that ma-  
ny doe spende their wealthes, and which is  
moze, are all their liues long out of hope for  
euer to recouer their healthes againe, vpon a  
disease, which with so little cost, is so easilie to  
be cured. The summe of the foresaid water  
is likewise good against all scabbes and swell-  
ings of the said Morbo Neapolitano, or



French pockes, the best rootes are the blackest, with few knots and white within: for the reddish are not so good, the wood of tree whereof it groweth is like a Hawthorne, straight, and about three or foure spannes high, & the roote thereof is called the wood of China, or Pockewood, when they are graine they eate them raw, and being sodden they taste almost like sugar canes but not so sweet. The tree hath but few leaues, but they are almost like the leaues of a young Orange tree. These plants or trees in China are called Lampaton, as the Chinos themselves doe say, This shall suffice for this root of China so called because it is found in no place but in China, what is more to be said of it, I leave vnto the learned Philosophers, & others that deale withall, and haue better experience thereof.

The roote of China is commonlie vsed among the Egyptians, not onelie for the pockes, but for many other diseases, specially for a consumption, for the which they seeth the roote China in broth of a henne or cocke, whereby they become whole and faire of face.

This roote drieth much and cooleth sweate, it resisteth euill humors, and strengthneth the liuer, it healeth watery and filthie Vicers, and scurfes & Leprie. It is good for a man that hath the pockes, and for those that are dried vp, and medicinable against a hard and a great milt.

### The 78. Chapter.

#### Of Amfion alias Opium.



Amfion, so called by the Portugales, is by the Arabians, Mozes, and Indians called Affion, in latine Opio or opium: It commeth out of Cairo in Egypt, and out of Aden, vpon the coast of Arabia, which is the point of the land, entering into the red Sea, sometimes belonging to the Portugales, but most part out of Cambaia, & from Decan, that of Cairo is whitish, and is called Meccarii, that of Aden and the places bordering vpon the mouth of the red sea, is blackish & hard. That which commeth from Cambaia and Decan is softer and reddish. Amfion is made of sleepe balles or Poppie, and is the gumme which commeth forth of the same, to which The 1. Booke.

end it is cut vp and opened. The Indians vse much to eat Amfion, specially the Malabares, and thether it is brought by those of Cambaia and other places, in great abundance. Hee that vseth to eate it, must eate it daylie, otherwise he dieth and consumeth himselfe, when they begin to eate it, and are vsed vnto it, they heate at the least twenty or thirtie graines in waight euerie day, sometimes more: but if for foure or fise dayes hee changeth to leave it, he dieth without faile: likewise he that hath neuer eaten it, and will venture at the first to eate as much as those that dayly vse it, it will surely kill him: for I certainly beleue it is a kinde of popson. Such as vse it goe alwaies as if they were halfe a sleepe, they eate much of it because they would not feele any great labour or vniquietnes when they are at worke, but they vse it most for lecherie: for it maketh a man to hold his seede long before he sheddeth it, which the Indian women much desire, that they may shed their nature likewise with the man: although such as eate much thereof, are in time altogether vnable to company with a woman, & whollie dried vp, for it drieth and whollie cooleth mans nature that vseth it, as the Indians themselves doe witnes: wherefore it is not much vsed by the Nobilitie, but onely for the cause aforesaid.

Opium is the iuice of blacke Poppie, and is of two sortes, one sweet beeing pressed out of the leaues and heads together, which the Greekes call *Mecconium*: the other floweth or commeth out of the heads being cut, which is the right *Opium*. That which is heauy, close, fast and bitter in taste, that which with the smell of it prouoketh sleepe, & that which easly melteth in the water and is soft, white, and without grossenes or kernels, is the best *Opium*, and is by the Turkes called *Maslac*. They eate thereof daylie the quantitie of a pease, not thereby to prouoke sleepe, but to giue them courage, specially when they goe to war, thinking that thereby they are made more couragious, and that when they sleepe they dreame that they see many pleasant places, and are in company of diuers goodly womē: althogh it is commonly seene, that such as dayly vse *Opium*, are very still and sleepe, and very slow both in wordes and workes, so that men know not how to deale with them.

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## The 79. Chapter.

## Of Banguē



**B**anguē is also a common meate in India, seruing to the same effect that Amfion doth. It is a seed like Hemp-seede, but somewhat smaller, and not so white. Also the thing whereon it groweth is like Hempe, but it hath no substance wherof to make any thing. The Indians eate this seede or the leaues thereof being stamped, saying, that it maketh a good appetite, but useth most to prouoke lust, as it is commonly vsed and sold in the shops, it is mingled with some poulder of the leaues and the seede together: They likewise put Greene Arecca vnto it, therewith to make a man drunke, or in a manner out of his wits: Sometimes also they mixe it with Putinegs and Pace, which doth also make a man drunke: Others (that is to saye, the rich and welthy persons) mixe it with Cloues, Camphora, Ambar, Muske, and Opium, which (as the *Moyses* likewise affirme) maketh a man pleasant, and forgetting himselfe, performing all kind of labour and toyle without once thinking of any paine: but onely laughing, playing, and sleeping quietly. The common women or whores vse it when they meane to haue a mans companie, thereby to be liuely and merrie, and to set all care aside. It was first inuented by Captaines and souldiers, when they had layne long in the field, continually waking and with great frauell, which they desiring to remedie, and againe to comfort themselves, thereby to settle their bzaines doe vse Banguē, in such manner as is aforesaid. It causeth such as eate it, to reele and loke as if they were drunke, and halfe foolish, doing nothing but laugh and bee merrie, as long as it woorketh in their bodies. It is verie much vsed by the Indians, and likewise by some Portingales, but most by the slaues thereby to forget their labour: to conclude it is a certaine small comfort to a melancholy person.

Annota.  
D. Pall.

*Banguē* is likewise much vsed in Turkie and Egypt, and is made in three sorts, hauing also three feuerall names The first by the Egyptians is called *Asis*, which is the poulder of Hemp, or of Hemp leaues, which water made in paste or dough, wherof they eate fise peeces, each as bigge as a Chestnut and The 1. Booke

some more, such as eate it, for an hower after, are as if they were drunke, without sence, and as it were besides themselves, thinking they see many strange sights, wherein they are much pleased. This is vsed by the common people, because it is of a small price, and it is no wonder, that such vertue proceedeth from the Hempe, for that according to *Galens* opinion, Hempe excelsiue filleth the head. The second they name *Besa*, which is stronger then *Asis*: It is made of the meale of *Lolium*, by vs called *Drunkaydes* weede or Hearbe, and of Hempseede with water as aforesaid: others presse out the iuice, and eat that. The thirde is called *Bernahi*, which is the right *Banguē*, which they haue readie dressed out of India (as *Hughen* writeth) wherof they take about an ounce, & at the first are merie, talking much & singing pleasant songs, laughing without measure, and vsing many foolish toyes: which continueth with them almost an hower. After that they are in a manner furious, giuen to chiding and fighting, which continueth likewise a little space, that done they are possessed with heauinesse, and a certaine kind of feare; that many times they crie out. In the end whē they haue played at these parts they fall in a sleepe, and being awaked, they are as they were at the first. This is much vsed by foolish Iesters or Iuglers at feasts and banquets, to delight them. The Egyptians vse also an other sorte called *Bers*, that is to say, health for an hower. It is made of white Pepper, white *Bilzen* seede, of each fise ounces, and of *Opium* two ounces and a halfe, *Spica Nardi*, *Euphorbium*, *Bertram*, of each one Mitchell, *Saffran*, fiftene Scruples, all beaten in a Marble mortar, and mixed with Honnie wherof they make a confection.

## The 80. Chapter.

## Of Camphora,



Here are two sortes of Camphora, one of Borneo (which is the best,) the other of China or Chincheu, which is nothing so good: it groweth on trees as great as fuste trees, and is the gumme which is within the middle of the tree, and by sweating and dropping cometh out from the same. This Camphora of Borneo, is likewise in the Island of Sumatra, and Sunda, as also in some other places thereabouts. It is of bignesse like a seede called in Portugall Milho, and with vs Barley, of colour whitish. It is of foure sorts, whereunto the Indians vse certaine Siues with holes purposely made in them: the first hauing final holes, and that which passeth through them, is the worst, the next following it is somewhat greater, and so forth after that rate, as it is said before of Pearles, and so it is pyled accordingly. It cometh sometimes all spotted, with some filth or foulness, which the Banianers of Cambaia know well how to wash away with water, Soap, and the iuice of Lemons: which done, they let it to dry in some shadow place, whereby it is whiter then it was at the first, and keepeth the former waight. It is likewise falsified with other Gum or poulder of other rotes, as the Indians can well handle all their wares. This is the right and true Camphora of Borneo, yet I belieue there cometh verie little of it into these countries: but the Camphora of China, which cometh from Chincheu, is in great abundance, and is brought in cakes or balles, and is much carried into all places, and verie good cheape. For one pound of Borneo is worth a hundred pound of Chincheu, although the Champhora of Chincheu is mixed with Champhora of Borneo, and they know how to giue it a colour, in such sorte that it is both taken and vsed for good, and because it is so much vsed in medicines, I haue particularly set it downe, in this place, as also because it is one of the principallest wares in India.

## The 81. Chapter.

## Of Tamarinio.



Tamarinio groweth in the most parts of all India, speciallie in the land of Gufurate and the south parts beyond Goa; the Masabares call it Pulii: the Gufurates and the other Indians call it Amabilii: the Arabians, Tamarindii, because Tamaras in Arabia, are the same that with vs we call Dates, and because they know not what to liken Tamarinio unto, better then unto Dates, therefore they call it Tamarindii, is, Tamaras or Dates of India, whereupon the Portugales call it also Tamarinio, and the Dates which are in great abundance brought out of Persia & Arabia into India: they name them after the Arabians, Tamaras. The trees of Tamarinio are almost like unto Chestnuts, or other nut trees, the branches being full of leaues, with a close & strong wood: the fruite of the Tamarinio is about a finger long, bowling or crooked, hauing greene shelles, or pilles without, and beeing drie are grayish, hauing within certaine kernels of the greatnes of a Beane, which are couered about with that which they call Tamarinio: it sticketh to mens hands (for it is like lime) & therewith they prepare all their compositions throughout India, for it hath a solowish and sharp taste, and is the best sauce in all India, like bergis with vs, and they neuer sith Rice but they put Tamarinio into it, wherewith their composition called Carril is made, as in many places it is already declared: yet those that see it drest will haue no great desire to eate it, for they crust it through their fingers, whereby it sheweth like rotten Medlers: yet it giueth the Rice & the meate a fine sharp taste. Tamarinio is likewise proued to be a very good purgation, for the poxe that are of final habilitie, and are not able to be at charges of Rhabarbo, Manna, and such like costlie Apothecaries ware, doe onlie vse Tamarinio pressed out into a little water, which water being drunk fasting in a morning, is the best purgation in the world, which is to be done when the Tamarinio is ripe, or when it is greene: it is vsed likewise in dressing meate, to put in among their flesh in steed of Vineger, for it is much sower then Vineger, much like green gulseberries or grapes: the Physitians vse it in purgations & medicines copoised with other herbes

herbes and spices, and it worketh well: it is likewise salted to send for Portugal, Arabia, Persia, & other places, yet the Indians keepe it in their houses, in the huskes, as it cometh from the tree, and it hageeth on the trees like sheathes of knives, but that they are somewhat bowled, as I said before: there is likewise sugar cōserues made thereof, which is verie good. The nature of this tree is to be wondered at, for that the Tamarinde, that is to say, the long crooked huske wherein it is, in the night time shrinketh it self by under the leaues, to couer it from the cold of the night, and in the day time it vncouereth it self again all naked and outright, as I haue often seene and beheld it: when it is carped abroad or sold, it is out of the shelles or huskes, and being put together they make balles thereof, as bigge as a mans fist, but it is clammy and sticketh together. It is not very pleasant to take on, nor yet to handle, but verie good cheap throughout all India, by reason of the great quantitie thereof.

*Tamarinde*, is by the Egyptians called *Derelside*. The tree wheron it groweth, is as great as a Plumme tree, with thicke branches, and leaues like a *Mirtle*: The flowers white like Orange flowers, from the middle whereof do proceede fower white thinne threads, which growe out of the huske, wherein the seede and the pith is, which wee call *Tamarindi*. The leaues of the tree doe alwaies turne towards the Sunne, and when it goeth downe, they shut together and couer the huske in the night time. At *Alcayro* in their gardens I saw some of these trees, and one by *Saint Macarius* Cloyster in the wilderness, where no other Hearbs nor trees doe grow. The Turkes and Egyptians vse this *Tamarinde*, much in hotte diseases and Feauers: they put it into faire water, and so drinke it. I healed my selfe therewith of a pestilent Feuer, being in *Siria*. It is a common Medecine among them, which as they trauel through the drie woods and wilderness, they doe vse, and also against the Plague and other hot diseases, proceeding of Cholericke burning humors, and against the heate of the Liuer and Kidneyes, it is verie good. I can shewe the whole huske or shell of the *Tamarinde* with the leaues as they grow, and the *Canna*

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*Fistula*, which I my selfe gathered in Egypt. The leaues of *Tamarinde* trees, are vsed against Wormes in childrens bellies, and the young huskes, as also the *Cassia Fistula*, are in Egypt vied to be conserued in Honnie of Saint *Iohns* bread, or Suger, whereof I brought great Pots full ouer.

The *Canna Fistula* which is likewise much vsed for Purgations, and other such like Medicines is much found in India, as also in Cambaia, Sion, Malacca, and the places bordering on the same: but because there is the like in the Spanish Indies, and many other places, and sufficiently knowne, I will speake no more of it: but follow on with matters of lesse knowledge.

Of these trees I haue seene in Egypt at the least thousands together, specially about *Damiata*, a famous towne in Egypt, lying on the ryuer *Nilus*, euen in like sort as the towne of *Campen* lyeth vpon *Issel* about a mile from the Sea. The Egyptians call it *Cassia Chaiarx-Ambar*. The trees wheron *Cassia* groweth, are altogether like our Wallnut trees, both for body, branches, and leaues, only the flowers are Golde-yellow, and of a sweete sauer, out of these groweth the great huskes wherein the *Cassia* lyeth. The huskes being small and without any woode are conserued likewise. The Egyptians vse the huske of *Cassia* with white Suger, & the iuice of *Calissi*-wood, against grauell, and all diseases of the bladder and the Kidnies, also against coughing, and stopping of the brest, with *Agaricum*, also outwardly against hotte inflammations laying the *Cassia* vpon them. Hee that desireth to know more hereof, let him reade *Mathirolus* and other Physitions, that haue written most diligently vpon the same.

The 82. Chapter.

Of *Mirabolanes*.



The Myrobalanes are found in many places of India, that is, in Cambaia, in the land of Ballaagate, in Goa, in Malabar, and in Bengalen: whereof there are five sortes.

## 128 Of Mirabolanes, and other Spices in India.

The first by Physicians called Citrinos, and by the Indians Arare, those are round, and are used to purge chollier. The second which are called Emblicos, and in India Amuale, are used in India to taine Leather withall, as Tanners use Sumach, and when they are ripe and also greene, they eate them for an appetite. The third sort in India called Resonalle, and by the Physicians Indius, are eight cornered. The fourth by the Physicians called Bellericos, and by the Indians Gutij, are also round. The fift & last are in India called Aretean, & by the Physicians Quebulus, those are somewhat long, roundish with points. The trees are almost like Plumme trees, but they haue seuerall sorts of leaues, each tree by himselfe. They are commonly one with the other in greatnesse and fashion like Plummes, but that some of them are squarer and rounder, as I said before. Three sorts are onely used and esteemed of by the Physicians in India, that is Quebulus, which grow in Cambaia, Bishnagar and Bengala, which are likewise preferred & eaten in that sort, as also carried into diuers places, as well to Portugall as else where, likewise the Citrinos and Indius, which also are preferred: and they grow in Malabar, Batecala and Bengala, they are much used, esteemed and carried into other countries. The Mirabolans when they are ripe are almost in taste like vnrife Plummes, but because this matter concerneth Physicians & Apoticaries, I will speake no more thereof, hauing onely set it downe for a common thing in India.

All these five sorts of Mirabolanes are brought vs hether out of India ready dried, and some conserved in pickle, others in Suger. The first wee call *Citrinas* or *Flauas*, which are yellow *Mirabolans*, and the yellower the better, shewing some thing greene, close, and fast, and gummie with a thicke shell. They purge the stomake from chollier, and are good against Tertians, and other hotte burning Feauers, and verie necessary for a hotte nature. The second wee call *Indus*: these the blacker they are, the better they purge chollier, specially black chollier, they are good against shaking of the limmes, they cause a faire colour and driue away sadnesse. The third is called *Cepule* or *Chebula*, the greater they are the better, blackish and somewhat reddish, heauie, and sinking in the water, they purge steame

they sharpen mens wits, and cleare the sight. They are here preferred in Suger and Honnie, they doe strengthen and purge the stomak, they heale the drop-sie, and are good against olde Agues, they likewise giue a man an appetite, and helpe digestion. The fourth wee call *Embllicas*, and the fift *Bellericas*, they haue in a manner one kinde of operation like the other called *Cebulus*. They cleanse the body from fleagme, specially the braines, the Kidnies, and the stomake, they strengthen the hart, giue an appetite, and ease belching. The *Embllice*, are also conserved & eaten to the same ende. All these fruites purge, but in an other kinde of manner then doth *Cassia* or *Manna*, or such like drugges, but they do it by astringtion or binding, thrusting that out which is in the members. They that desire to knowe more hereof, let him reade *Mathiolus*, and *Garcinus ab Horto*, and others.

### The 83. Chapter.

#### Of other Spices and Hearbes in India



**S**piconardus groweth in the countries of Sior & Mandor, (which are places that border vpon the lands of Decan, Dely, and Bengalen) it is, sowed and groweth on plants, about 2, or 3. spans high, (like cozne) with great veines, wherein the Spiconardus groweth. They doe commonly come close out of the earth by the rote, and by that sort are brought into Cambaia, and other places to sell, and from thence sent into all places.

The Indian Spica comforteth the mawe, being taken inwardly and also outwardly applied, and consumeth cold humors.

Aloe, by the Arabians called Sebar, by the Decaners Area, by the Canarijs Cate Comer, and by the Portugales Azeure, is made of the Iuyce of an Hearbe, when it is dried, the Herbe is called by the Portugales *Herba Baboza*, that is Quil hearbe. There is much of it in Cambaia, Bengala, and other places, but in the Island called Sacotora

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(which lyeth on the mouth of the redde Sea, or the strength of Mecca) there is great quantitie, and the best. It is a marchandise that is carried into Turkie, Persia, Arabia, and also into Europe, whereby the Island is much esteemed, and the Aloes called after the name of the Island, Aloes Socotrina, or Aloes of Sacotora.

Aloes purgeth the stomacke from choler, and tough fleagme, specially a watric and weake stomake: it taketh away all stopping, and consumeth rawe moystures, preserving it from foulenesse: besides this, it strengthneth the stomake, it is made stronger & of more force by adding to it Cinamon, Mace, or Nutmegges. Aloes is good specially against *Kooren* and rawnesse, and for such persons as haue their stomakes full of raw moysture, it is also vsed outwardly against sores that breake forth of the body, and for the eyes.

The fruite called Anacardi, is in many places of India, as in Cananor, Calicut, and the countrie of Decan, and in diuers other places. The Arabians call it Balador, the Indians Bibo, and the Portugall Faude Malacca, that is Beanes of Malacca, because it is like a beane, but somewhat greater then the Beanes of these countries, they are used in India with milke, against a short breath, for the Moynes and for many other things. When they are greene, they make Achar thereof, that is to say, they salt them and lay them in Vineger, as they do with the most kind of fruites and Spices, as in diuers places I haue shewed.

This fruite hath her name from the hart, because in colour and likenesse, it resemblerh the hart, specially beeing drie. When the fruites are greene and hanging on the tree (as I haue seene the in *Sicilia* vpon mount *Aethna*) they are like great Beanes: and are salted like Oliues, being verie good to eate, within them they haue a certaine iuyce, as thicke as Honnie, and as red as bloud, which is good against stains. The same operation that is in prepared *Mirabolanes*, is also in them, they heate & drie, they strengthen the memorie, the braines and sinewes, sharpen the wits, and are good against cold affections of the head.

The Calamo Aromatico called in Gulus Thei. Booke,

rate Vaz, in Decan Vache, in Malabar Vafabu, in Malacca Daringoo, in Persia Heger, in Cuncan (which is the countrie of Goa and thereabouts Northwards) Vaycan, and in Arabia Callab and Aldirira, is sowed in many places of India, as in Goa, the Countrie of Gufurate and Ballagate, where it is sowed and so groweth, it hath no smell at all, untill it be gathered. The women vse it much in India, for the mother, also for paine in the Sinewes, it is also much used for horses, for when it is cold weather, they giue it horses in the morning to eate, being beaten and mixed with Barlike, Cominseede, salte, Sugar, and Butter. This receipt they call Arata, which is alwayes used in India for horses, wherewith (as they saye) they doe them great good. The Calamo Aromatico is the stalk or Rode of the Hearbe, but the inward and spongiuous part is of yelowish colour, the roote of the tree is good for nothing, but onely the stalk or Rode therof, with that which is in the middell of it.

What the right *Calamus Aromaticus* is, my verie good friend Doctor *Carolus Clusius* writeth in his learned Annotations vpon *Garcus ab Horto* in his 127 lease, whereof certaine peeces were giuen me, which I brought out of Egypt, where it is found in great abundance, and much used. They call it *Cassab Elde-rira*, it is a thinne Reede, being freshe and vnwithered, of a light Gold yelow colour, with many knots and splinters in the breaking, within spungielike Cobwebbes, white & tough in chawing, and astringent, with a little sharpe bitternesse, as I can shew it, and much therof may be had out of Egypt, where they put it in their Treakle, and vse it many other waies, to driue downe the Vrine, and for the stone.

Costus which the Arabians call Cost or Cast, the Gufurates of Cambaia Vlpot, and they of Malacca Puchio, whether it is much brought, and also into China and other places. It cometh from Sitor and Mandor aboue named, where Spiconardi is found, and from thence it is brought into Cambaia and India, and so into all other places. They are trees almost like Elder trees with white blossomes, and very strong of smell. The wood and the roote is the Costus, it is a great marchandise in Persia, Arabia, and Turkie, where as it is very much used.

I haue



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I haue many kindes of *Coffus*, the Indian, described by *Garcins*, with all her tokens. The Arabian and Syrian with her right markes, and also an other sorte, much like *Ginger*. The Indian *Coffus* is the best of them all, it healeth, driueth downe the *Vrine* and the stone, it cleanseth the Mother, being receiued into the bodie, or thrust vp into it, and maketh women apt to conceiue. It is good against the byting of Snakes, payne in the brest, and the Wormes &c.

*Cubebus* so called by the Arabians, and also *Quabes*, by all the other Indians *Cubachini*, or *Cubabchini*, because the Chinars befoze the *Portingales* comming into India, vsed to bying it out of the *Ilandes* of *Iaua* from *Sunda*, where they grow, and in no other place. For as then the Chinars had Nauigation into all places of India, trafficking throughout all the Orientall Countries, with all kinde of wares, as well on the firmeland as in the *Ilandes*. The lauers which are the inhabitants of the place, where it growes call it *Cumuc*. It groweth like *Pepper* against a tree, as *Iuic* doth, the leaues are verie like *Pepper* leaues, and it groweth in huskes like *Pepper* but euerie graine hath a stalke of it selfe, whereby it hangeth. The lauers hold it in so great estimation, that they sell it not, befoze it is souden, because the strangers that buy it, should not plant it. It is much vsed specially among the *Portes*, who put it into their Wine, therewith to make them apter to accomplish their lustes, whereunto they are much giuen: and the lauers vse it against the coldnesse of the stomacke and other diseases.

*Cubebus* is a fruit like *Pepper*, about the same bignesse, the best are such as are close, full, heauie and sharpe, although they be lesse then *Pepper*, but somewhat bitter and smell well, being in a manner sweete. They warme and comfort the stomacke, which is weake by reason of superfluous or windie matter, they cleanse the breast from tough fleagme, they strengthen the Milt, breake winde, and helpe colde diseases of the mother, being chawed, with Masticke, they cleanse the braines from fleagm, & strengthen them.

The leaues called *Folium Indum*, which the Indians call *Tamalapatra* are like *Ind*. The 1. Booke.

range leaues, but somewhat sharper, and of a dark green colour. They haue 3 beynes that reach vnto the end of the leafe, one in the middle, and two on the sides, that is, on each side one. They haue a sweet smell, almost like *Cloues*. The tree whereon they grow, is of a reasonable bignesse: they grow alwaies on the side of Lakes, waters, or ditches, and are in manie places of India, but most in *Cambaia*: the Indians vse manie of these leaues, and cause them to be carped and sold by whole halles: they say they are good to prouoke vrine, & against a stinking breath: also they lay them betwene their apparell, cloathes and Linnen, for it kepeth them from wormes, and say it serueth in all things as *Spiconardi* doth.

The Latinists haue deriued the name thereof from the Indian word, *Tamalapatra*, and call it *Malabatrium*: the Arabians, *Cadegi Indi*, that is to say, the Indian leafe: it is likewise much brought hither, speciallie to Venice, and is vsed to prouoke vrine, to strengthen the stomack & to helpe a stinking breath.

*Galanga* by the Arabians called *Galuegian*, is of two sortes, one that is small and smelleth well, which is brought out of China into India, and from thence to *Portingal* and other places: and this sort is in China called *Lauaudon*: the other being greater is found in the *Iland Iaua*, and by them called *Lanquas*, and this smelleth not so well, as that of China: they grow on small plants, a spanne or 2 spannes high from the earth, of themselves without setting: that of *Iaua* is the greatest plant, about fyue spannes high: it hath leaues like the point of a speare, with a white flower, which bringeth forth seed: although they solve it not, yet in India they haue planted some in their Gardens for pleasure, and vse it for Sallets, and other medicines, specially the midwyes, (which in India are called *Dayas*): it groweth not of the seed, but of the roote which is planted in the earth, like *Ginger*: they are great & long, and haue knottes like reeds: it is a thing vsed in India for many medicines, & carped into all places.

*Galanga* is a roote with many knots, being red both inwardly & outwardly the knottes running about it, smelling well, and sharpe of taste, for saueur and fashion like the *Cyperus* roote, wherefore by some men it is esteemed for *Cyperus* of *Babylon*. It heateth and dryeth in the third degree: therefore it comforteth the stomake, and driueth away the

Annota.  
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the payne thereof proceeding of cold and windynesse. It healeth a stincking breath: it helpeth the beating of the hart, being drunk with the iuyce of the leafe of *Weghe*: it healeth the Colicke proceeding from wind: it is good also against the windines of the Mother, it increaseth lust, heateth the kidneyes, and euerie morning eating a litle thereof, it healeth the head-ache which hath long indured.

Of these and such like herbes there are manie in India, and in the Orientall parts, the names and properties whereof are to mee unknowne, because they are not so common, nor knowne among the meaner sort of people, but onlie by Physicians, Apothecaries, and Herbalists: therefore I haue onlie spoken of such as are commonlie knowne, and daylie used. And this shall suffice for Spices, Drugges, and medicinable herbes.

#### The 84. Chapter.

Of all sorts of Pearles, both great and small, and of precious stones, as Diamonds, Rubies, Topazes, Saffires, and other such like stones, called Oriental stones, and of the Bezers stone, which is good against poyson, and such like diseases, and in what manner and place they are found.



Pearles by the Portugales are called *Pearolas*, that is, such as are great, and the small *Alioffar*, in Latin, *Margaritas*; in Arabicke, *Lulu*; in Persia and India, *Motii*; and in Malabar, *Mutiu*. The principall and the best that are found in all the Orientall countries, and the right Orientall pearles are some betwene Ormus and Bassora, in the straights, or *Sinus Persicus*, in the places called *Bareyn*, *Catiffa*, *Iulfar*, *Camaron*, & other places in the said *Sinus Persicus*, from whence they are brought into Ormus. The King of Portingale also hath his factor in *Bareyn*, that stayeth there onlie for the fishing of pearles. There is great trafficke used with them, as well in Ormus as in Goa. There are also other fishings for pearle, as betwene the Iland of *Seylon*, and the Cape

de *Comorin*, where great numbers are pearlie found, for that the King of *Portingale* hath a captaine there with certaine soldiers that looketh vnto it: they haue pearlie at the least about 3 or 4 thousand duckers, & liue onlie by fishing for pearles, and so maintaine themselves, whereof euerie yeare many are drowned or deuoured by fishes called *Tubarones* or *Hayen*, whereof I haue already made mention: these pearles are not so good, nor so much esteemed as the pearles of Ormus and are of a lower price, which they know likewise how to discern at the first sight. There are also pearles found by the Iland of *Borneo*, and the Iland of *Aynon*, on the coast of *Cauchinchina*, but those of Ormus surpass them all. They are fished for by duckers that diue into the water, at the least 10, 12 and 20 fadome deepe. They grow in *Oysters*, but the great pearles are found in the *Oysters* that swimme aloft, and the smallest called *Alioffar*, are commonly in the bottome of the sea. The duckers are naked, hauing a basket bound at their backs, which being at the bottome (to make the more hast) they rake full of *Oysters* and durt together, and then ryle by againe, and throwe them into boates, that lie readie for the purpose, with men in them, which presently take the *Oysters*, and lay them on land to drie, where with the heate of the Sunne they open of themselves, and so they find the pearles of *Alioffar* in the fish: and when they haue made an end of fishing for that day, all the fishers, with the Captaine, soldiers, laborers and Watchmen for the King, goe together, and taking all the pearles that are caught that day, they diuide them into certaine heapes, that is, one part for the King, an other part for the Captaine and soldiers, the third part for the Iesuites, because they haue their Cloyster in that place, and brought the Countrey first vnto the Christian faith, and the last part for the fishers, which is done with great Justice and equalitie. This fishing is done in Summer tyme, and there passeth not any yeare but that diuers fishers are drowned by the Cape de *Comorin* (which is called the Kings fishing) and manie deuoured by fishes: so that when the fishing is done, there is a great and pitifull noyse and cry of women and Childzen heard by on the land, for the losse of their husbands and friends: yet the next yeare they must to the same worke againe, for that they haue no other meanes to liue, as also for that they are partlie compelled thereto by

by the Portugales, but most part are content to doe it, because of the gaine they get there: by after all the danger is past. They finde sometimes many, and sometimes but a few Pearles in one oyster, sometimes two hundred graines and more. The oysters that haue the best Pearles in them are thinn and white, which the Indians call Cheripo, whereof they make spoones and cups to drinke in. The Pearles are sold by sues which are made of mettell driuen into thin plate for that purpose, whereof the holes are round. There are many sorts of these sues, the first hath small holes, and the Pearles that passe through them are at one price: the next sue hath greater holes, and the Pearles that fall through it are at higher price, and so forth at the least seauen or eight sues. The small stuffe that serue for no Pearles, they call Alioffar, and are sold by the ounce, and used by Potticaries and Philistions, and to that end many of them are caried into Portingall, & Venice, and are very good cheape. To giue the Pearles a faire colour, in India they vse rice beaten a little with salt, wherewith they rub them, and then they become as faire and cleare as chrystall, and so continue. There is yet another sort of oysters by the Indians called Chancha, & by the Portugales Madre Perola, or in other of Pearle, & are of the shell fishes that wee call inkehornes, which they know how to prepare and make cleane. They bring many of them into Portingale to serue for to drinke in, and to keepe for an ornament, & for pleasure specially those that come out of China and Bengalen, some gult and painted with colours very faire, some wrought with branches and other figures, as we daily see them brought thither. In India they make diuers things of them, as beskes, tables, cubbards, tables to play on, boxes, staues for women to beare in their hands, and a thousand such fine deuises, which are all inlaid and couered with this Chanco or Mother of Pearle, very faire to beholde, & very workmanlike made, and are in India so common, that there is almost no place in those countries but they haue of them. It is likewise much caried abroad, both into Portingale, and els where, but they are most used in India, for there the women, specially those of Bengala vse to weare manillias, or bracelets of them about their armes, that is to say, those of most account, and they must not take a maidens maidenhead from her that is of a ny estate or degré, but she must haue some of these mother of Pearle bracelets about her armes, which at this day is yet much used, and obserued, whereby it is verie much woone.

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Torteanxes there are likewise in great numbers throughout all India: of their shells they make many curious deuises, as Combes, Cuppes, and Boles to drinke in, with tablemen and diuers such like things, knowing holue to giue it a faire and shining colour most pleasant to behold, and is moze esteemed of in India, the mother of pearle, by reason of the beautifull colour they set vpon it.

### The 85. Chapter.

#### Of Diamonds.



**D**iamonds by the Arabians and Moors called Almas, and by the Indians where they grow Iraa, and by the Malagans where they are likewise found, Itam. They grow in the Countrie of Decam behinde Ballagate, by the Towne of Bismagar, wherein are two or three hilles from whence they are digged, whereof the King of Bismagar doth reape great profite: for hee causeth the to be straightly watched, and hath farmed them out with this condition, that all Diamonds that are aboue twenty fine Mangleyns in waight are for the king himselfe: (euery Mangelyn is foure graines in waight) and if any man bee found that hideth anye such, hee loseth both life and goods.

There is yet another hill in the Countrie of Decam, which is called Velha, that is the old Rocke: from thence come the best Diamonds, and are sold for the greatestt price, which the Diamand grinders, Jewellers, and Indians can very well discerne from the rest.

These Diamonds are much brought to sell in a faire that is holden in a Towne called Lispor, lying in the same countrie of Decam betweene Goa, and Cambaia, whether the Banianes and Gufurates of Cambaia doe goe and buy them vp, bringing them to Goa, and other places. They are very skilfull in these matters, so that no Jeweller can goe beyond them, but oftentimes they deceiue the best Jewellers in all Christendome. In this Roca Velha, there are Diamondes founde that are called Nayfes ready cut, which are naturall, and are moze esteemed then the rest, specially by the Indians themselves.

In the straight called Tania pura, a countrie on the one side of Malacca there is likewise an old rocke, which also is called Roca-Velha,

Velha, where many Diamonds are found, that are excellent: they are small, but verie good, and beaue, which is good for the seller, but not for the buyer. Diamonds are digged like gold out of Mines, and where they digge one yeare the length of a man into the ground, within three or foure yeares after, there are Diamonds founde againe in the same place which grow there. Sometimes they find Diamonds of one hundred and two hundred Mangelyns, and moze but verie few.

There is another stone called a Topace for colour which is almost like the Diamond, but darker & of lesse estimation. There are many of them founde, that are of great valew for that kinde of stone, and are likewise digged out of the earth like Diamonds in many places of India. There are also white Saffires and Rubies, which can hardly bee knowne from Diamonds vnles it be by very good and expert Jewellers, and Diamond grinders. There is likewise founde in India a kinde of thing much like to Rock-christall, but indeede it is none: for there is no Christall to be found in India, nor in any of the orientall countries. It is called beryll, and is little different from Christall. It is much found in Cambaia, Pegu, and Seylon, and they make many things thereof, as beades, scales, and diuers other thinges, which they sell vnto the Christians, and vse among themselves.

The 86. Chapter.

Of Rubies, Espinelles, Granades,  
Emeralds and other pre-  
cious stones,



Rubies are of manie  
sorts, but the best  
are those that are  
called carbuncles,  
which are Rubies  
that waigh about  
2. quillates, wher  
of there are verie

few and seldome to be found. The best Rubies that are of the best colour, and water are in India called Tockes, which are like Carbuncles, there are others called Ballax, which are of a lower price then the first, and they are red. There are others called Espinelles, that are of colour like fire, and are lesse esteemed then the other two sortes, because they haue not the right water of Ru-

bies. There are Rubies also of manie other sorts, wherof some are white like Diamonds as I said before: other of a Carnation colour or much like white Cherries when they are ripe. There are Rubies found halfe white, halfe red, some halfe Rubies, halfe Saffires, and a thousand such other sortes. The cause thereof is because that in the rocks and hills where they grow, their first colour is white, and by the force of the Sunne, are in time brought to their perfection and ripenesse, and being perfect they are of colour red, like the Carbuncle and Tockes aforesaid, but wanting somewhat of their perfection, and being digged out before, that time they are of diuers colours as I said before, and how much paler they are, and lesse red then the Tockes, so much are they lesse in valew: for as they are in beautie and perfection, so are they esteemed euery one in their kinde. Those that are halfe Rubies, and halfe Saffires, which the Indians call Nilcandi, that is to say, halfe Saffier, and halfe Rubie, proceed of this, that the Rubies and Saffires grow alwaies in one rocke, wherby they are oftentimes founde, halfe one, halfe other. The Rubies by the Arabians and Persians are called Iacut, by the Indians Manica. The Saffires are of two sortes, one of a darke blew, the other of a right blew, the Jacinth, Granades, and Koballes are likewise certaine kinds of Rubies, but little esteemed, the Indians call them the yellow and carnation Rubies, and so forth, according to their colour. These Jacinthes, Granadoes, and Koballes, are in so great numbers in Cananor, Calecut, and Cambaia, that they are to sell in euery Market, and corner of the streets, by whole cozgas, each cozgia hauing twentie peces at the least in it, they sell the cozgia for one sique or two at the most, as many as you will dekre, but you must vnderstand, they are of the smallest sort. The Saffier is not of so great estimation as the Rubie, and yet is one of the most precious stones that are next the Diamond, and the Rubie: the Rubies, Saffires, and other stones aforesaid, doe grow and are found in rocks and hills like Diamonds: they come out of Calecut, Cananor, and from manie places in the land of Binnaga, but most out of the Island of Seylon, which are the best: but those of the Countrey of Pegu are esteemed the finest, whereof there is great store.

The Emeraundes which the Indians call Pache, and the Arabians Samarrut, there are none throughout al India, yet it is reported by some haue bin found there, but verie few & not este: but they are much brought thither

Cairo in Egypt, and are likewise called *Orinental*: they are much esteemed in India, because there are but few of them. There are many also brought out of *Spanish* Indies, and carryed into the lande of Pegu, where they are much woone, and esteemed of, whereby many *Venetians* (that haue trauelled thither with *Emeraldes* and bartered them for *Rubies*) are become very rich, because among them men had rather haue *Emeraldes* then *Rubies*: All the said stones are likewise used in medicines, and *Apoticarie* drugges, *Turqueses* are found in great numbers in the Countrey of Persia, and brought into India from beyond *Ormus*, by hundred pounds at once, earthy and altogether, which in India are little esteemed, for that the *Indians* and *Portingals* do not weare many of them, and make small account of them. The *Jaspar* is much found in the land of *Cambaia*, but not much regarded: they make dishes and cups thereof: it is of colour gréene like the *Emeralde*. *Chrysolites* and *Amatisses* are many in the Island of *Seylon*, *Cambaia*, and *Balla-gatte*, and the stone called *Alakecca*, which is also called *Blodstone*, because it quickly stancheth blood, and other stones called *Milke stones*, which are good for women that giue milke or sucke. These and such like stones are in great numbers found in *Cambaia* and *Balla-gatte*, and are brought to *Goa* to bee solde, whereof they make *Beades*, *Seales*, *Kinges*, and a thousand such like curiosities: they are much esteemed, for that a seale of such a stone is worth two or three *Pardaws* the peece: there is also in *Cambaia* much *Alambre*, or whereof they make many rings, beades, and such like things, which are much used: there are likewise stones, by the *Portingalles* called *Olhos de Gato*, that is to say, *Catties eyes*, because they are like them (which is the *Agat*) and are of colour and fashion like *Catties eyes*: they come out of *Cambaia*, but the best out of *Seylon* and *Pegu*: they are little brought into *Portingall*, for there they are not esteemed, and likewise because they are worth more in India then in *Portingall*, for the *Indians* esteeme much of them, specially the *Chinos*, and whether they are caried, better esteemed, and sold there then any other stones: the *Indians* say that this stone hath a certaine propertie and vertue to preserve and keepe a man in the riches which he hath, and that they shall not lessen, but still increase: the *Loadstone*, which the *Portingalles* call *Pedra de Ceuar* is found in great quantity, and in many places of India: the *Indians* say, that if a man be dayly to eate a little of that stone, it preserveth him, and maketh him looke yong, and

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that he shall neuer looke olde: wherefore the *Kinges* and great Lordes of India use it in pottes and vessels, therein to eate and seeth their meate, thereby as they beleeue to preserve their yowthes.

### The 87. Chapter.

Of the Bezar stones, and other stones good against poison.



The *Bezar* stone cometh out of Persia, from the land or Province called *Carassone*, and also out of other places in India: they grow within the maw of a shepe or Goat, about a little straw, that lyeth in the middle of the maw, for by experience the straw is often found within them: the stone is very sicke & smooth without, of a darke gréene colour. These Goats or shepe are by the *Persians* called *Pazan*, whereupon they call the stone *Pazar*, and the *Portingalles* by corruption of speech call it *Bazar* or *Belar*, and the *Indians* *Pedro do Bazar*, which is as much to say, as market stone: for *Bezar* in the *Indian* speech signifieth a market or place where all victualles are kept and solde, and for the same cause they call the smallest money *Bazarucos*, as if they woulde say market money. This *Bezars* stone is very costly, and is much used in India against all poison, and other diseases, and is more esteemed then *Unicoznes* horne in Europe, for it is much tryed and sold very deare: The greater and heavier they are, the better and of more vertue they are: the common sorte are of three foure or five octaves weight, some more, some lesse: they are much brought into *Portingall*, and greatly esteemed: the place where they are most found, is (as I said before) in Persia and also in the Island called *Insula das Vacas*, or the Island of *Cowes*: It lyeth before the mouth of the river, entering into *Cambaia*, hard by the coast where the *Portingall* naue often putteth in to refresh themselves, and being there, kill diuers of the shepe or Goates, wherein they finde many of these *Bezars* stones: likewise in the lande of *Pan* by *Malacca*, there are many found: in the same countrey of *Pan* they find a certaine stone within the gall of a *Hogge*, which they esteeme more against poison and other diseases then *Bezars* stone: the *Portingalles* call it *Pedra do Porco*, that is, *Hogges* stone: it is much used in *Malacca*,

it is of cleare redde colour, and bitter in taske, and sauoureth like french soper: when they will vse it and giue it any man to drinke, they throw it into a cuppe of water, and so let it stande a little, which done, they take it out againe, and the water will be bitter, and cleane all the venime that a man hath in his body, as by experience hath oftentimes been found. The Bezars stone is as hard as any stone, but not very heauie: It is thought that these stones doe growe in the malues of thepe, and galles of Hogges by vertue of the grasse or hearbes whereon they pasture and feed, as we haue declared of the Rhinoceros, because they doe onely bꝛede in those places aboue named, and in no place els, where these kinds of beastes are. In the towne of Vitabado in the Countrey behind Goa in Ballagatte, there is a stone found by the Arabians called Hagerarmini, and by the Portugals Pedra Armenia; and because there are many of them found in Armenia, they are commonly called so: it is blew & somewhat light Greene: the Stones vse it much in purgations and for other diseases: besides these stones aforesaid, there are also many sortes of stones, as well precious stones, as against popson and other diseases, and of many properties & vertues: but because they are but little knowne, or traffiqued withall, I haue onely made mention of those that are dayly bought and sold, and commonly knowne.

### The 88. Chapter.

A briefe instruction how to know and find out the right Diamantes, Rubies, Emeralds, Pearls, & other precious stones, and how to value them by waight, at their right prices and values, & first of the Diamant.



First you must understand that the Diamant is the king of all precious stones, because it is solde by weight, and hath a very certain thicknesse, whereby it is ordinarily wrought,

for when it is greater, it is nothing worth, and being lesse it will sone be perceived: by the which thicknesse although it standeth in a ring, they can both see and gesse how much it weigheth, within a little more or lesse, and being out of the ring it is weyghed, thereby to value it truly: there are olde and ancient records found in India, wherein are written the prices of the stones, that is, one Quilat

for so much, two Quilates for so much, and three Quilates for so much after the rate &c. and so of all prices and weights accordingly: and because they are dayly bought and solde, it is therefore needefull for a man to haue a memorizall about him, that is, of the prices of the perfect and fayre stones, without fault or spot, for that being uncleane, or hauing any fault or spot, they are hardly to be valued. There are some Princes and great Lordes that desire to know the cause why such precious stones are holden at so great prices, whereunto no other answer is made, but because men buy and sell them so deare, for all thinges are esteemed no otherwise of, then because they are bought and sold at such prices, and so is their manner to sell for if a Diamant of one Quilat alone, bee worth fiftie Duckets, being perfect, their reason is, that after the same rate a great stone or Diamant may be worth 30. or 40. thousand Duckets, being in greatnesse and perfection correspondent: and the stones as well great as little, that untill this time haue bene bought and solde, haue not bene so light, that they were sold aboue or vnder their value and estimation. Now to value the great Diamant as it ought to be, it is necessarie to know and determine what a Diamant of a Quilat is worth, and a Rubie to match therewith: the like of an Emerald, neyther more nor lesse, & hauing well considered what or how much hinderance the faults and foulness of the said Diamant will be vnto the sale thereof, deducting the same out of the price of the said Diamant, Rubie or Emerald being Orientall, of what greatnesse soeuer they bee, you may value them, and I will first beginne with the Diamant, for that other stones are valued after the rate thereof, and wil declare the perfection which it ought to haue. The diamant is perfect in all respects, must be of that proportion, that the two squares on the sides must make the breadth of the upper parte of the stone, and that the vnder part of the stone be no broader, then that three of the breadths thereof will make the breadth of the upper part, and depe according to the same proportion: and the squares on the side must stande close with the edge of the ring or thing wherein it is set, being of the whole depth, and somewhat longer then square, and yet no more, then that it may be gessed, which is the length and breadth thereof, also it must bee without any faults both in corners and sides, and euery one of the foure corners sharpe and cleane cut, and of a good water, Chistalline & shining cleare, so that it may not once be perceived that it draweth neere any colour, and not of a darke water, but cleare and cleane:



the Diamant with all these perfections is worth 50. duckets being of one Quilat: but because these perfections are not often found, and that few men understand them, therefore I will say that a Diamant of goodnesse and perfection according to the common estimation, being of the waight of one Quilat is worth 40. duckets, and after this rate wee will make our account, and whether it bee a small or great Diamant of what wayght goodnes or foulennesse soever it may bee: you must first consider & know what it waigheth, & if they cannot tell you, the you must gesse by the sight thereof, and alwayes esteeme it at lesse wayght then you think it weigheth, that you may value it within the price, and having esteemed the waight, keepe that in your memoire, and say thus, if it were a Diamant of a Quilat waight of this water, and so perfect, or had the corners lesse then these, or any foulennesse in respect of this, and all the qualities, or faultes which a Diamant ought to haue, consider what such a Diamant may be worth, being of qualitie like that you will esteeme, & weighing no more but one Quilat: which hauing wel thought and considered vpon, esteeme it rather lesse then more, & hold y<sup>e</sup> price in your memoire as aforesaid, and thinke vpon the waight that it should weigh, be it much or little, & double the same waight adding as much more vnto it, as if it bee two, take other two, and multiply them together, and say 2. times 2. is foure: if it weygh 3. multiply it with three, and they make 9. and so according to the number you find, and so you shall multiply all Diamonds, in waight, of what wayght soever they be, and multiply them as I said before with as much againe as they bee esteemed, and the production of your multiplication you shall multiply by the summe of money you value the Diamant to bee worth, weyghing one Quilate, and the production of the last multiplication is the value of the Diamant: & if in the waight there be any halles, as if it wayghed 2½. Quilate, then you shall redeeme them into halfe Quilates, which is 5. halfe Quilates, and then say 5. times 5. is 25. and that shall you multiply with the price of the halfe Quilate, as you esteeme it, and the production thereof is the worth of such a Diamant, and if it chance y<sup>e</sup> the Diamant were so smal, that the waight of a graine should be therein esteemed: then you must reduce all the waight into graines, and multiply as aforesaid, and that which proceedeth thereof is the waight of such a Diamant, as you seeke to value or esteeme. As for example, there is a Diamant that waygheth 2. Quilates, which is of such a qualitie, that being of one Quilate it would be worth 40. Duckets, and being of halfe a Quilate,

10. Duckets, and being of a graine, 2. Duckets and a halfe. Now to know what this Diamant of 2. Quilates is worth, you shall say that 2. times 2. is 4. This 4. you shall multiply with 40. Duckets, which is the value thereof, being of one Quilate, it maketh 160. Duckets, which is the price of that Diamant of two Quilates: now that you haue a Diamant of two Quilates and a halfe, which is five halles, you shall say five times five is 25. this 25. multiplied by 10. it maketh 250. duckets, because the halfe Quilate cost 10. duckets, which is after the rate of 40. duckets the Quilate, then the Diamant of 2. Quilates and a halfe amounteth to 250. duckets. Now if a Diamant weighed 7. graines, you shall say 7. times 7. is 49. which 49. you must multiply by the value of a graine, which is two duckets and a halfe: so a Diamant of 7. graines is 127. duckets. In this manner you may alwaies know what a Diamant is worth, hauing rated the price of one Quilate: the waight of the Diamant you will esteeme being thus knowne, as by example is shewed, and so you may the easilier make your account. There are some Diamants that are faultie and imperfect, and are not worth 40. duckets, but of a lesse price according to the faultes, and may be worth 36. 35. 34. & 30. duckets, or a lower price, as the faultes are esteemed, & in that case it is very troublesome to knowe what half a Quilat or grain should be worth: wherein you must do thus: when you haue esteemed what a Quilat of such a Diamant may be worth, & that in y<sup>e</sup> waight thereof there saileth out a halfe Quilat or grain, then you must first knowe what value it would be worth being of one Quilate, and then make your account y<sup>e</sup> the fourth part of such a price is the value of halfe a Quilate, so that when a Quilate is worth 40. duckets, a halfe Quilate is ten duckets, and one graine two duckets and a halfe: for foure graines is a Quilate, if the Quilate be 36. duckets, the halfe Quilate is 9. duckets, and one graine two duckets and one Tesson, and so after that rate may you know y<sup>e</sup> price of all Diamants, of what qualitie soever they bee. The like reckening is made with thine Diamantes, Rubies, and Emeralbes, that is made with those which are of greater price, as I shall hereafter shew you. You must understand that a Rubie bee of such a quantitie, that it may accompany a Diamant of one Quilate it is worth 70. duckets, or that there be any which in waight doe accompany a Diamant of halfe a Quilate or graine, then you must make your account by halfe Quilates, or graines, and you must alwayes knowe the price

price of one Quilate, and must understande that the fourth parte of 70. duckettes is the value of one halfe Quilate, and the fourth part of a halfe Quilate is the price of a grain, and so you shall make your reckening of Gemmes, each one according to his waight and price. There are some Diamantes that are thinne, and yet shew very cleare, which are more worth then they weygh, and lesse then their cleannes sheweth: for a Diamant hauing a very thinne table and hollow, yet on the upper side hauing the perfection in square, as I said, should be in a thick diamant, which is of so good perfection both in sides & hokes: such a Diamant sheweth to be of two Quilates and weygheth but one: wherefore when your Diamant is of what greatnes soeuer it may be, being perfect in the upper parte, and thinne vnderneath, you must alwaies make your account, that being thinne vnderneath, it is of lesse waight then it sheweth for, and if it be not altogether thinne vnderneath, then it weygheth more, yet the waight profiteth it nothing at all: and hauing the upper table smaller, and the sides greater, it will also weigh more, but the waight auayleth it not: but you must alwaies esteeme it to weygh but the halfe of that it sheweth for: and not being wholly thin vnderneath, it will weygh more, but to no end: and hauing the table smal, and the sides and corners great, it weigheth more, but the weight auayleth not, but you must esteeme it to weigh but halfe so much as it sheweth for: for that before it bee made ready it will lose much of the waight. Now if there bee a Diamant that hath a great table outwarde, & the corners small, it shall not weigh halfe so much as it sheweth for, yet is it not any thing the worse for that, vntill the corners were too small: now if there bee a Diamant thinne vnderneath, and square above, with the perfections that should belong vnto it, it is worth being of one Quilate 70. duckets, and hauing any faultes or spots, every man may wel consider what hinderance they are vnto it, and after this manner a man may easily set the price & value of them, and make his account after the rate of thicke Diamantes, his account being made of halfe the weight they seeme or shewe to haue: as if they shew to bee two Quilates, make your reckening of one Quilate: and if it shew three Quilates, make your account of fyre grains, which is the halfe: and if there be any halfe Quilates, then see the price what a Quilate is worth, and so what a halfe amounteth vnto, and so make your account as aforesaid by thicke Diamantes, and in graynes the like, for there is no other difference then in the price, for that

a perfect and cleare thinne Diamant of one Quilate is worth 70. duckets, and so in more or lesse waight accordingly &c.

## The 89. Chapter.

## Of Rubies.



When you haue a Rubie to value or esteeme, that is squared table wise, as it should bee, and that such a Rubie is to accompany a Diamant of the same waight of Quilates and so many Quilates in colour, if it hath foure and twentie Quilates in colour and perfection, like Golde of foure and twentie Quilates, then it is certaine, it is both fine and good. The Rubie is not sold by the waight, because it hath no certaine thicknesse, for that many of them are made thinne for pleasure to the sight, and the better to lay the grounde or leaues vnder them, and it may very well bee thinne, but not very much, for then it should bee a let and hinderance vnto it: if a Rubie be whole and perfect both in colour, cleannesse, thicknesse, squarenesse, and foyme, it is worth an hundred duckets: but there are very fewe that are perfect in all pointes, specially being great, for they haue alwayes some faultes or spottes that are couered and hidden: but right perfect there are none, or very few, and not many men haue any great knowledge therein: therefore I will say, thereby to make our account, that a Rubie which in common shew is accounted perfect and good, is worth seuentie duckets: so that when a Jeweller or stone cutter doeth aske another for a Rubie, which hee hath not, and sayth onely, there is a Rubie of greatnesse to accompany a Diamant of so many Quilates, and hath so many Quilates in colour, the other thereby understandeth of what colour and greatnesse it is. Now hauing a Rubie or Rubies with tables or vnground, and are to value them, or knowe what they be worth, you shall consider with your selfe and say thus: if there were a Rubie that were no greater then this, onely serving to accompany a Diamant of one Quilate, and were of such colours, clearenesse, and qualities, as this in quantitie and greatnesse, & had the faultes in all respects that this hath, what would it bee worth: and hauing well considered the qualities, goodnes or badnesse with the faults, how much they imbase the price thereof, and hauing thereafter esteemed

your price, beeing to accompany a Diamond of one Quilate, keep that price in your memorie, and looke on the Rubie how bigge it is, and what waight the Diamond hath, with the depth which it should be compared vnto: and also if it bee still raw and vnground, consider how much it must be taken away in the grinding, and how bigge it will be when it is squared and fashioned: which hauing done, and knowing the waight of the Diamond it shall accompany, you shall then take as much more waight, & multiplie it with the waight you haue already found, that it should bee accompanying a Diamond of one Quilate, and the production thereof, is the valew of such a Rubie: to conclude, when you haue determined what the waight of a Diamond is, that it may accompany, you shall make your account as if it were a Diamond, and that which proceedeth of the waight, you shall multiplie with the price which you finde it to be worth, to keep companie with a Diamond of one Quilate: the Rubies that are vnground and can be no tables it is to be vnderstood that they are better in that sorte then otherwise: Of these you must consider the price after the manner of the Diamond which bee may accompany, & the height or depth of the stone, after that the colour, goodnes and faults as it falleth out, and make the account or reckoning thereof as of Rubies with tables, and ground, and also of the Diamonds. There are also Diamonds that are not cut square in tables, but haue a good fashion for to set in anie Jewell, as being pointed with thre corners, hearts, and such like sorts, thereby to hide their faultes, and are made in that sort to holde the greatnes and waight thereof, and yet one of these being perfect in that manner, are not so much worth as those with tables: for that many times they haue too much thickness vnderneath, which maketh the waight not to any profit, but rather hurt: which if it were whole and thin vnderneath, hauing outwardly all other perfectiōs, it were as much worth as a Diamond, that hath a table being thicke with his whole depth, which is 46. duckets being of one Quilate: so that when you haue any of these you shall deale with them, as with the other, that is to consider, what they may be worth, being of one Quilate, and make your reckoning, as with the others aforesaid.

The 1. Booke.



### The 90. Chapter.

Of the oriental & old Emeralds, for that those that are found in the Islandes of the Spanish Indies, are not yet tried nor resolved vpon whether they be fine or not.



The old Jewellers say, that if a man can finde an Emerald perfect in all points, as in colour, clearenes, fashion, and thickness, that such an Emerald is worth 3. Diamonds, which according to our account should be 120. duckets, and I beleue verily that it is most true: but as yet there was neuer any found, eyther little or great that had all those perfectiōs, there are some found that are perfect in colour and fashion, but of clearenes and cleaneenes not one, for they haue alwaies some fattines within them like greene hearbs and such like, wherefore to make our reckoning, wee will say, that an Emerald of comon sort, estimation, and perfection, is worth 80. duckets, being of the bignes, as that hee may compare with a Diamond of one Quilate: for although it haue certaine greene hearbes within it, if they bee not too many it is neuertheless esteemed perfect, hauing all the other perfectiōs that it should haue: therefore when you haue an Emerald to value whether it be vnground or a table, first you must consider the greatnes, and what waight a Diamond should bee that must compare with it, then looke vpon the faults or goodnes that it hath, and considering well what such an Emerald should be worth, being no greater than a Diamond of one Quilate, you must make your account as with Rubies: which is, take the waight of the Diamond, whereunto you compare it, and multiplie that with as much more, and the production thereof, multiplie by the price that you haue esteemed the one Quilate to be worth, and the production is the valew of such an Emerald, and in the same sort shall you doe with all the Emeralds you haue to valew, whether they be great or small, good or bad, alwaies considering the faults or goodnesse it may haue, and after that esteeme it, and set the price, and if there be half a Quilate or graines in the waight of the Diamond you compare it vnto, then you must make your account by halves and graines, as I haue before of Diamonds and Rubies. When you will valew any stones, you must looke well vpon them, and consider if it be a Diamond, of what water and fashion it is, if it hath all

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the depth and moze, if it be soule or haue anie other fault in the coyners or in the squares, & what hurt or disadvantage it bringeth to the Stone, that you deceiue not your selfe in valuing the price it may be worth, heeing of one Quilate, thereby to make your reckoning as before: If it be a Rubie, marke well of what bigenes it is, and what Diamond in waight it may be copared vnto, & rate it alwaies at lesse greatnes, rather then at moze, that you deceiue not your selfe, and consider well what colour it hath: If there be any Calledonia, or vncleanesse, if it be thinne or haue any other fault therein, or any want in the squarenes, & what hinderance those faultes may bee vnto the Stone, in the price, perfection, and greatnes of the Diamond wherunto you compare it, and loke you faile not herein, for if you do, you will cleane ouer shoote your selfe: likewise in setting the price what it may be worth being so great, as to compare with a Diamond of one Quilate, thereby to make your reckoning of the waight, that it maie weigh moze or lesse. What I haue saide of Rubies, you must likewise vnderstand of Emeraundes that are Orientale, all after one sort and manner of reckoning. There are other red stones called Espinelles, and of diuers other sortes, whereof some are so perfect in their kinds, that they are like to Rubies, and this is to bee vnderstood of the good and the best. There are others called Espinelles da Rouca Noua, or new Rocket: some of them haue the colour of Rubies, others draw nere the colour of Iacintnes, and it is not knowne whether they be right Espinelles or not: for the good Jewellers esteeme them for no Espinelles, but for Rubasses, and Iacintnes, and so good that they are like to Espinelles: wherefore the stone grinders & Jewellers say, that they are Espinelles, because they would bee better paid for the fashion, and therefore they doe polish them with Espinell dust or polishing. These Espinelles in their polish are Espinelles, but in colour Rubasses, and Iacintnes, and there are manye Rubies, which to polish well, and grinde well, you had neede polish with the polish of Espinelles. If there be an Espinell of the old rocke, which in kind and qualitie is good, being perfect in all parts with a very good table, and were to bee compared with a Diamond of one Quilate, it would bee worth 40. duckets, but hauing any imperfections, every man may well consider what hurt and abate they may doe in the price, and after the same rate make his account as hee doth in Rubies, the Ballayefes are likewise sold by waight, but not in that sort as Diamonds and Rubies, but they are esteemed according to the

The 1. booke.

waight, that is the best Balayes that may be found being of one Quilate, may be worth ten duckets, and hauing any faultes, eyther in colour or other perfections, is of lesse balew, but being perfect as I said already, it is worth ten duckets, and two Quilates twentie duckets, of three Quilates thirtie duckets, and so after the rate as it is, small or great, being of the waight it should bee, and being imperfect, every man offskill may well consider what it is worth, being of one Quilate, & esteeme it thereafter.

The 91. Chapter.  
Of Orientale Pearles.



The Orientale Pearles are better then those of the Spanish Indies, and haue great difference in the price: for they are worth moze, and haue a better glasse, being clearer, and fairer. Those of the Spanish Indies commonly beeing darker & deader of colour: yet there are some found in the Portingall Indies that are nothing inferior to the Orientale Pearles, but they are very few: Now to value them as they shuld be, I wil only set the good Pearles at a price. A Pearle that fit all partes is perfect, both of water, glasse and beautie without knobs, or forme very roid or proportioned like a pearle without dents, being of one Quilate is worth a ducket, and after this rate I will make my reckoning, as I doe with Diamonds, Rubies and Emeraundes, and if there be any faultes in the water, clearenes and fashion, or that it hath any knobs or other defaults, it may well be considered what hurt it may bee vnto the sale thereof, and according to the goodnes, or badnes balew the price therof: which hauing balewed, we must see what it weigheth, and then make the reckoning thereof, as with Diamonds, Rubies & Emeraundes, & if there be a whole string or a chaine full of Pearles, you must loke well vpon the, for where there are many, they are not all alike: the greatest beeing the best, & the other after the rate, for the goodnes of the great wil beare the badnes of the small: but if it be contrary, then the bargain is not very good. This shall suffice for instruction to such as desire to deale therewith, to haue alwaies in their memorie, and what herein is wanting for the better vnderstanding and knowledge hereof, it may be supplied by true Jewellers and Stone cutters that are skillfull in this point, and with these instructions can easily help, so that a man shall not need wholly to put his trust in those, that for their owne profit will giue them but bad counsell therein.

## The 92. Chapter.

Of certaine memorable things passed in India during my residence there.



In the month of December, Anno, 1583. there arrived in the towne and Island of Ormus foure Englishmen, which came from Aleppo in the countrie of Suria, hauing sailed out of England, and passed through the straights of Gibraltar, to Tripoli a towne and Hauen, lying on the sea coast of Suria, where all the shippes discharge their wares, and marchandise, and come thence are caried by land into Aleppo, which is myne dayes iourney. In Aleppo there are resident diuers marchants and factors of all Nations, as Italians, Frenchemen, Englishmen, Armenians, Turkes, & Mozes, euerie man hauing his Religion apart, paying tribute unto the great Turke. In that towne there is great trafficke, for that from thence, euerie yeare twise, there traueleth two Camyllen, that is, companies of people and Camelles, which trauell into India, Persia, Arabia, and all the countries bordering on the same, and deale in all sorts of marchandise, both to and from those Countries, as I in an other place haue already declared. Three of the said Englishmen aforesaide were sent by the Companie of Englishmen, that are resident in Aleppo, to see if in Ormus they might keepe any Factors, and so trafficke in that place, like as also the Italians doe, that is to say, the Venetians, which in Ormus, Goa and Malacca haue their factors, and trafficke there, as well for stones and pearles, as for other wares and spices of those countries, which from thence are caried over land into Venice. One of these Englishmen had bene once before in the said towne of Ormus, and there had taken good information of the trade, and vpon his aduise and aduertisement, the other were as then come together with him, bringing great store of marchandise with them, as Clothes, Saffron, all kindes of drinking glasses, and Haberdashers wares, as looking glasses, knives, and such like stuffe, and to conclude, brought with them all kinde of small wares that may be deuised. And although those wares amounted unto great summes of money, notwithstanding it was but onlie a shadow or colour, The 1. booke,

thereby to giue no occasion to be mistrusted, or seen into: for that their principall intent was to buy great quantites of precious Stones, as Diamantes, Pearles, Rubies, &c. to the which ende they brought with them a great summe of money and Gold, and that verie secretly, not to be deceyued or robbed thereof, or to runne into any danger for the same. They being thus arriued in Ormus, byzed a Shop, and began to sell their wares: which the Italians perceyuing, whose factors continue there (as I sayd before) and fearing that those Englishmen, finding good vent for their commodities in that place wold be resident therein, and so dayle increase, which wold be no small losse and hindrance vnto them, did presently inuent all the subtile means they could, to hinder them: and to that end they went vnto the Capitaine of Ormus, as then called Don Gonzalo de Meneses, telling him that there were certaine Englishmen come into Ormus, that were sent only to spy the Countrey, and said further, that they were Hereticks: and therefore they sayd it was conuenient they shuld not be suffered so to depart, without being examined, and punished as enemies, to the example of others. The Capitaine being a friend vnto the Englishmen, by reason that one of them which had bene there before, had giuen him certaine presents, wold not be perswaded to trouble them, but shipped them with all their wares in a Shippe that was to sayle for Goa, and sent them to the Viceroy, that he might examine and trye them, as hee thought good: where when they were arriued, they were cast into prison, and first examined whether they were good Christians or no: and because they could speake but bad Portugale, onlie two of them spake good Dutche, as hauing bene certaine yeares in the lowe Countries, and there traffiqued. There was a Dutch Iesuite borne in the towne of Briggas in Flaunders, that had bin resident in the Indies for the space of thirty yeares, sent vnto them, to undermine and examine them: wherein they behaued themselves so well, that they were holden & esteemed for good and Catholick Romish Christians: yet still suspected, because they were strangers, specially Englishmen. The Iesuites still told them that they shuld be sent prisoners into Portingal, wishing them to leaue off their trade of marchandise & to become Iesuites, promising them thereby to defend them from all trouble: the cause why they said so, and perswaded them in that earnest manner was, for that the Dutch Iesuite had secretlie bene aduer-

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advertised of great summes of money which they had about them, and sought to get the same into their fingers, for that the first bolue and promise they make at their entrance into their order, is, to procure the welfare of their said order, by what means soever it be, but although the Englishmen denyed them, and refused the order, saying, that they were unfit for such places, neuertheless they proceed so farre that one of them, being a painter, (that came with the other three for company, to see the countries, and to seeke his fortune, and was not sent thither by the English merchants) partly for feare, and partlie for want of meanes to relieue himselfe, promised them to become a Jesuite: and although they knew and well perceived he was not any of those that had the treasure, yet because he was a Painter, whereof they are but few in India, and that they had great need of him to paint their church, which otherwise would cost them great charges, to bring one from Portingall, they were very glad thereof, hoping in time to get the rest of them w<sup>th</sup> all their money into their fellowship: so y<sup>e</sup> to conclude, they made this Painter a Jesuite, where he continued certain daies, giuing him good stoe of worke to doe, and entertayning him with all the sauiour and friendship they could deuise, and all to win the rest, to be a pray for them: but the other three continued still in prison, being in great feare, because they vnderstood no man that came to them, nor anie man almost knew what they said: till in the end it was told them that certaine Dutch men dwelt in the Archbishops house, & counsell giuen them to send vnto them, whereat they much reioiced, and sent to one and another Dutch man, desiring vs once to come and speake with them, which we presentlie did, and they with teares in their eyes made complaint vnto vs of their hard blage, shewing vs s<sup>er</sup>s point to point (as it is said before) why they were come into the countrie, with all desiring vs for Gods cause, if we might by any means, to helpe them, that they might be set at liberty vpon Sureties, being readie to indure what Iustice should ordaine for them, saying, that if it were found contrarie, and that they were other then trauelling merchants, and sought to find out further benefite by their wares, they would be content to be punished. With that wee departed from them promising them to do our best: and in the ende we obtained so much of the Archbishops, that he went vnto the Vice-roy to deliuer our petition, and perswaded him so well, that hee was content to set them at libertie, and that their goods shuld be deliuered vnto them

again, vpon condition they should put in sureties for 2000. Pardaues, not to depart the countrie before other order should bee taken with them. Thereupon they presently found a Citizen of the towne, y<sup>e</sup> was their suretie for 2000. Pardaues, where they paid him in hand 1300. Pardaues, and because they say they had no moze ready monie, he gaue them credite, seeing what stoe of marchandise they had, whereby at all times if neede were, hee might bee satisfied: and by that meanes they were deliuered out of prison, and hired them selues a house, and began to set open shoppe: So that they vttered much ware, and were presently well knowne among all the Merchants, because they alwaies respected Gentlemen, specially such as brought their wares shewing great curtesie and honoz vnto them, whereby they wonne much credite, and were beloued of all men, so that euerie man favoured them, and was willing to doe them pleasure. To vs they shewed great friendship, for whose sake, the Archbishop fauoured them much, and shewed them verie good countenance, which they knew wel how to increase, by offering him many presents, although hee would not receiue them, neither would euer take gift or present at any mans hands. Like wise they behaued themselves verie Catholically and verie deuoute, euerie day hearing Masse with Beades in their hands, so that they sel into so great fauour, that no man carried an euill eye, no nor an euill thought towards them. Which liked not the Iesuites, because it hindered them from that they hoped for, so that they ceased not still by this Dutch Iesuite to put them in feare, that they should bee sent into Portingall to the King, counselling them to yeld them selues Iesuits into their Cloyster, which if they did, he said they would defend them from all in troubles, saying further, that he counselled them therein as friend, and one that knew for certaine that it was so determined by the Viceroyes priuie Counsell: which to effect he saide they shayed but for shipping that should sayle for Portingall, with diuers other perswasions, to put them in some feare, & so to effect their purpose. The English men to the contrarie, durst not say any thing to them, but answered, that as yet they would stay a while, and consider thereof, thereby putting the Iesuites in good comfort, as one among them, being the principall of them (called Iohn Nubery) complained vnto me often times, saying hee knew not what to say or thinke therein, or which way he might be rid of those troubles: but in the ende they determined with themselves, to depart from thence, and secretly by

Of this I.  
Newbery,  
you may  
read more  
in M. Hack-  
luytes boke  
of Englishe  
voyages,



meanes of contrarie friends, they imployed their money in precious stones, which the better to effect, one of them was a Jeweller, and for the same purpose came with them. Which being concluded among them, they durst not make knowne to any man, neither did they credite vs so much, as to shewe vs their minds therein, although they tolde vs all whatsoeuer they knew. But on a Whitsunday they went abroad to sport themselves about thre miles from Goa, in the mouth of the ryuer in a countrie called Bardes, hauing with them good store of meate and drinke. And because they should not be suspected, they left their house and shop, with some wares therein vsolde, in custodie of a Dutch Boy, by vs prouided for them, that looked vnto it. This Boye was in the house not knowing their intent, and being in Bardes, they had with them a Batamar, which is one of the Indian postes, which in winter times carryeth letters from one place to the other, whom they had hyred to guide them: & because that betwene Bardes and the Firm land there is but a little ryuer, in manner halfe drye, they passed ouer it on sote, and so trauelled by land, being neuer heard of againe: but it is thought they arrived in Aleppo, as some say, but they knew not certainly. Their greatest hope was, that Iohn Newbery could speake the Arabian tongue, which is vsed in al those countries, or at the least vnderstode, for it is very common in all places thereabouts, as French with vs. selves being come to Goa, there was a great stirre and murmuring among the people, and we much wondered at it: for many were of opinion, that we had giuen them counsel so to doe, and presently their suertie sealed vpon the goods remaining, which might amount vnto about 200. Wardawes, and with that and the money he had receiued of the English men, he went vnto the Viceroy, and deliuered it vnto him, which the Viceroy hauing receiued, forgaue him the rest. This sight of the English men grieved the Iesuites most, because they had lost such a pray, which they made sure account of, whereupon the Dutch Iesuite came to vs to aske vs if we knew thereof, saying, that if he had suspected so much, he would haue dealt other wise, for that he said, hee once had in his hands of theirs a bagge wherein was fortie thousand Meneseanders (each Meneseander being two Wardawes) which was when they were in prison. And that they had alwayes put him in comfort, to accomplish his desire, vpon the which promise hee gaue them their money againe, which other wise they shoulde not so lightly haue come by, or peraduenture

The 1. Booke.

neuer, as hee openly said: and in the end e he called them hereticks, and spies, with a thousand other rapling speeches, which he vttered against them. The Englishman that was become a Iesuite, hearing that his companions were gone, and perceiuing that the Iesuites shewed him not so great fauour, neither vsed him so well, as they did at the first, repented himselfe, and seeing he had not as then made any solenne promise, & being counselled to leaue the house, & told that he could not want a lining in the towne, as also that the Iesuites could not keepe him there without he were willing to stay, so they could not accuse him of any thing: he told them flatly, that he had no desire to stay within the Cloyster, and although they vsed all the meanes they could to keepe him there, yet hee would not stay, but hyred a house without the Cloyster, and opened shop, where he had good store of worke, and in the end married a Mesticos daughter of the towne, so that hee made his account, to stay there while he liued. By this Englishman I was instructed of al the waies, trades, and viages of the countrie, betwene Aleppo and Ormus, and of all the ordinances and common customes, which they usually hold during their Viage ouer land, as also of the places and tolnes wher they passed. And since those Englishmens departures frō Goa, there neuer arriued any strangers either English or others by land in the sayde countries, but onely Italians which daylye traffique ouer land, and vse continuall trade going and coming that way.

About the same time there came into Goa from the Iland of Iapan, certaine Iesuites and with them, thre Princes, being the children of certaine Kings of that country, wholly apparelled like Iesuites, not one of them aboue the age of nineteene yeares, being minded (by persuasions of the Iesuites, to travel into Portugall, and from thence to Rome, to see the Pope, thereby to procure great profit, priueledges and liberties for the Iesuites, which was onely their intent: they continued in Goa, till the yeare 1584. and then set sayle for Portugall, and from thence travelled into Spaine, whereby the King and all the Spanish Nobilitie, they were with great honour receiued, and presented with many gifts, which the Iesuits kept for themselves. Out of Spaine they proade to see the Pope, where they obtained great priueledges and liberties, as in the description of the Iland of Iapan, I haue in part declared. What done, they travelled throughout Italy, as to Venice, Mantua, Florence, and all other places and dominions of Italy, wher they were presented

1586.

presented with many rich presents, and much honoured, by meanes of the great report the Jesuites made of them. To conclude they returned againe into Madril, where with great honoz they took their leaue of the King, with letters of commendation in their behalves into the Viceroye, and all the Captaines and Couernours of India, and so they went to Lisbon, and there took shipping in Anno. 1586. and came in the ship called Saint Philip (which in her returne to Portingall was taken by Captaine Drake; and after a long and troublesome Viage, arrived at Mosambique, where the ship received in her lading, out of an other shippe called the Saint Laurence, that had put in there, hauing lost her Passes, being laden in India, and bound for Portingall, where the shippe was spoiled: and because the time was farre spent, to get into India, the said Saint Phillip, took in the lading of Saint Laurence, and was taken in her way returning home, by the Englishmen, as I saide before, and was the first ship that had bene taken coming out of the East Indies; which the Portingales took for an euill signe, because the ship bare the Kings owne name. But returning to our matter, the Princes and Jesuites of Iapan, the next yeare after arrived at Goa with great reioycing and gladnesse, for that it was verily thought, they had all bene dead: when they came thether, they were all thze apparelled in cloth of Golde and Siluer, after the Italian manner, which was the apparell that the Italian Princes and Noblemen had giuen them: they came thether very liuely, and the Jesuits verie proudly, for that by them, their Viage had bene performed. In Goa they stayed till the Month, or time of the winde came in to sayle for China, at which time they went from thence and so to China, & thence unto Iapon, where (with great triumph and wondering of all the people) they were receiued and welcomed home, to the furtherance and credite of the Jesuites, as the Booke declareth, which they haue writtten and set forth in the Spanishe tongue concerning their Viage, as well by water & by land, as also of the intertainment that they had in euerie place.

1584.

In the yeare 1584. in the month of June, there arrived in Goa many Ambassadors, as of Persia, Cambaia, and from the Samorijn, which is called the Emperour, of the Malabares, and also from the King of Cochinchina: and among other things there was a peace concluded by the Samorijn & the Malabares, with the Portingall, upon condition that the Portingales should haue a Fort, upon a certaine Hauen lying in the coast of

Malabare, called Panane, ten miles from Calecut, which was presently begun to bee built; and there with great costs and charges they raysed and erected a Fort, but because the ground is all Sandie, they could make no sure foundation, for it sunk continually, wher by they found it best to leaue it, after they had spent in making and keeping thereof at the least foure tunnes of Gold, and reaped no profit thereof, onely thinking thereby if the Samorijn should breake his word and come forth (as oftentimes hee had done) that by meanes of that Hauen, they would keep him in where he should haue no place to come abroad, to doe them any moze mischief. But seeing that the Samorijn had many other hauens and places, from whence they might put forth to worke them mischief; and as much as euer they did, although the Samorijn protesteth not to know of it, as also that he could not let it, saying that they were Sea rours, and were neither subiect unto him, nor any man else. They left their Fort, and put no great trust in the Malabares, as being one of the most rebellious and trayterous nations in all the Indies, and make many a traueling Merchant poore, by reason the Sea coast is made by them so dangerous and perilous to sayle by: for the which cause the Portingales armie by Sea is yearly sent forth out of Goa, onely to cleare the coast of them, yet are there many Malabares in diuers places, which by roving and stealing doe much mischief in the Countrey, both by water and by land, which keepe themselves on the Sea side, where they haue their crêkes to come forth, and to carie their prizes in to hide them in the countrey. They dwell in straw houses upon stonie hilles, and rocks not inhabited, so that (to conclude) they can not be overcome, neither doe they care for Samorijns, nor any man else. There is a Hauen belonging to these rours, distant from Goa about twelue miles, and is called Sanguiseo, where many of those Rours dwell, and doe so much mischief that no man can passe by, but they receiue some wrong by them, so that there came dayly complaints unto the Viceroye, who as then was named Don Francisco Mascharenhas, Earle of Villa Dorta, who to remedie the same sent unto the Samorijn, to will him to punish them: who returned the messenger againe with answer, that he had no power ouer them, neither yet could command them, as being subiect to no man, and gaue the Viceroy free libertie to punish them at his pleasure, promising that he should haue his aide therein. Which the Viceroy understanding, prepared an armie of fiftie fifties, ouer whom he made chiefe. Captaine a Gene

Hemari

ſleman, his nephew called Don Iulianes Maſcharenhas, giuing him expreſſe commandement firſt to goe vnto the Hauē of Sanguiſeu, & utterly to raze the ſame downe to the ground, which to effect, this ſtæte being at Sea, and comming to the ſaid Hauē, the Admirall of the ſtæte aſked counſel what was beſt to be done, becauſe Sanguiſeu is an Iſland lying within the coaſt, the ryuer running about it, with many Cliffes & ſhallowes in the entrance, ſo that at a low water men can hardly enter in. At the laſt they appointed that the Admirall with halfe the ſtæte ſhould put in on the one ſide, and the Vice Admirall called Ioan Barriga, with the other halfe ſhould enter on the other ſide, which being concluded among them, the Admiral entered firſt, commaunding the reſt to follow, and rowed euen to the firme land, thinking they had come after: but the other Captaines that were all young Gentlemen and vnerperienced, began to quarrell among themſelues, who ſhould be firſt or laſt, whereby the ſtæte was ſeperated, & ſome lay in one place, ſome in an other, vpon the brought and ſhalloves, and could not ſtirre, ſo that they could not come to helpe the Admirall, neither yet ſtirre backward nor forwards. And when the Vice Admirall ſhould haue put in, on the other ſide the Captaines that were with him would not obey him, ſaying he was no Gentleman, and that they were his betters, vpon theſe and ſuch like points, moſt of the Portingals enterprizes doe ſtand, and are taken in hand, whereby moſt commonly they receiue the ouerthrow: and by the ſame meanes this ſtæte was likewiſe ſpoyled, and could not helpe themſelues: which thoſe of Sangueſeu perceiving, hauing ſolaken their houſes, and being on the toppes of the hilles; and ſeing that the Ffoiſtes lay without, one ſeperated from the other vpon the Cliffes and ſhalloves not being able to put off, and that the Admirall lay alone vpon the Strand, and could not ſtirre, they toke courage, and in great number ſet vpon the Admirals Ffoiſte, and put them all to the ſwoord, except ſuch as ſaued themſelues by ſwimming. And although the Admirall might well haue ſaued himſelfe, for that a ſlaue profered to beare him on his back, yet he would not, ſaying, that he had rather die honourably fighting againſt his enemy, then to ſaue his life with diſhonour, ſo that he defended himſelfe moſt valiantly. But when they came to many vpon him, that hee could no longer reſiſt them, they ſlew him, & being dead, cut off his head, in preſence of all the other Ffoiſtes: which done they ſtucke the head vpon a Pike, crying in mocking vnto the other Portingales, come and fetch your Captaine. The. Booke,

againē, to their no little ſhame and diſhonour, that in the meane time looked one vpon another like Owles. In the ende they departed from thence with the ſtæte, euerie man ſeuerally by themſelues, like ſheep without a ſhepherd, and ſo returned againe into Goa, with that great victorie. The Captaines were preſently committed to priſon, but each man excuſing himſelfe, were all diſcharged againe, great ſorrowe being made for the Admirall, ſpecially by the Viceroy, becauſe hee was his brothers ſonie, and much lamented by euery man, as being a man verie well beloued, for his courteous and gentle behaviour: the other Captaines to the contrarie being much blamed, as they well deſerued. Preſently there vpon they made ready another armie with other Captaines, whereof Don Ieronimo Maſcharenhas was Admirall, being conſin to the forſaid Admirall deceased, to reuenge his death. This ſtæte ſet ſoote on land, and withall their powder entered among the houſes, but the Sangueſeans perceiving them to come, that purpoſely watched for them, fled into the mountaines, leauing their ſtraue houſes empty: whether they could not be ſolowed, by reaſon of the wildneſſe of the place, whereupon the Portingales burnt their houſes, and cut down their trees, raiſing al things to the ground, with the which diſtruction they departed thence, no man reſiſting them.

At the ſame time the rulers of Cochiſin by commandement of the Viceroy, began to ſet vp a cuſtome houſe in the towne, which till that time had neuer bene there: for the which cauſe the inhabitants roſe vp, & would haue ſlaine them, that went about it. Whereupon they left it off, till ſuch time as the new Viceroy came but of Portingall, called Don Duarte de Meneses, and with the old Viceroy aſſembled a counſell in Cochiſin, where the gouernment was deliuered vnto him: and there he vſed ſuch meanes, that by faire words and intreatie they erected their cuſtome houſe, and got the townes mens good will, but more by compulſion then other wiſe. Which cuſtome is a great profit to the King, by means of the traffique therein vſed, becauſe there the Portingall ſhips doe make themſelues ready, with their full lading to ſayle from thence to Portingall.

The ſame yeare in the month of September, there arrived in Goa, a Portingall ſhip, called ſ. Dom Ieſus de Carania, that brought newes of foure ſhips more, that were on the way, with a new Viceroy called Don Duarte de Meneses: which cauſed great ioye throughout the Cittie, and al the Iſels being rung as the manner is, when the firſt ſhip of euerie ſtæte arriveth in Goa out of Portingall.

gall. In that ship came certaine Canoniers being *Netherlanders*, that brought me letters out of *Holland*, which was no small comfort vnto me. Not long after in the same month there arrived an other ship called *Boa Viagen*, wherein were many Gentlemen, and knights of the *Crosse*, that came to serue the King in *India*; among which was one of my Lord Archbishops brethren, called *Roque da Fonseca*, the other Lords were *Don Iorgie Tubal de Meneses*, chiefe stander bearer to the King of *Portingall*, new chosen Captaine of *Soffala*, and *Mosambique*, in regard of certain seruice that he had in times past done for the King in *India*. *Iohn Gomes da Silua* newe Captaine of *Ormuz*: *Don Francesco Mascharenhas* brother of *Don Iulianes Mascharenhas*, that was slaine in *Sanguise*, as I said before, hee was to haue had the Captaines place of *Ormuz*, but by meanes of his death, it was giuen vnto his brother *Don Francesco*, for the tearme of three yeares, after he that is in it had serued his full time.

In *November* after, the other three ships arrived in *Cochijn*, and had layed on the out side of *Saint Laurence Island*, not putting into *Mosambique*. The ships names were *Santa Maria Arreliquias*, and the Admiral, *As Chagas*, or the five wounds. In her came the Viceroy *Don Duarte de Meneses* that had bene Captaine of *Tanger* in *Africa*, or *Barbarie*: and in this ship there were 900. Souldiers and Gentlemen, that came to safeguard the Viceroy, besides the saylers that were about a 100, and had bene about seven Monthes upon the way, without taking land before they arrived at *Cochijn*, wher they received the Viceroy with great solemnitie: and being landed he sent presently vnto the olde Viceroy to certifie him of his arrival, and that hee should commit the government of the countrie vnto the Archbishoppe, to gouerne it in his absence, specially because the Archbishop & hee were verie good friends, and old acquaintance, hauing bene prisoners together in *Barbarie* when *Don Sebastian* King of *Portingall* was slaine: which the olde Viceroy presently did, and went by Sea vnto *Cochijn*, that he might returne into *Portingall* with the same ships, as the Viceroyes vse to do, for that after their time of Government is out, they may not stay any longer in *India*.

The 10. of *November* Anno 1584. the ship called *Carania* went from *Goa* to *Cochijn*, there to take in *Pepper*, and other wares: and then doe all the factors goe into *Cochijn*, to lade their wares, and when the ships are laden and readie to depart, they re-

turne againe to *Goa*, wher they still remaine. In that shippe the olde Viceroy with many Gentlemen sayled to *Cochijn*. The first of *February* Anno 1585. the Viceroy *Don Duarte de Meneses*, arrived in *Goa*, wherewith great triumph and feasting hee was received.

In the month of *Aprill* the same yeare my fellow (and servant to the Archbishop) called *Barnard Burcherts*, bozne in *Hamborough* travelled from *Goa* vnto *Ormuz*, and from thence to *Bassora*, and from thence by land through *Babilon*, *Ierusalem*, *Damasco*, and *Aleppo*: from whence he sent me two letters, by an *Armenian*, wherein hee certified me of all his *Age* which he performed with small charges, and lesse danger, in good fellowship, and verie merrie in the companie of the *Cassyles*. From *Aleppo* he went to *Tripoli* in *Suria*, and there hee found certaine ships for *England*, wherein he sayled to *London*, and fro thence to *Hamborough*, which by letters from him written out of *Hamborough* I vnderstande.

In the month of *August*, there came letters fro *Venice* by land, that brought newes of the death and murder of the Prince of *Orange*, a man of honourable memoire, as also of the death of *Monf. the Duke of Alençon*, or *Aniou*, with the marriage of the Duke of *Sauoy* to the King of *Spaines* daughter.

The 20. of *October*, there arrived in *Goa* the ship called the *S. Francis*, that came out of *Portingall*, & with it came also some Dutch Canoniers, that brought mee letters out of my countrie, with newes of my father *Hugh Iooften* of *Harlems* death. The first of *November* after, arrived at *Cochijn*, the *Saint Alberto* that came from *Portingall*. And the first of *December* that yeare there arrived in *Cananor* vpon the coast of *Malabar* the ship called the *Saint Laurence*, and from thence came to *Goa*, most of her men being sicke, & about 90. of them dead, hauing indured great miserie, and not once put into land. At that time ther wanted two of the state, that came from *Lisborne* in companie with her, & they were the *S. Saluator*, and the Admiral *S. Iago*, wherof they could heare no newes.

At the same time there came certaine *Italians* by land into *Goa*, and brought newes of the death of *Pope Gregorie* the 13. and of the election of the new *Pope* called *Sixtus*. At that time also the ships that came from *Portingall* sayled to *Cochijn* to take in their lading: which done in the month of *January* Anno 1586. they sayled for *Portingall*.

In the month of *May* Anno 1586. letters were brought into *Goa*, from the Captaine of *Soffala* and *Mosambique* vnto the

1585.

*Viceroy* and the *Archbishop*, to certifie them of the casting away of the *Admiral Saint Iago*, that set out of *Portingall* the yeare before foregoing Anno 1585. Whereof I spake before, she was cast away in this manner. The ship being come with a good speedy winde and weather, from the *Cape de Bona Speranza*, nere to *Mosambique*, they had passed (as they thought) all dangers, so that they needed not to feare any thing: yet it is good for the *Passer* & others to be careful and keepe good watch, and not to stand too much upon their owne running & conceites, as these did, which was the principal cause of their casting away and so they sayled betwene the *Iland Saint Laurence* and the *Firme land*, that runneth by the coast to *Mosambique*, which lyeth on the left hand, & the *Iland of S. Laurence* on the right hand, betwene the which *Iland* and the last land, there are certain shallowes called the *India*, fiftie *Spanish miles* distant from the *Iland of S. Laurence*, and seuentie miles from the *Firme land*, right against the countrie of *Soffala*, vnder 22. degrees,  $\frac{1}{2}$  on the South side of the *Equinoctiall*, and from thence to *Mosambique* is 90. miles. Those shallowes are most of cleare *Cozrale*, verie sharpe, both of blacke, white, and greene colour, which is verie dangerous: therefore it is good reason they should shunne them, and surely the *Pilots* ought to haue great care, specially such as are in the *Indian ships*, for that the whole ship and safetie thereof lyeth in their hands, and is onely ruled by them, and that by expresse commaundement from the King, so that no man may contray them. They being thus betwene the lands, and by all *Saylors* iudgements hard by the *Drowthes of India*, the *Pilot* toke the height of the *Sunne*, and made his account that they were past the shallowes, commaunding the *Passer* to make all the sayle hee could, and freely to sayle to *Mosambique*, without any let or stay. And although there were diuers *Saylors* in the shippe, that likewise had their *Cardes*, some to learne, other for their pleasures, as diuers *Officers*, the *Passer* and the chiefe *Boatwayne*, that said it was better to keepe aloofe, specially by night, and that it would be good to hold good watch, for they found they had not as then past the shallowes: yet the *Pilot* saide the contrary, and would needs shew that he only had skill, and power to commaunde: (as commonly the *Portingales* by pride do cast themselves away, because they wil follow no mans counsell, and be vnder no mans subiection, specially when they haue authoritie) as it happened to this *Pilot*, that would heare no man speake, nor take any counsell but his owne, & there-  
The 1. Booke.

fore commaunded that they should doe as he appointed them, whereupon they hoysted all their *Sayles*, & sayled in that sort till it was midnight, both with good winde & faire weather but the *Moon* not shining, they fell full vpon the shallowes, being of cleare white *Corall*, and so sharpe, that with the force of wind and water that draue the shippe vpon them, it cut the shippe in two peeces, as if it had bene sawed in sunder: so that the keele and two *Warlops* lay still vpon the ground, and the upper part being diuised somewhat further, at the last stuck fast, the masse being also broken, wherewith you might haue heard so great a crie, that all the aire did sound therewith, for that in the shippe, (being *Admiral*) there was at the least fye hundred persons, among the which were 30. women, with manie *Iesuites* and *Fryers*, so that as then there was nothing else to be done, but euery man to shrille, bidding each other farewell, and asking al men forgiveness, with weeping and crying, as it may well be thought. The *Admirall* called *Fernando de Mendoza*, the *Passer*, the *Pylot*, and ten or twelue more, presentlie entred into the small boate, keeping it with naked *Rapiers*, that no more should enter, saying they would goe see, if there were anye drie place in the shallowes, whereon they might worke, to make a boate of the peeces of the broken shippe, therein to sayle vnto the shore, and so to saue their liues, wherewith they put them that were behind in some small comfort, but not much. But when they had rowed about, and finding no drie place, they durst not returne again vnto the shippe, least the boate would haue bene ouerladen, and so drowned, and in the shippe they looked for no helpe, wherefore in fyne they concluded to row to land, hauing about 12 boxes of *Barmalade*, with a pipe of wine, and some *Bisket*, which in hast they had thrown into the boat, which they dealt among them, as need required, and so commending themselves to God, they rowed forwarde towards the coast, and after they had bene 17 daies vpon the sea, they fell with great hunger, thirst and labor, on the land, where they saued themselves. The rest that stayed in the ship, seeing the boate came not againe, it may wel be thought what case they were in. At the last one side of the upper part of the ship, betwene both the upper *Warlops*, where the great boat lay, burst out, and the boate being halfe burst, began to come forth: but because there was small hope to be had, and selue of them had little will to proue mafferyes, no man layd hand thereon, but euery man sate looking one vpon an other. At the last an *Italian*, called *Cyprian*

prian Grimoaldo, rose vp, and taking courage vnto him, sayd, why are we thus abashed? Let vs seeke to helpe our selues, and see if there be any remedie to saue our liues: wherewith presentlie he leapt into the boat, with an instrument in his hand, and began to make it cleane. whereat some others began to take courage, and to helpe him as well as they could, with such things as first came to their handes: so that in the end there leaped at the least foure score and ten persons into it, and many hung by the handes vppon the boat swimming after it: among the which were some women: but because they would not sinke the boate, they were forced to cut off the fingers, handes, and armes of such as held thereon, and let them fall into the sea, and manie they threw ouer boord, being such as had not wherewith to defend themselves. Which done they set forwarde, committing themselves to God, with the greatest cry and pitifulllest noyse that euer was heard, as though heauen and earth had gone together, when they tooke their leaue of such as stayed in the shippe. In which manner hauing rowed certaine dayes, and hauing but in all score of victuals, for that they were so manie in the boate, that it was ready to sinke, it being likewise verie leake, and not able to hold out: in the ende they agreed among themselves to chuse a Captaine, to whome they would obey, and doe as he commanded: and among the rest they chose a gentle man, a Mestico of India, and swore to obey him: hee presentlie commanded to throwe some of them ouer boord, such as at that tyme had least meanes or strength to helpe themselves: among the which there was a Carpenter, that had not long before, holpen to dresse the Boate, whoe seeing that the Boat fell vpon him, desired them to giue him a peece of Parmalade and a Cuppe of wine, which when they had done, he willingly suffered himselfe to bee throwne ouer boord into the Sea, and so was drowned. There was an other of those, that in Portingale are called New Christians: he being allotted to be cast ouer boord into the Sea, had a younger Brother in the same Boate, that sodainelie rose vp and desired the Captaine that hee would pardon and make free his Brother, and let him supplie his place, saying, My Brother is older and of better knowledge in the world then I, and therefore moze fit to liue in the world, and to helpe my sisters and friendes in their need: so that I had rather die for him, then to liue without him. At which request they let the elder Brother loose, and threw the younger at his owne request into the sea, The 1. booke,

that swome at the least fire howers after the boate. And although they held vp their hands with naked rapiers willing him that hee shuld not once come to touch the Boate, yet laying hold thereon, and hauing his hand half cut in two, he would not let go: so that in the end they were constrained to take him in againe: both the which brethren I knew, and haue bene in company with them: in this miserie and paine they were 20 daies at sea, & in the end got to land, where they found the Admirall and those that were in the other boate. Such as stayed in the ship, some tooke boyds, deals, and other peeces of woode, & bound them together (which the Portingals call Langadas) every man in what they could catch, all hoping to saue their liues, but of all those there came but two men safe to shore. They that before had taken land out of the boates, hauing escaped that danger, fell into an other, for they had no sooner set foote on shore, but they were by the Moors called Caffares, Inhabitants of that countrey spoiled of all their cloaths, so that they left not so much vpon their bodie, as would hide their priue members: where by they endured great hunger and miserie to manie other mischiefs, which would be ouer tedious to rehearse. In the end they came vnto a place, where they found a factor of the Captaines of Soffala & Mosambique, & he help them as he might, and made means to send them vnto Mosambique, and from thence they went into India, where I knew manie of them, and haue often spoken with them. Of those that were come safe to shore, some of the died before they got to Mosambique, so that in all, they were about 60 persons that saved themselves: all the rest were drowned & smothered in the ship, & there was neuer other newes of the ship then as you haue heard. Hereby you may consider the pride of this Pilot, who because he would be counselled by no man, cast away that ship with so many men: wherefore a Pilot ought not to haue so great authority, that in time of need he should reiect and not heare the counsell of such as are most skillfull. The Pilote, when he came into Portingale, was committed to prison, but by gifts and presents he was let loose, and an other shippe, being the best of the fleet, that went for India, in Anno 1588. committed vnto him, not without great curses and euill wordes of the Mothers, Sisters, wiues and Children of those that perished in the ship, which all cryed vengeance on him: and comming with the ship where in he then was placed, called the S. Thomas, he had almost laid her on the same place, where the other was cast away: but day comming



on, they romde themselves off, and so escaped: yet in their bolage homeward to Portingal, the same shippe was cast away by the Cape de bona Speranza, with the Pilot and all her men, whereby much speach arose, saying it was a iust iudgement of God against him for making so many widdowes and fatherles children, whereof I will speake in another place. This I thought good to set downe at large, because men might see that many a shippe is cast away by the headinesse of the gouernours, and unskillfulnesse of the pilotes: wherfore it were good to examine the persons befoze a shippe be committed vnto them, specially a shippe of such a charge, and wherein consisteth the welfare or vndoing of so many men, together with their liues, and impouertishing of so many a poore wife and child: this losse happened in the month of August, An.

1585 1585.

1586

In May An. 1586. two ships laden with ware set saile out of the haue of Chaul, in India, that belonged vnto certaine Portingalles inhabitantes of Chaul, the owners being in them: those shippes should haue sayled to the straites of Mecca, or the redde sea, where the said marchantes vsed to trafique: but they were taken on the Sea by two Turkish Gallies, that had bene made in the innermost partes of the straites of Mecca, by Cairo, on the corner of the redde sea, in a towne called Sues: the sayde Gallies began to doe great mischief, & put all the Indian marchants in great feare.

The same month there was a great army, prepared in Goa, both of fustes and gallies, such as in many yeares had not bene seene, and was appointed to saile to the red sea, to drine the Turkish Gallies away, or els to fight with them if they could: they were also commanded by the Viceroy to winter their shippes in Ormus, and then to enter into the Straights of Persia, lying behind Ormus, and to offer their seruice to Xatamas II. of Persia, against the Turke their common enemy, thereby to trouble him on all sides, if they had brought their purpose to effect: but it fel out otherwise, as hereafter you shall heare: for Chiefe of this army, there was appointed a Gentleman, named Rioy Gonsalues da Camara, who once had bene Captaine of Ormus, being a very fatte and grosse man, which was one of the chiefe occasions of their euill fortune, and with him went the principallest soldiers and gentlemen of all India, thinking to winne great honoz thereby: this army being ready, & minding to saile to the redde sea, they found many calnes vpon the way, so that they indured much miserie, and beganne to die like dogges, as well for want

of drinke as other necessities: for they had not made their account to stay so long vpon the way, which is alwaies their excuse if any thing falleth out contrary to their mindes: this was their god beginning, and as it is thought a preparatiue to further mischief: for comming to the redde sea, at the mouth thereof they met the Turkish Gallies, where they had a long fight, but in y end the Portingals had the ouerthrow, & escaped as well as they might, with great dishonour, and no little losse: and the Turkes being victorious, sayled to the coast of Abex or Melinde, where they tooke certaine townes, as Patc and Braua, that as then were in league with the Portingalles, there to strengthen themselves, and thereby to reape a greater benefit, by indamaging the Portingall, and lying vnder their noses. The Portingall armie hauing spedde in this manner, went vnto Ormus, there to winter themselves, and in the meane time to repaire their armie, and to heale their sicke soldiers, whereof they had many: and so when time serued to fulfill the Viceroyes commandement in helping Xatamas, thinking by that meanes to recouer their losses: being arriued in Ormus, and hauing repaired their fustes, & the time comming on, the General by reason of his fatnes and corpulent bodie stayed in Ormus, appointing Lieutenant in his place, one called Pedro Homen Pereira, (who although he was but a meane gentleman, yet was hee a very good soldier, and of great experience) commanding them to obey him in all things, as if he were there in person himselfe: giuing them in charge, as they sailed along the coast, to land vpon the coast of Arabia, there to punish certain pirates, that held in a place called Nicola, and spoiled such as passed to and fro vpon the seas, and did great hurt to the ships and marchants of Bassora, that traffiqued in Ormus, whereby the trafique to the saide towne of Ormus was much hindered, to the great losse and vndoing of many a marchant. With this commission they set forwarde with their Lieutenant, and being come to Nicola, where they ran their fustes on shoze, so that they lay halfe dry vpon the sand: euery man in general leaped on land, without any order of battaile, as in all their actions they vse to doe: which the Lieutenant perceiuing, would haue vsed his authoritie, and haue placed them in order, as in warlike affaires is requisite to be done: but they to the contrarie would not obey him, saying hee was but a Woze, & that they were better Gentlemen & soldiers then he: and with these and such like presumptuous speeches, they went on their course, scattering here & there in all disorders

like

like sheepe without a shepheard, thinking all the world not sufficient to containe them, and euery Portingall so bee a Hercules and so strong, that they could beare the whole world vpon their sholders, which the Arabians (being within the land and most on horsebacke) perceyuing and seeing their great disorder, & knowing most of their fustices to lie drie vpon the strand, and that without great payne, and much labour they coulde not hastily set them on floate, presently compassed them about, and being ringed in manner of a halfe Moone, they fell vpon them, and in that sorte drane them away, killing them as they list, till they came into their fustices: and because they coulde not presently get their fustices into the water, through fear and shame they were compelled to fight, where likewise many of them were slaine, and not aboute fiftie of them escaped that had set foote on land: and so being gotten into their fustices, they rowed away. In this overthrow there were slayne aboute 800. Portingalles, of the oldest & best soldiers in all India, and among them was a Trumpetter, being a Netherlander, who being in the thickest of the fight, not farre from the Portingalles ensigne, and seeing the Ensigne-bearer throw downe his Ensigne, the easier to escape and saue his life, and that one of the Arabians had taken it vp, casting his Trumpet at his backe, he ranne in great furie; and with his rapier killed the Arabian that held it, and brought it againe among the Portingalls, saying it was a great shame for them to suffer it so to bee carryed away, and in that manner he held it at the least a whole hower, and spoiled many of the Arabians that sought to take it from him, in such manner, that he stood compassed about with deade men: and although hee might haue saued himselfe, if hee woulde haue left the Ensigne, yet he woulde not doe it, till in the ende there came so many vpon him, that they killed him, where he yeelded vpon the Ghost, with the ensigne in his armes, and so ended his dayes with honour: which the Portingalles themselves did confesse, and often acknowledged it, commending his valour, which I thought good to set downe in this place for a perpetual memorie of his valiant mind. The Lieutenant perceyuing their disorder, and how it would fall out, wisely saued himselfe, and got into the fustices, where hee behelde the overthrow: and in the ende with the emptie vessels he turned againe to Ormus, without doing any thing else, to the great grieve and shame of all the Indian soldiers, being the greatest overthrow that euer the Portingalls had in those countries, or wherein they lost

so many Portingalles together: among the which was the Archbishoppes brother, and many other young and lustie Gentlemen, of the principallest in all Portingall.

At the same time the Quene of Ormus came to Goa, being of Mahomets religion, as all her auncesters had beene before her, and as then were contributarie to the Portingall. She caused her selfe to be christened, and was with great solemnitie brought into the Towne, where the Viceroy was her Godfather, and named her Donna Phillipa; after the King of Spaines name, being a faire white woman, very tall and comely, and with her likewise a brother of hers, being verie young, was also christened, and then with one Mathias Dalburquerck that had bene Captain of Ormus, she sailed to Portingall, to present her selfe to the king. She had married with a Portingall Gentleman called Anton. Dazeuedo Coutinho, to whome the king in regarde of his marriage gaue the Captaineshippe of Ormus, which is worth about two hundred thousande ducets, as I said before. This Gentleman after hee had bene married to the Quene about halfe a yeare, liuing very friendly and louingly with her, hee caused a shippe to be made, therewith to saile to Ormus, there to take order for the rentes and renewels belonging to the Queene his wife: but his departure was so grieuous vnto her, that she desired him to take her with him, saying, that without him she could not liue: but because he thought it not as then conuenient, hee desired her to be content, promising to returne againe with all the speede he might. Where vpon hee went to Bardes, (which is the foremost parte of the River: entering into Goa, about thre myles off: and while hee continued there, staying for winde and weather. The Quene (as it is saide) tooke so great greefe for his departure, that she dyed, the same day that her husbande set saile and put to sea, to the great admiration of all the Countrey, and no lesse forrowe, because shee was the first Quene in those countries that had bene christened, forsaking her kingdome and high estate, rather to die a Christian, and married with a meane Gentleman, then to liue like a Quene vnder the lawe of Mahomet, and so was buried with great honor according to her estate.

In the month of August 1586 there arriued a man of Mosambique in Goa & came from Portugal in y ship y hold saile to Malacca, that brought newes vnto the Viceroy, how the ship called the Boa Viagen, that in the

yeare before ſailed from India towards Portingall, was caſt away by the cape de Bona Speranza, where it burſt in peeces beeing overladen: (for they do commonly overlade moſt of their ſhips,) & affirmed that the ſhip had at the leaſt 9 hundred high of water within it beſore it departed from Cochin, & althogh before their ſhips ſet ſayle, they put the Maſter and other Officers to their oathes, thereby to make them confeſſe if the ſhip be ſtrong and ſufficient to perſorme the voyage, or to let them know the faults, (which vpon their ſaid oathes is certefied, by a proteſtation made; wherunto the Officers ſet their handes;) yet though the ſhip haue neuer ſo many faultes, they will neuer confeſſe them, becauſe they will not looſe their places, and profit of the Voyage: yea, although they doe aſſuredly knowe the ſhip is not able to continue the Voyage: for that couetouſnes ouerthrowing wiſedome & policie, maketh them reiect all feare: but when they fall into the danger, then they can ſpeake faire, and promiſe many thinges. In that ſort moſt of the ſhips depart from Cochin ſo that if any of them come ſafe into Portingall, it is only by the will of God: for otherwiſe it were impoſſible to eſcape, becauſe they ouer lade them, and are ſo badly provided otherwiſe, with little order among their men: ſo that not one ſhip cometh ouer, but can ſhew of their great dangers by overloading, want of neceſſaries and reparations of the ſhip, together with unſkilfull Saylers, yet for all theſe dayly & continuall dangers, there is no amendment, but they daily grow worſe and worſe.

In this ſhip called the Boa Viagen were many Gentlemen, of the beſt and principal- leſt that had ſerued a long time in India, tra- uelling as then vnto Portingall with their certificates, to get ſome reward for their ſeruiſe, as the manner is: and becauſe it was one of the beſt and greateſt ſhips of that fleet, the Ambaſſador of Xatamas King of Perſia went therein to procure a League with the King of Spaine, & to ioyne with him againſt the Turke their common enemy: but he being diſordered, the Perſian would ſend no more Ambaſſadors, and yet hee is ſtill in League and good friendſhippe with the Portingalles. The worſt ſhip that ſayleth from Cochin to Portingall, is worſt at the leaſt a million of gold, & this was one of the beſt ſhips, whereby may be conſidered, what great loſſe cometh by the caſting away of one of their ſhips, beſides the men: for there paſſeth neuer a yeare, but one or two of them are caſt away eyther in going or coming.

In the month of September the ſame yeare  
The 1. Booke.

1586. there arriued ſoure ſhips out of Portingall in Goa, called the Saint Thomas, Saluador, the Arrellickias, and Bon-Teſus de Carania, but of their Admirall ſ. Phillip they had no newes, ſince their departure from Liſbone.

On the laſt of Nouember, the ſame ſhips departed from Goa: ſome along the coaſt of Malabar to take in their lading of Pepper, and from thence to Cochin, where commonly one or two of them are laden with pepper, but other waies are only laden from Cochin. At the ſame time there was a ſhip called the Aſcencion that lay in Goa, & had made certaine voyages to China and Iapan: which ſhip was brought by the Factors for pepper, becauſe the ſhip Carania by reaſon of her oldnes, was broken in Cochin, and ſet vpon ſtokes to be new made, but not finiſhed by reaſon of certaine controuerſie that fell among the Factors.

In this ſhippe called Noſſa Senhora da Saicão, my Lord the Archbiſhop ſayled vnto Portingall, by reaſon of certaine quarels newly begun betwene the Viceroy and other Councellores, and the Archbiſhop. And although by the Viceroy, all the Councell, and Gentlemen, and communaltie of Goa, he was intreated not to leaue them, yet hee would not be diſſwaded from his purpoſe, but went to ride vnto the King, of whom he was well beloued, which the Viceroy and others liked not very well of, fearing hee ſhould giue ſome information to the King, which would be ſmally to their profit, and in that minde he undertooke his Voyage, diſcharging all his ſeruants, ſauing ſome that he kept about him for his ſeruiſe, leauing no man in his houſe, but only his Steward, and my ſelfe to receiue his rents and keepe his houſe, and becauſe as then the golden Iubilee or pardon of Rome was newly brought into the Indies, (called La Santa Cruſada) being granted to the end, that with the mony that ſhould bee gathered by vertue thereof, the Captiues and Priſoners in Africa or Barbary, that had bene taken Priſoners in the battaile, wherein Don Sebastian King of Portingall was ſlaine, ſhould be redeemed, which was ſent vnto the Archbiſhop, being appointed the Romane Apoſtolicke Commiſſarie, &c. for the ſame: made me the general Clarke throughout all India, to keepe account of the ſaid receits, & gaue me one of the keyes of the cheſt, wherein the monie lay, with a good ſtipend, and other profits belonging to the ſame, during the time of his abſence: thereby the rather to binde mee, that I ſhould remaine in his houſe, and keepe the ſame till his returne againe, as I had promiſed

1587.

missed unto him : And so he set sayle from Cochinn in the month of January, Anno 1587. his Pilot being the same man that cast the Saint Iago away vpon the flats of India, as it is said before.

The ships at that time being ready to set sayle, one some foure or five dayes after the other, as they were laden, because they obserue a certaine order therein, the better to register all their wares and merchandises, it so fel out, y all the other ships being dispatched, the Arrelikias only was the last that laded : which hauing taken in her whole lading, the Officers and some of the Factors being bribed, suffered some of the ballast to be taken out, & in place thereof laded Cinamon, because at that time Cinamon was risen in Portingall, and at a very high price, and therefore the officers and Factors by giftes aforesaid suffered it to be laden in that manner, as hauing no other place to lade it in. You must vnderstand that when the time cometh to set saile, the ships lying at anker about a mile within the sea, where they received their lading, (the reason why they lie so farre, is because it is summer time, and there the sea is as calme and still, as if it were within the land.) A trumpet is sounded throughout all the towne of Cochinn to call them all on board, wherewith all that will saile, doe presently come downe accompanied with their friends, which in smal boates called Mones and Ballenges bring them aboard : with great store of bread and such like victuals : so that you shall manie times see the shippes hang round about with boats, at the least three or foure hundred, with such a noise and reioycing, as it is wonderfull to heare, and sometimes the ships are so laden, that the cables touch the water, and besides that the hatches couered with diuers chesses, leauen or eight one aboue another, hauing no other place to set them in, for ynder the hatches they are so stuffed, that there is not an emptye roome : so that when they set saile, they know not where to begin, nor how to rule the ship, neyther can they well for a month after tell how to place all things in order, and so was it with this ship, which being thus prepared, the Viador da Fazenda, or the Kinges officers came aboard, asking them if the shippe were readie to set saile and depart, they say it was ready, and he hauing made a protestation or certificate thereof, the officers let it to their hands, as some say, but others denie it, & presently he commanded the so, wind by their cables, and hoyle anker, as the manner is, and so let their sailes fall, with a great crye of Boa Voyage, or God send them good fortune, and a merry Voyage : all the boates being still aboard, which commonly doe

hang at her at the least a mile, or halfe a mile within the sea, because it is calme.

This ship (called the Arrelikias) beginning in this manner to saile, among other roynage that stood vpon the hatches, there were certaine hennes cages, from whence certaine hennes flew out, whereupon euery man claimed them for his owne : and vpon a Sunday, (as in such cases it is commonly scene) they ranne all on a heape vpon the one side : whereby the ship being light of Ballast, and laden with many chesses about the hatches (as I said before) it swayed so much on the one side, that by little and little it suricke cleane vnder the water : so that not aboue a handfull of the masse could be seene aboue the water. The people leaped into the boats, that as yet were hanging about the ship, which was good fortune for them, otherwise there had not one escaped aliuie : but by that meanes they were all saued, the slaues onely excepted that were bound with iron chaines and could not stirre, and so they were drowned. God knoweth what riches was lost in her, for nothing was saued but some few chesses that stood aboue the hatches, which the Duckers got by, and yet the goods in them was in a manner spoiled, and the rest utterly lost : by this it may be considered what manner the Portingales vse in lading of their ships, and that it is to be thought, that as many ships as are cast away, whereof there hath bin heard no newes or tydings, are onely lost by meanes of euill order and government. This being so vnluckily fallen out, the Marchants vied all the speed and meanes they could, by witnesses to make protestation against the Officers and the Factors of the pepper, that they might be punished for taking out the Ballast, but they kept themselves out of the way, and by prolonging of time it was forgottē, and nothing done therein : so that the Marchants that had receiued all the losse, were glad to put it by.

In the same moneth came newes out of Malacca, that it was in great danger, & that many died there for hunger, as also that the ship that went from Portingall thither, was forced to stay there, because they had no victuals to dispatch it away : and likewise that the straight of Sumatra was kept by the enemy, so that there could no shippes passe that way to China or Iapan. This was done by the Kinges of Sumatra, that is to say, the Kinges of Achem and Ior lying by Malacca vpon the firme land, which rebelled against the Portingales in Malacca vpon a certaine iniurie done vnto them by the Captaine there. These newes put Goa in a great alteration, for that their principall traffique is to China, Malacca, and Iapan, and the

Islandes bordering on the same, which by means of those warres was wholly hindered: whereupon great numbers of susses, gallies, and ships were prepared in Goa, to relieve Malacca, and all the towne men tasked every one at a certaine summe of money, besides the money that was brought from other places, and men taken by to serve in the ships: for by means of their late ouerthrowes and losse of ships, India was at that time very weake of men.

1587.

In the month of May, Anno 1587, there came a ship of galley of Mosambique unto Goa, bringing newes that the ship S. Phillip had bin there, and taken in the lading of pepper that was in the ship called S. Laurens, that had arrived there, in her voyage towards Portingall, and was all open above the hatches, and without masts, most of her goods being throwne into the sea: whereby miraculousely they saved their lives, and by fortune put into Mosambique. In this ship called S. Phillip, were the young Princes, the kings children of Iapan, as is before declared. From Mosambique came the same Galley that brought the newes to Goa, the same Galley likewise brought newes of the Army that was sent out of Goa in December, 1586, being the yeare before, unto the coast of Melinde of Abex, to revenge the iniurie which they had received in the flate: whereof Ruy Goncalves da Camara was Captaine, as I saide before, as also to punish the towne that at the same time had united themselves with the Turke, and broken league with the Portingales. Of this armie was Generall, a gentleman called Martin Alfonso de Mello: wherewith comming upon the coast of Abex, of Melinde, which lyeth betweene Mosambique and the red sea, they went on land, & because the Turks whome they sought for, were gone home through the read sea, they determined to punish and plague the towne that had fauored the Turkes, and broken their alliance with them, and to the same end entred into the countrie, as farre as the towne of Pate and Braua, that little thought of them, and easily ouerran them, because most part of the people fled to saue themselves, & left the towne: whereby the Portingales did what pleased them, burning the towne, and razing them to the ground, with others that lay about them, and among those that fled to saue themselves, they tooke the King of Pate, whose head in great furie they caused to bee striken off and brought it unto Goa, where for certaine daies it stood upon a masse in the middle of the towne for an example to all others, as also in signe of victorie: wherewith the Portingales began to be somewhat encouraged, and so they went from thence to Ormus, and from Ormus they were to goe help the King of Persia, as the Viceroy had commanded them: but being at Ormus, many of their men fell sick and died, among the which their Generall Martin Alfonso da Metto was one, whereupon they returned againe unto Goa, without doing any other thing.

The same armie sayling to the coast of Abex, and falling on the Island of Zamzi bar, which lieth under sixe degrees on the south side, about 70. miles from Pate, towards Mosambique, about 18. miles from the firme land, there they found the Saint Saluador that came from Cochim: sayling towards Portingall being all open, having throwne all her goods ouerboard, sauing onely some pepper which they could not come at, and were in great danger, holding themselves by force of pumping aboue the water, & upon the point to leaue, being all wearie and readie to sink, which they certainly had done, if by great good fortune they had not met with the armie, which they little thought to finde in those parts. The Armie tooke the shippe with them to Ormus, where the rest of the pepper and goods remaining in her, were laden, and the ship broken in peeces, and of the boordes they made a lesser shippe, wherein the men that were in the great ship with the rest of the goods that were saved in her, sailed to Portingall, & after a long and wearisome voyage, arrived there in safetie.

1587.

The 17. of September, 1587, a Galliot of Mosambique arrived at Goa, bringing newes of the arrival of foure ships in Mosambique that came out of Portingall: Their names were S. Antony, S. Francisco, our Lady of Nazareth, and S. Alberto: but of the S. Mary, that came in company to them from Portingall, they had no newes, but afterwards they heard that shee put backe againe to Portingall, by reason of some defaults in her, and also of the foule weather. Eight dayes after the said 4. ships arrived in Goa, where with great joy they were received.

At the same time the Fort called Columbo, which the Portingales hold in the Island of Seylon, was besieged by the king of Seylon, called Raiu, and in great danger to bee lost: which to deliuer, there was an armie of susses and gallies sent from Goa: whereof was Generall Barnaldin de Carualho.

And at the same time departed another armie of many ships, susses, and gallies, with great numbers of souldiers, munition, victuals, and other warlike provisions, therewith to deliuer Malacca, which as then was besieged and in great misery, as I saide before: thereof

thereof was generall Don Paulo de Lyma Pereira, a balant Gentleman, and an olde souldier, who not long befoze had bin Captaine of Chaul, and being very fortunat in all his enterprises, was therefore chosen to be Generall of that fleet. The last of Nouember, the foure ships afoze said departed from Goa to lade at Cochiin, and from thence to saille for Portingale.

In December after, while the Fort of Columbo in the Island of Seylon, was still besieged, the towne of Goa made out another great flete of ships and gallies, for the which they tooke vp many men within the Citie, and compelled them to goe in the ships because they wanted men, with a great contribution of mony rapled vpo the Sparchants and other inhabitants to furnish the same: of the which armie was appointed general, one Manuel de Soufa Courinho, a braue gentleman and souldier, who in times past had bin Captaine of the said Fort of Columbo, and had withstood another besieging: whereupon the king put him in great credit, and advanced him much, and after the Uiceropes death, he was Uicerop of India, as in time & place we shall declare. He with his armie arrived in the Isle of Seylon, where hee ioynd with the other armie that went befoze, and placed themselves in order to giue battaile to Ratu, who perceiving the great number of his enemies, brake vp his siege and forsooke the Fort; to the great reioycing of the Portingales, and hauing strengthened the Forte with men and victuals, they returned againe to Goa, where in the month of March, Anno 1588. they were receiued with great ioy.

In the month of Aprill the same yeare, the armie of Don Paulo de Lyma, that went to Malacca, arrived in Goa with victuals, hauing fired Malacca, and opened the passage againe to China and other places, the manner whereof was this: In their way as they passed the straight of Malacca, they met with a ship belonging to the king of Achein in Samatra, who was a deadly enemy to the Portingales, and the principal cause of the besieging of Malacca. In the same ship was the Daughter of the said king of Achein, which he sent to be married to the king of Ioor, thereby to make a new alliance with him against the Portingales, and for a present sent him a goodly peece of Ordinance, whereof the like was not to be found in all India, and therefore it was afterwards sent into Portingale as a present to the king of Spaine in a ship of Malacca, which after was cast away in the Island of Tercera, one of the Flemmish Isles, where the same peece with much labour was weighed vp, and laid within the fortresse of the same Isle, because it is so heauie

that it can hardly be caried into Portingale. But to the matter, they toke the ship with the kings daughter, and made it a good prize, and by it they were aduertised what had passed betweene the kings of Achein, and Ioor: so that presently they sent certaine souldiers on land, and marching in order of battaile, they set vpon the towne of Ioor, that was sconsed and compassed about with wooden stakes, most of the houses being of straw: which whē the people of the towne perceived, and saw the great number of men and also their resolution, they were in great feare, and as many as could, fledde and saued themselves in the countrie: to conclude the Portingales entred the towne, and set it on fire, utterly spoyling and destroying it, razing it euē with the ground, & slaying al they found, and taking some prisoners, which they led away Captiues, and found within the towne at the least 2500. brace peeces great & small, which were al brought into India. You must understand that some of them were no greater than Muskets. some greater, and some very great, being very cunningly wrought with figures and flowers, which the Italians and Portingales that haue denyed their faith, and become Mahometistes, haue taught them: whereof there are many in India, and are those indeede that doe most hurt, when they haue done any murther or other villanie fearing to be punished for the same, to saue their liues they runne ouer by the firme land among the Heathens and Mozes, and there they haue great stipendes and wages of the Indian kings and Captaines of the land. Seauen or eight yeares befoze my coming into India, there were in Goa certain Trupeters and Cannonyers being Dutchmen, & Netherlanders, and because they were relected and scorned by the Portingales in India, (as they scorn all other nations in the world) as also for that they could get no pay, & when they asked it, they were presently abused and cast into the gallies, and there compelled to serue. In the end they toke counsell together, and seeing they could not get out of the countrie, they secretly got into the firme land of Balagate and went vnto Hidalcā, where they were gladly receiued, and very well entertained with great payes liuing like Lords: & there being in dispaire denide their faithes, although it is thought by some that they remaine still in their owne religion, but it is most sure that they are married in those countries with Heathen women, and were liuing when I came from thence: by this meanes are the Portingales the causes of their owne mischies, onely through their pride, & hardness, and make rods to scourge themselves with all, w<sup>ch</sup> I haue onely shewed in respect of those



cast pées, & other martiall weapons, which the Indians haue learned of the Portugals, and Christians, whereof in times past they had no vnderstanding: and although they had placed all those pées in very good order, yet it should seme they knew not howe to shote them off, or to vse them as they should, as it appeared hereby, for that they presently forsooke them, and left them for the Portugals. With this victorie the Portugals were very proude, and with great glorie entred into Malacca, wherein they were receyued with great triumph, as it may well bee thought, being by them deliuered from great miserie, wherein they had long continued. Which y<sup>e</sup> king of Achein hearing, and that his daughter was taken prisoner, he sent his ambassadour to Don Panto de Lyma with great presentes, desiring to make peace with him, which was presently granted, and all the waies to Malacca were opened, and all kinds of marchandises and victualles brought thither, which befoze had bene kept from them, whereat was much reioycing. This done, & order being taken for all things in Malacca, they returned againe to Goa, where they arrived in safetie (as I said befoze) in the month of Aprill, and there were receyued with great triumph, the people singing *Tu Deum laudamus*, many of the soldiers bringing god pyres with them.

In the month of May following, vppon the 15. of the same month the Viceroy Don Duarte de Meneses died in Goa, hauing bene sicke but foure daies of a burning feauer, which is the common sickness of India, and is very dangerous: but it is thought it was for græse, because hee had receyued letters from the Captaine of Ormus, wherein hee was aduertised, that they had receyued newes ouer land from Venice, that the Archbishop was safely arrived at Lisbone, and wel receiued by the king: and because they were not friends at his departure (as I said befoze) they said he was so much grieved therat, that fearing to fall into the displeasure of the king, by information from the Bishoppe, hee dyed of griefe: but that was contrarie, as hereafter by the shippes we vnderstood, for that the Bishoppe dyed in the shippe eight dayes befoze it arrived in Portingal, and so they kept companie together: for they liued not long one after the other, whereby their quarrell was ended with their liues.

The Viceroyes funerals were with great solemnity obserued in this manner. The place appointed for the Viceroyes buriall, is a Cloister called *Reys Magos*, or the thre kings of Cullen, being of the order of Saint Francis, which standeth in y<sup>e</sup> land of Bardes, The 1. Booke,

at the mouth of the Riuer of Goa, and thither his bodie was conueyed, being set in the galley *Royall*, all hanged ouer with blacke pemoons, and couered with blacke cloth, being accompanied with all the nobilitie and gentlemen of the countrey. And approaching neere the cloister of *Reys Magos*, being thre miles from Goa downe the Riuer towards the sea, the friers came out to receyue him, and brought his bodie into the church, where they placed it vpon a herse, and so with great solemnity sung Masse: which done there were certaine letters brought forth, called *Vias*, which are alwaies sealed, and kept by the Iesuites by the kinges appointment, and are neuer opened but in y<sup>e</sup> absence, or at the death of the Viceroy. These *Vias* are yearely sent by the king, and are marked with figures, 1. 2. 3. 4. 5. and so forth, and when there wanteth a Viceroy, then the first number of *Via* is opened, wherein is written that in the absence or after the death of the Viceroy such a man shalbe Viceroy, and if the man that is named in the first *Via*, bee not there, then they open the second *Via*, & loke whose name is therein: being in place, he is presently receyued and obeyed as *Gouernour*, and if he be likewise absent, they open the rest orderly as they are numbred, vntill the *Gouernour* bee found, which being knowne, they neede open no more. The rest of the *Vias* that are remayning are presently shut by, & kept in the cloyster by the Iesuites, but befoze the *Vias* are opened there is no man that knoweth who it shal be, or whose name is written therein. These *Vias* are with great solemnitie opened by the Iesuites, and read in open audience befoze all the nobles, Captaines, *Gouernours*, and others that are present: and if the man that is named in the *Vias* bee in any place of India, or the East countreies, as *Sossala*, *Mosambique*, *Ormus*, *Malacca*, or any other place of those countreies, as sometimes it happeneth, he is presently sent for, and must leave all other offices to receyue that place vntill the king endeth another out of Portingal: but if the man named in y<sup>e</sup> *Vias* be in Portingal, China, or Iapan, or at the cape de bona Speranza, then they open other *Vias* as I said befoze. The Masse being finished, the Iesuites came with the kings packets of *Vias*, which are sealed with the kings owne signet, and are alwaies opened befoze the other Viceroyes body is laide in the earth, and there they opened the first *Via*, and with great deuotion staying to know who it should be, at the last was named for Viceroy one Mathias Dalburkerke, that had bene Captaine of Ormus, and the yeare befoze was gone in company

pante of the Archbifhoppe to Portingall, be-  
caufe he had broken one of his legges, think-  
ing to heale it: but if he had knowne fo much,  
he would haue flayed in India. He being ab-  
fent the feconde Via was opened with the  
like folemnitie, and therein they found named  
for Viceroy, Manuel de Soula Coutinho,  
(of whom I made mention before, and who  
was the man that rayed the fiege in the I-  
fland of Seylon) to the great admiration of  
euery man, becaufe he was but a meane gen-  
tleman yet very well eſteemed, as he had wel  
deſerued by his long ſeruiſe: & although there  
were many rich gentlemen in place, whome  
they rather thought ſhould haue been prefer-  
red therto, yet they muſt content themſelues  
and ſhew no diſlike: and thereupon they pre-  
ſently ſaluted him, kiſſing his hand, and ho-  
noured him as Viceroy, preſently they left  
the deade bodie of the olde Viceroy, and de-  
parted in the Galley with the new Viceroy,  
taking away all the mourning clothes, and  
ſtanders, and covering it with others of di-  
ners colours and ſilkes: and ſo entred into  
Goa, ſounding both Shalmes and Trum-  
pettes, wherein he was receyued with great  
triumph, and ledde into the great Church,  
where they ſung Te Deum laudamus &c.  
and there gaue him his oath to hold and ob-  
ſerue all priuiledges and cuſtomes according  
to the order in that caſe prouider, and from  
thence ledde him to the Viceroyes pallace,  
which was preſently by the dead Viceroyes  
ſeruantcs all unfurniſhed, and by the newe  
Viceroye furniſhed againe, both with hou-  
ſholde ſtuffe and ſeruautes, as the manner is  
in all ſuch chaunges and alterations. The  
bodie of the deade Viceroy being left in the  
Church, was buried by his ſeruautes with-  
out any more memorie of him, ſaving onely  
touching his owne particular affaires.

In the Monthes of June, Julie and Au-  
guſt, of the ſame yeare, Anno 1588.  
there happened the greateſt winter that had  
of long time bene ſene in thoſe Countries,  
although it rayneth euerie winter, neuer hol-  
ding bype all winter long: but not in ſuch  
great quantitie and abundance, as it did in  
thoſe three Monthes, for that it rayned con-  
tinually and in ſo great abundance, from  
the tenth of June till the firſt day of Septem-  
ber, ſo it could not be iudged that it euer held  
bype from rayning one halfe hower toge-  
ther, neyther night nor day, whereby ma-  
ny houſes by reaſon of the great moyſture  
fell downe to the grounde, as alſo becauſe  
the ſtone wherewith they are built, is ve-  
rie ſoft, and their moſter the moze half earth.

In the ſame month of Auguſt there hap-  
pened a foule and wonderfull murther with-  
The 1. Booke.

in the towne of Goa, and becauſe it was  
done vpon a ſpetherlander, I thought good  
to ſet it downe at large, that hereby men  
may the better perceyue the boldneſſe and  
filthie lecherous mindes of the Indian wo-  
men, which are commonly all of one na-  
ture and diſpoſition. The thing was thus,  
a young man boyne in Antwarpe called  
Frauncis King, by his trade a ſtone cutter,  
was deſirous (as many young men are) to  
ſee ſtrange countries, & for the ſame cauſe tra-  
uelled vnto Venice, where he had an vncle  
dwelling, who being deſirous to preferre his  
coſin, ſent him in the company of other  
Marchantes to Aleppo in Suria, where the  
Venetians haue great trafficke, as I ſaide  
before, there to learne the trade of marchan-  
diſe, and ſpecially to deale in ſtones, to the  
which ende he deliuered him a great ſumme  
of money. This young youth being in A-  
leppo, fell into company in ſuch ſort, that in  
ſtede of increaſing his ſtocke, as his vncle  
meant he ſhould doe, he made it leſſe by the  
one halfe, ſo that when the other Marchants  
had diſpatched their buſineſſe, and were rea-  
dy to depart for Venice, Frauncis King  
perceyuing that hee had dealt in ſuch ſorte,  
that halfe his ſtocke was conſumed, and  
ſpent in good fellowſhippe, knew not what  
to doe, as feaſing his vnclcs diſpleaſure, not  
daring to returne againe to Venice, vnleſſe  
hee caried as much with him as hee brought  
from thence: in the end hee tooke counſell of  
ſome Venetians, with whome hee was ac-  
quainted, that willed him to goe with the  
Caſſila of Caruana, that as then was rea-  
dy to go vnto Baſſora, and from thence to  
Ormuz in India, aſſuring him, ſeing hee  
had knowledge in ſtones, that hee might  
doe great good and winne much proſite in  
thoſe Countries, and thereby eaſily recou-  
re the loſſe that by his folly hee had receyued:  
which would turne to his great benefite, and  
likewiſe no hurt vnto his vncle. Which  
counſell hee followed, determining not to  
returne backe againe before hee had reco-  
uered his loſſe, and to the ſame ende and  
purpoſe hee ioynd himſelfe with certain Ve-  
netians, who at the ſame inſtant travelled  
thether, and ſo went with the Caſſila till  
they came vnto Baſſora, the beſt towne  
in all thoſe Countries, lying vpon the vt-  
ter parte of Sinus Perſicus, that goeth to-  
wardes Ormuz, and from thence by wa-  
ter till they arrived in Ormuz, where eu-  
erie man ſet bype his ſhoppe, and began to ſell  
his wares: but Francis King being young  
and without government, ſeing himſelfe ſo  
far diſtant from his vncle, made his account,  
that the money he had in his hands was then  
his

his owne, and began againe without anie foresight, to leade his accustomed life, taking no other care, but onlie to be merie and make good cheare so long, till in the end the whole stock was almost clean spent and consumed, and beginning to remember himself, and to call to mind his follies past, hee knelwe not what course to take: for that to goe home againe, he thought it not the best way, as waiting the meanes, and againe he durst not shew himself in the sight of his Uncle. At the last he determined to trauell vnto Goa, where he vnderstood he might well get his liuing, by setting vp his trade, til it pleased god, to worke other wise for him, and so he came to Goa, and being there, presently set vp shoppe to vse his occupation. But because he found there good company, that is to say, Netherlanders and other Dutch men, that serued there ordinarily for Trumpetters and Gunners to the Viceroy, who did daplie resort vnto him: he could not so well ply his worke, but that he fell into his wonted course: which he perceiving, in the end determined to make his continuall residence in Goa, and for the same purpose set downe his rest, to seeke some meanes there to abide as long as he liued, seeing all other hope was cleane lost for euer, returning againe vnto his Uncle, or into his owne countrie. At the same time, among other strangers, there was one Iohn de Xena, a French man, borne in Deepe, that in former times was come into India, for drum vnto one of the Viceroyes, and hauing bene long in the countrie, was maryed to a woman of Ballagate, a Christian, but by birth a Poye. This French man kept a shoppe in Goa, where he made Drummes and other Joyners worke, and withall was the Kings Ware maker for the Galleyes, whereby he liued in reasonable good sort. He had by his foresaid wyfe two sonnes and a daughter: and as strangers, of what nation soeuer they be, vse to take acquaintance one of the other, being out of their owne countries (speciallie in India, where there are very few) and do hold together as brethren, which to them is a great comfort: so this Frauncis King vsed much to this French mans house, by whome he was verie much made of, and very welcome, as thinking thereby to bring him to match with his daughter, because of his occupation, which is of great account in India: because of the great number of Diamants & other stones that are sold in those countries: and to conclude, as the manner of India is, that when they haue gotten a man in once, they will neuer leave him: he ceased not with many promises and other wonderful matters to draw Frauncis so farr, that he gaue his

consent thereunto, which after wardes cost him his lyfe, as in the historie following you shall heare the true discourse. To make short, they were married according to their manner, the Wyde being but 11 yeares old, very fair and comelie of bodie and limme, but in villanie, the worst that walked vpon the earth: yet did her husband account himselfe a most happie man, that had found such a wyfe, as he often times said vnto me: although he was so selous of her, that he trusted not any man, were they neuer so nere friends vnto him: but he in whome he put his greatest trust, & least suspected, was the onelie worke of his woe. When he was betroathed to this wyfe, the father promised him a certain peece of money, and vntill it were payde, he and his wyfe should continue at meat and meale in his fathers in lawes house, and should haue a shop adioyning to the same, and whatsoeuer he earned should be for himself. When all this was done, and the matter had remained thus a long while, by reason that the father in law could not performe the promised summe, because their household increased, it came to passe that the old man fel into a sicknesse and died, and then Frauncis King must of force pay his part to wards the house keeping, which he liked not of: & thereupon fel out with his mother in law: and on a certaine time made his complaint to me, asking my counsel therein. I answered him and said, I would be loath to make debate betwene Parents & Children, but if it were my case, seeing I could not obteyne my dowrye, I would stay no longer there, but rather hyre a house by my self, and keep better house alone with my wyfe, then continue among so manie, wher I could not be master. In the end he resolved so to doe, & with much adoe toke his wyfe & Child to his slaues, and parted household, hyred himselfe a house, set vp his shoppe, and vsed his trade so handsomely, that hauing good store of worke, he became reasonable wealthie. But his mother in law, that could not conceale her Poyrish nature, after the death of her husband: whether it were for spite she bare to her sonne in law, or for a pleasure she toke therein, counselled her daughter to fall in loue with a young Portingall Soldier, whom the daughter did not much mislike: which soldier was verie great in the house, and ordinarily came thither to meat and drinke, and Frauncis trusted him as well as if he had bene his brother, in so much that he would doe nothing without his counsell. This Soldier called Anthonio Fragoso continued this beastlie course with Frauncis his wyfe, with the helpe of her mother, all the while that they dwelt with the mother: and it is sayd, that he

bled her company before shee was married, although shee was but young, which is no wonder in India: for it is their common custome in those countries to doe it, when they are but eight yeres old, and haue the slight to hide it so well, that when they are married, their husbands take the for very good maides. This order of life they continued in that sorte for the space of foure yeares, and also after that they had taken a house, and dwelled alone by themselves (for Antonio Fragofo kept his old haunt) and although Francis vsed continually to shut his chamber doze, yet was this sportingall oftentimes hidden, therein he not knowing thereof, where hee tooke his pleasure of his wife.

At the last, one Diricke Gerritson of Enchuson in Holland, being Godfather vnto Francis Kings wife, comming newly from Chiana, desired the said Francis and his wife to come and dine with him at his house without the towne, where as then he dwelt, and among the rest bad mee, minding to bee merrie and made vs good cheare: but because the honest Damsell Francis Kings wife, made her excuse, that she might not with her credit come where Batchelers were, for that they had no such vse in India, he desired mee to hold him excused till another time. They being there at this feast, with the mother in law, and her sonne, & their household of slaues that waited vpon them, as the maner of India is. After dinner was ended, and they well in drinke, they went to walke in the fieldes, where not far from thence there stood a house of pleasure, that had neyther doze nor window, but almost fallen downe for want of reparations, hauing on the backe side therof a faire garden full of Indian trees and fruites: the house and garden Francis Kings father in law had bought in his life time for a small peece of mony, for as I say, it was not much worth: thether they went, and caused their pots and their pans with meat and drinke to be brought with them, being minded all that day to make merrie therein, as indeede they did. In the meane time it was my fortune with a friend of mine to walke in the fieldes, and to passe by the house, wherein they were, not thinking any company had bin there, & going by, Francis King being all drunken, came forth and saw me, wherewith he canne and caught me by the cloke, & perforce would haue me in, & made me leaue my companion, & so brought me into the garden, where their wiues and his mother in law, with their slaues late playing vpon certaine Indian Instruments, being verie merrie: but I was no sooner espied by them, but the young woman presently went away to hide herselfe for

her credits sake, according to their maner; as their manner is when any stranger cometh into the house, not long after supper was made ready of such as they had brought with them, although the day was not so far spent, and the table cloth was laid vpon a matre lying on the ground: for that (as I said before) there was neyther table, bench, window nor doze within the house. The meate being brought in, euery man sate downe, only Francis Kings wife excused her selfe, that I had shamed her, and desired that she might not come in, saying for that time shee would eate there with the slaues, and although her husband would gladly haue had her come in among vs, thereby to shew that he was not jealous of her, yet shee would not, so that seeing her excuse he let her rest, saying it were best to let her stay there, because shee is ashamed. While we sate at supper where the slaues serued vs, going and comming to and fro, and bringing such thinges as we wanted, out of the place where this honest woman was, her husband thinking shee had taken pains to make it ready, it was nothing so, for that while we were merrie together, not thinking any hurt, in came Antonio Fragofo with a naked Rapier vnder his cloake, it being yet day light, and in presence of all the slaues, both theirs and mine, without any feare of vs lead her away by the hand into one of the chambers of the house, hauing neyther doze, floze nor window, and there putting off the cloth that she had about her middle, which he laid vpon the ground to keepe her from soiling of her body) not being once ashamed before the slaues, neyther fearing any danger, he tooke his pleasure of her: but if any mischance had happened, that any of the slaues had marked it and belaid it, the said Anthonie had terme of twelue souldiers his companions and friends not farre from thence, which with a whistle or any other token would haue come to help him, and so would haue slaine vs all, and taken the woman with him, which is their dayly profit in India, but we had better fortune: for that he dispatched his affaires so well with her, that we knew it not, and had leasure to depart as he came, without any trouble, and she well pleased therewith: and when the slaues asked her how shee durst bee so bold to doe such a thing, considering what danger of life shee then was in, shee answered them that shee cared not for her life, so shee might haue her pleasure, and saying that her husband was but a drunkard, and not worthe of her, and that she had vsed the company of that fine lustie youth for the space of foure yeres together, and for his sake she said, shee would not

refuse to die: yet had she not then bene married to Francis King full foure yeares, neither was shee at that time aboue fiftene or sixtene yeares of age. Not long after shee had done, shee came into the garden, and as if should seme, had cleane forgotten her former shame, where she began both to sing and dance, shewing herselfe very merry: wherewith all the companie was very well pleased, specially her husband that commended her for it. When euenng was come, every man toke his leaue, and departed to his lodging, and when wee were gone wee charced by our slaues to vnderstand the truth of the fact before rehearsed, and what danger wee had escaped: whereat wee wounded much, and Francis King himselfe began to be somewhat suspicious of the matter, being secretlie aduertised of his wifes behauiour, but hee knew not with whome she had to doe, nor once mistrusted this Anthonie Fragofo, thinking him to be the best friend hee had in all the worlde: yea, and that more is, hee durst not breake his minde to any but onely vnto him, of whome in great secret he asked counsell, saying, that he vnderstood, and had well found that his wife behaued her selfe dishonestlie, asking him what he were best to doe, and told him further, that he meant to dissembel the matter for a time, to see if hee could take them together, thereby to kill the both, which the other counselled him to doe, promising him his help and furtherance, and to bee secret therein, and so they departed. Anthonio Fragofo went presently vnto his wife, and shewed her what had past betwene her husband and him, where they concluded vpon that which after they brought to passe, thinking it the best course to preuent him. Now so it hapned, that in an euening in the month of August, 1588. Francis King had provided a roasted Pig for supper in his own house: whereunto he inuited this Anthonio Fragofo, and his mother in law, who as it seemeth, was of counsell with them in this conspiracy, and the principall cause of the Tragedy, although very stoutly and boldly shee denied it afterwards. They being at supper and very merrie, at the same time it was my chance to suppe in a certaine place with a Dutch painter, whether Francis King sent vs a quarter of the Pigge, praying vs to eate it for his sake, and to be merrie: he that brought it being one of our owne house. They had caused him to drinke of a certaine wine that was mingled with the Hearbe Deutroa, thereby to bereaue poore Francis of his wittes, and so to effect their accursed deuce: for as it appeared, hee that brought the Pigge came halfe drunke, and out of his wittes, whereby

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we perceaued that all was not well.

So conclude, the Hearbe beganne to worke, so that of force hee must needs sleepe, and the companie being departed, shee shutte his trappe doore, as ordinarily he used to doe, and laid the key vnder his pillow, and went to Bedde with his louing wife: where presently hee fell on sleepe like a dead man, partly by meanes of the Deutroa, and partly because hee had drunke well. About eleauen of the Clocke in the night, Anthonie Fragofo all armed, and another good friend of his, not knowing (as hee confessed) what Anthonio meant to doe, and came to the doore of Francis Kinges house, and knocked softly, and willed the slaues that slept below, to open the doore: but they answered him their master was a bedde, and that the trappe doore was shut on the in side. Francis his wife that slept not, when she heard it, ran to the window and willed him to bring a ladder and climb vp, which he presently did, and she holp him in, where shee tooke him about the necke kissing him, and bad him welcome, leading him in by the hand, where her husband slept, little thinking on the villanie pretended by his wife, and such as he held to bee his best friends, and to be brieef shee said vnto him: Where lieth the drunkard and the Hereticke, that thought to bring vs to our endes, thereby to seperate vs from our loue and pleasures now reuenge your selfe on him if you loue me, and presently hee thrust him into the body with his Rapier, cleane through the breast, so that it came out behind at his backe, and being not content therewith, gaue him another thrust, that went in at the one side, and out at the other side, and so at the least 4. or 5. thrusts more after he was dead: whereby the poore innocent man ended his dayes: which done, they took all the stones & Diamonds that hee had of diuers men to worke, as also to sell: which amounted at the least to the value of 40. thousand Pardawes, and tooke Francis his own Rapier that hung by him & put it into his hand, as if they would make men beleue that hee would haue killed them, & that in their owne defence they had slaine him, but it was well knowne to the contrary: for that the slaues being below, heard all that had past. They tooke with them also the childe being of two yeares old, and went out of the house, but they had not gone farre, but they left the childe lying at a doore in the street, where in the morning it was found, & although the slaues made a great noise at their mistresses flight, & went to fetch y officers, yet they could not find the, for that night the murderers went & knocked at y Jesuits cloister, desiring them to take them in, & gaue the the most

most part of the stones, saying they had slain the man in their owne defence, but the Iesuites should not receive them, although they toke the stones, of purpose to give them againe to the owners. In the morning it was knowne through all the towne not without great admiration: and although they sought diligently in all places where they thought or suspected them to lodge, yet they could not find them: but not long after they were scene in the towne of Chaul, which is about thirty miles Southwarde from Goa, where they walked freely in the streets, without any trouble: for there all was covered, and few there are that look after such matters, though they bee as cleare as the Sunne. The dead bodie lay in that fort till the next morning, & two Dutch men were forced to see him buried, for the mother in lawe woulde not give one penny towards it, making as though she had not any thing to doe with him, but holpe the murderers both with money and victualles, therewith to trauell into Portingall, and so he sayled in the state with vs: for I saw him in the Island of S. Helena, as bold and lusty, as if no such matter had bene committed by him, and so arrived in Portingall, not any man speaking against him: having also promised both the mother, and wife of Frauncis King, that hee woulde come againe with the Kinges pardon, and marrie her: which I doubt not of, if hee once went about it. And thus Francis King ended his trauell: which I thought good to set downe at large, that thereby you may perceiue the boldnes and inclination of the Indian women: for there passeth not one yeare over their heades, but that in India there are at the least twentie or thirtie men poisoned, and murdered by their wiues, onely to accomplish their filthy desires. Likewise there are pearely many women killed by their husbands being taken in adulterie, but they care not a haire for it, saying with great boldnes, that there is no pleasant death then to die in that manner: for thereby (they say) they do shew that they die for pure loue. And to shew that this honest woman was not of this badde inclination alone, you shall vnderstande that a brother of hers, being but fourteene or fiftene yeares of age was openly burnt in Goa for sodome or buggery, which was done when Francis King and his father in lawe were liuing: yet could not Frauncis thereby bee warned to take heed of his wife and that kindred: for as it seemeth it was Gods will he should end his dayes in that manner.

The 16. of September 1588. there arrived in Goa a shippe of Portingall, called the S. Thomas, bringing newes of 4. shippes The 1. Booke.

more, that were in Mosambique, all come from Portingall, which not long after came likewise to Goa: their names were, Saint Christopher being Admirall, S. Marie, S. Anthony, and our Lady of Conception. By those shippes were receiued newes of the death of my Lord the Archbishoppe, called Don Frey Vincente da Fonseca, who died in his voyage to Portingall, vpon the 4. day of August, Anno 1587. betwene the Flemish Isles, and Portingall, eight daies before the ship came to land. It was thought that he dyed of some popson, that he brought out of India, or els of some impostume that sodainely brake within him, for that an houre before his death he seemed to be as well as euer he was in all his life, and sodainly he was taken so sick, & he had not the leisure to make his will, but dyed presently, and vppod at the least a quart of popson out of his body. To be short, he was cloathed in his Bishops apparell, with his Mytter on his heade, and rings vpon his fingers, and put into a coffin, and so thowne into the sea. These newes made many sorrowfull hartes in India, of such as were his wellwillers and frendes: and to the contrarie such as hated him, were glad and reioyced, because he had bene earnest to rephend and correct them for their faultes: but none lost more by it then wee that were his seruantes, which looked for great preferment by him, as without doubt hee ment to haue obtained it of the King, as being one of the principallest occasions of his going into Portingall, but death altered all. And although at that time my meaning and intent was, to stay the coming of my Lord Archbishop, & to continue longer there, yea possible while I liued: yet vpon those newes I was wholly altered in my purpose, and a horrible feare came vpon me, when I called to mind what I had passed touching the things I was desirous to bring to passe. And although I had means enough there to get my liuing in god sort, being as it were one of those cotintrime, and so in all places well esteemed and accounted of, yet those perswasions were not of force enough once to dissuade mee fro the pretence and desire I had to see my native countrey: so that it seemed my God had opened mine eyes, and by my Lords death made me more cleare of sight, & to call my native soile into remembrance, which before was so darkened, that I had almost forgotten it, and stood in hazarde neuer to see it more, if my Lord had liued and returned home again. But to auoide all occasions and inconueniences that might happen, & dayly offered themselves vnto me, I resolutely determined to depart, where vnto I sought at the means & necessary occasions I



could find, to bring it to passe; & that which perswaded me most thereunto, was the losse of my brother William Tin, that had bene with me in India, who sailing from Setubal in Portingall towards Hamborough, taking their course on the back side of England, was cast away, and neuer could be heard of, neither ship nor men. Being in this resolution, it chaunced that a shippe by authoritie of the Viceroy, and at the request of the Farmers of Pepper was appointed to saile for Portingall, because there was so great quantitie of Pepper to be laden, that the Portingall ships at that time being there could not take it in: and although the ships are purposely sent to lade Pepper, with licence from the King that there may no more but five ships lade euery yeare, whereunto the Factors do bind themselves, yet if there bee any goods in India, as Pepper & other wares, which the other ships can not take in, then the Farmers of Pepper and the Kings officers may buy one or two ships, and make them ready for the purpose to take it in, so that there be ships found that bee sufficient: which if the Factors refuse, then the Viceroy and the Kings officers may fraight as many ships as they thinke good, and as they find fit to take it in, and lade the with the Farmers pepper, or any other goods that are there to be laden, so it bee after the five ships are laden by the farmers: and all this for the profit of the King, without let or hinderance of the said farmers. In this sort, as I said before, there was a shippe called the Santa Crus, that was built in Cochiin by the King of the Malabares, and called after the name of the towne of Cochiin, that was likewise by the Portingalls called Santa Crus, which the King of Malabares made in honor of the Portingalles, because he hath brotherly alliance with them, and is by the King of Portingall called our brother in armes. The same ship he had sold vnto a Portingall, that therewith had made a voyage into China and Iapan, being of 1600. tonnes: and because it was strong and good, & so fit to make a voyage into Portingall, and because (as I said before) there was more pepper then the Portingall ships could take in, the farmers of pepper were desirous to buy it, & besought the Viceroy to let them haue it, according to the contentes of their composition, and the Kings ordinance. Whereupon the Viceroy caused the farmers of the ships to be called together, & signified vnto the what the request of the farmers of pepper was, that is to say, that the shippe should be bought according to the Kings ordinance, for as much as necessity did so require it, & they had refused to vse it, & said that it was not fit for them, & so desired

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in respect of the Kings interest in the pepper, the shippe might be bought accordingly. Alwaies promised, by the Kings ordinance (who granted the their Priviledge) might be kept & obserued, viz. that their ships might first haue their lading, and bee first dispatched. And although they that had bought it of the owners for ten thousand duckets ready money, were in doubt that they should not finde wares enough to lade it withall, yet in the end it was in a manner laden as well as the other ships were. Soe, it was agreed by the owners that sold it, that the Master Gunner and chiefe Boatswaine should keepe their places still within the shippe as they had when it sailed to China and Iapan. The Gunners name was Diricke Garifson of Enchusen, who after he had bene 20. yeares in India, was minded as then to saile in that shippe to Portingall, with whome because of olde acquaintance, and for his company, I minded to see if I could get any place within the shippe. And because the farmers of pepper had their factors in India, that were Dutchme, which lay there in the behalfe of the Fionkers and Wellares of Ausburg, who at that time had a part of the pepper laden in that ship, and be to send in each ship a Factor, to whome the King alloweth a Cabine and victuals for the voyage: This place of factor in the said shippe called Santa Crus, I did obtaine of the Farmers, because they were of my acquaintance. Whereupon I prepared my selfe to depart, and got a Pasporte of the Viceroy, without which no man may passe out of India, as also a Certificat out of the Kings chamber of accountes, and out of the Mariscola generall, wherein all such as come into India are registred, with a note of my paye, which by the Kings commandement is appointed to bee paide vpon certificate from thence, and withall the time of my residence in India, and what place I was employed in there, that when I came into Portingall, I might haue recompence if I would aske it, or minded to returne againe into India. But although I had no such intent, yet I must of force obserue this order, to make them thinke I would returne againe, and the easier to obtaine my Pasport, which was easily granted me by the Gouernour, as also the other Certificates: and hauing obtained them I toke my leaue of all my friends and acquaintance, not without great griefe; as hee that was to depart out of his second naturall dwelling place, by reason of the great and long continuance that I had made in those countries, so that I was in a manner halfe dissuaded from my pretended voyage. But in the end the remembrance and affecti-

tion of my true natural countrie, got the by-  
per hand, and ouer ruled me, making me  
wholly to forget my conceipt vnto the contra-  
rie: and so committing my selfe & my affaires  
vnto God, who onely can direct and helpe vs,  
and giue good successe to all endeuours, I en-  
tered into my new pretended course.

2588. In the Month of Nouember 1588. the  
ships sayled againe from Goa, to the coast of  
Malabar & Cochiñ, to take in their lading:  
And the 23. of the same month, the Santa-  
Crus set sayle to begin our Viage. The 28.  
day we arriued in Honor a fozt belonging  
to the Portugals, and the first they haue vpon  
the coast of Malabar, which lyeth South-  
ward from Goa eightene miles, in which  
place we were assigned to take in our lading  
of Pepper. They vled not before to lade any  
Pepper in that place, so that we were the first  
that euer laded there: but from thence for-  
wards, they minded yearely to lade one ship  
there, because the Quene of Batticola (that  
lay not farre from thence) and Honor, being  
within her Iurisdiction or kingdom, had bound  
her selfe, yearely to deliuer seauen or eight  
thousand Quintales of Pepper, so that the  
farmers paid her halfe y money for the same  
sixe Months before shee deliuered it, and then  
shee would deliuer it at times. For the which  
cause the farmers haue their ffactoz in Ho-  
nor to receiue it of her by waight, and lay it  
vp till the time of lading cometh. The like  
haue they in all the other ffortes vpon the  
coast of Malabar, as at Mangalar, Barfe-  
lor, Cananor, Cochiñ, Coulan &c. Nowe  
to know the right manner of farming of the  
Pepper, you must vnderstand, that the far-  
mers take the same to ffarne for fixe yerres,  
and bind themselves euery yeare to send their  
stocke of readie money, for thirtie thousand  
Quintales of Pepper, so that the King will  
send ships to lade it in. The King on the other  
side bindeth himselfe to performe, and to send  
euerie yeare fixe ships, the farmers bearing  
the aduenture of the Sea both of their mony  
sending thither and of the Pepper brought  
from thence, & must lade it in India, into the  
ships at their owne costs and charges: which  
being brought into Portugall, they deliuer al  
the Pepper to the King at the price of twelue  
Ducats the Quintall: & if any bee cast away  
or taken vpon the Sea, it is at the farmers  
charge, for the King dealeth not but onely  
with that which is deliuered him in Portug-  
gall, being drie and faire laide vp in the Kings  
store house in Lisbone: for the which he pay-  
eth not any money vnto the farmers, untill  
the said Pepper be sold, with the mony wher-  
of he payeth them: so that the King without  
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any hazard or disbursing any thing of his  
owne, hath alwaies his money for his Pep-  
per, without the losse of any one pennie. And  
in that respect the farmers haue great and  
strong priueledges: first that no man of what  
estate or condition so euer he bee, either Por-  
tingall, or of any place in India, may deale or  
trade in Pepper but they, vpon paine of death,  
which is verie sharply looked vnto. Likewise  
they may not for any occasion or necessitie,  
whatsoever, diminish or lessen the ordinarie  
stocke of money for the Pepper, neither hin-  
der or let them in any sort concerning the  
lading thereof, which is also verie strictly ob-  
serued. For although the Pepper were for the  
Kings owne person, yet must the farmers  
Pepper be first laden, to whome the Vice-  
roy and other Officers and Captaines of In-  
dia, must giue al assistance helpe and fauour,  
with watching the same and al other things,  
whatsoever shall by the said farmers bee re-  
quired, for the safetie and benefite of the saide  
Pepper. For the lading and prouiding wher-  
of, the said farmers are to send their ffactozs  
seruants and assistants, of what nation so e-  
uer they bee, (except Englishmen, French-  
men and Spaniards) vnto euery place, to see  
it laden and dispatched away, for other stran-  
gers may not goe into India without the spe-  
ciall licence of the King, or his counsell of In-  
dia. The Pepper commonly costeth in India  
28. Pagodes the Bhar, euerie Bhar is thre  
Quintales and a halfe Portugall waight) so  
that euery Quintall standeth them in twelue  
Pardawes, Xeraffins and foure Tangeos.  
Euerie Quintall is 128. pounds, and euerie  
Pardaw is thre Testones or thirtie Stiuers  
heauie money, and euery Tanga, fixe Reijs,  
or fixe Stiuers, which is twelue Dollers of  
sitt pence Flemish the pèce, after the rate of  
Portingall money, and twentie foure St-  
iuers of the like money, besides all charges &  
aduenture of the Seas. But the great quan-  
titie maketh them gaine the more, specially, if  
it come late home. The ships & their fraggh-  
ting, with condition to builde them, and the  
prouision of all necessaries for them, are also  
farmed by themselves, and all at the aduen-  
ture of the farmers: and if the ship come late  
home, they giue the King a certaine summe  
of money for euery ship, and euery yeare fur-  
nish fixe shippes, likewise at their owne  
charges: but such Souldiers as are appointed  
to goe in them, are bound to sayle for y King,  
and haue but onely meate and drinke at the  
farmers charge, the Officers and Saylers  
being placed therein by the Kings Admir-  
tie, which the farmers may not once denie  
or refuse: so that the King aduentureth no-

thing, neither in Pepper nor in ships, but only if the ships be cast away, he loseth the money that hee should haue had for the farme of euery ship, if it had returned safe, & the gaine of the Pepper that should haue bene deliuered him, at a certaine price. Whereupon the Admiraltie of Portingall are now warren berie carelesse to see them well conueied, as they used to be during the times of the Kings of Portingal, when all the Pepper came for the Kings own accounts. And although the king hath promised continually to send his Nauie by Sea, as far as the Flemish Islands, there to stay for the comming of the Indian ships, and from thence to conueie them unto Lisbon, yet since they were farmed out there are few fleets sent forth, so that they are but little thought vpon, but whosoever it is in the payment of the said farme, for Pepper the king will not lose a pennie of his due, nor once abate them any thing.

The sixth of December wee had taken in our lading of Pepper, which was 6700. Quintales of the best that is in all Malabar, and verie full. The same day we set saile from thence, keeping close vnder the coast, because that ordinarily in that countrie, euerie day from twelue of the clocke of the night, till twelue at none there bloweth an Easterly winde, which commeth out of the land: and then commeth a West wind out of the Sea, to the land ward, and with those two windees we performe our Viage: but the East winde is alwaies mightier and stronger then the West, and therefore the shippes keepe themselves close vnder the shore, for when they put further into the Sea, they can hardly get the coast againe, because the West wind is not of so great force: as it chanced vnto vs, for that hauing put somewhat from the coast, we had much to doe before wee could get the coast againe, by the which meanes often times they lose their Viages into Portingal, as by experience it hath bene found. All the coast of Malabar is verie pleasant to behold: for that they saile so close vnto it that a man may tell euerie hill, valley and tree that is therein, being verie Greene and faire land.

The eleauenth of December wee came to Cananor, another fortreffe of the Portingales, as we haue told you in the description of this coast. There we lay a day and a halfe, to take in certaine Passes, with other provision y we were to vse, which is there in great abundance: & so wee set saile againe, keeping along the coast and passed by Calcut, Panane, and certaine other places untill the twentieth four of December, when wee arrived at Cochijn, where we lay till the twen-

The 1. Booke.

tie of Iamuarie after in Anno 1589. In the meane time our shippe was provided of all things necessarie, and then we stayed till our turne came to set saile, because the other shippes according to the contract were to set saile before vs, one after the other, which custome I will here partly set down in briefe. You shall vnderstand, that as soon as the shippe hath taken in her lading of Pepper, which is done with great care and diligent watch, as well in the Kings behalfe, as of the Farmers, and is laden in the two nether Dorlopes, that is vpon the Balast, and in the Dorlop next ouer it, laying Deale boards vpon the Balast, and making certaine places and deuisions for the purpose, with a hole ouer each place, to shutte in the Pepper, leauing room by the maine Pass to passe by it, so that there is at the least thirtie severall places, which they call Payoos, and all vnder the two lower Dorlopes as I said before. Which beeing all filled with Pepper, they shut the holes of those places verie close, with Dram and Pitch, and so are marked with numbers how many there are, and vpon each place his waight of Pepper. These two Dorlopes being thus laden, there is left a place aboute the maine Pass to bestow water, wine, woode and other necessities for the shippe, which are daply used. In the thirde Dorlop and on both sides therof, there are diuers places severally made that belong vnto the Officers of the shippe, as the Captaine, Master, Pilot, Factor, Purser &c. and of all the rest of the Saylores that are allowed places: which they sell or let out vnto the Marchants, to lade goods therein, whereof they make good profite. Vpon the same Dorlop from the Pass vnto the sterne, are the places wher they put their Powder, Bilket, Sables clothes and other provisions for the ship. The other Dorlopes aboue these are laden by the Marchants, with all sorts of wares, which are in Chestes, Fattes, Balles, and Packes, and are placed in this sort, that is to say. As soon as the Pepper is laden, there is presently sent into the shippe two waiters, and one that stoweth the goodes (as a Porter) on the Kings behalfe: and he hath ten or twelue Porters vnder him, that must onely lade and stow the goodes in the shippe, the Master nor any other not once hauing any thing to doe with it, sauing onely the chiefe Wotswaine, who is to looke vnto it, and yet commaundeth nothing. No goods may bee laden whatsoeuer, or how small so euer they bee, but they must bee Registered in the Kings bookes, and they must bying a Billet from the Moador da Fazenda, that is to saye, the

Surriueighor

Surueighor of the busineske, being chief Officer for the King, wherein must be certified euerie kind of wate by pæcemeale, which they lade together with y<sup>e</sup> name of the ship, wherein it is to be laden, for without that Certificate, the stowers and Porters will not take it in: and although you haue your Billet, yet must you bribe the waiters, before you can get it aboord the shippe, and some thing must be giuen likewise to the porters besides their duties, if you desire to stow your goods well, other wise they will let it stand: and he that giueth most hath the best place in the shippe: yea and they stow the ship so miserable full, that there is not a hole or an emptie place to be found, but it is full stuffed: and for all their profit, it is often times seene, that the chief Porter, that doth onlie command and looke ouer the rest, getteth for his part in bribes for stowage of a ship, sometimes seven or 800 Dukats, and the waiters almuch, and all this onlie by gifts. Those offices are giuen by fauor of the Uiceroy and the Veador de Fazenda, which is the cause that the ships are often times laden so full, that they are in manner ready to sinke: so that a man would think it were impossible for them either to row or stirre: because y<sup>e</sup> sailers & officers of the ships haue nothing to doe therewith, untill the last hour that it setteth sail: & the it is deliuered into their hands, and the waiters and porters goe their waies, leauing the ship full in euery place, euen to the vppermost Darlop, where there standeth commonlie 7 or 8 chests, one about the other, both in the sterne and fore-shippe, vpon the cables, in the forecasse, in the stirrige, and in euery place, which are all full of great pots, fatted chests, hernes cages, and such like, so that it seemeth rather a Labyrinth or a Maze, then a ship: and so they commit themselves to the grace of God and set sail: and often times it falleth out, that of 50 saylers which are about the ship (as it did in our ship) not about 10 of them could tell how to steere or handle the Ruther: & besides that, most of them were neuer at sea before, but by fauor get their places, as all the rest doe, so that when occasion serueth, being at sea, they stand looking one vpon an other, doing nothing but cry Misericordia, and our Lady helpe vs.

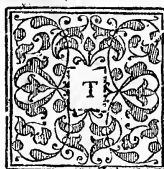
In Cochin there are a great number of boates called Tones, that are cut out of one peece of wood, and yet some of them are so great, that a man may lade 20 pipes of water in them. These they carrie aboord y<sup>e</sup> ships, that lie at the least a mile within the sea, and there they make price with them for a small summe of money, and then they goe and fill the pipes themselves, with pots which they

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haue for the purpose, and it is a great commodity vnto them. This water is brought out of y<sup>e</sup> riuer of Cochin called Mangate, & it is verie good. Touching the towne and country of Cochin, I haue already declared in the description of the Coast of Malabar, so that this shall suffice to shew you what the country of India is: and now I will shew vnto you the manner that is vsed in the ships when they sayle home againe: which in part I haue already touched, as also our departure and voyage from India to Lisbon.

### The 93. Chapter.

Of my voyage and departure from India to Portingale.



The first of Jan. 1589. the Santa Maria set sail, and because it was one of the oldest shippes, it was first dispatched away, by reason that the sooner they departed from Cochin, they

come in better time to the Cape de Bona Speranza, and the later they come thither, the more storms & foule weather they haue, because as the Summe goeth further into the North, and leaueth the South parts. Therefore commonly they let the best and strongest shippes goe last, because they are best able to hold out: and in the Island of S. Helena they stay one for the other untill the 25. day of May, & no longer, which is the time appointed by the king, and so goe in company together vnto Portingale, for from India vnto the Island of S. Helena they need not keepe company, because all that way they feare no Routers, and from thence they haue all their Cannon shot pulled in, the better to passe the foule weather at the cape de bona Speranza. The 6 of January, the ship called our Ladie de Consepcao set sail, the 10 of the same, the Admirall called S. Christopher: the 12 the S. Anthony: the 15 the S. Thomas, which was the greatest and the best shippe in all the fleet, and richest of lading: and the 20 of the same Moneth, wee set sail, in our ship called the Santa Crus, being the last, where in was about 200 men of all sorts, as saylers, soldiers and slaues: for from India there goe but few soldiers without the Uiceroyes passeport, by vertue whereof they goe to present their seruices, and to fetch their payes and duties for the same. And this they doe after they haue serued in India some yeares, & also when they haue abilitie to passe ouer:

for when they are poore, and haue no helpe, they must stay in India, euen for necessities sake, because they haue no means to procure their passage, so that manie of them are constrained totarrie there, and to marrie with Portes and Indian women, the better to maintain themselves, although it be with miserie enough. For the charges of a mans voyage out of India into Portingale, is at the least 200 or 300 Pardawes, and that onlie for meate and drinke, which a poore soldier can hardly compasse, vnlesse he can procure some gentleman, Captaine, or some wealthy man in office, to be fauorable vnto him, in helping him to perfoyme his iourney. For in the voyages homewards the king giueth nothing to the soldiers and passengers, but free passage, for him self and a chest of 4. spannes high and broad, and 7 in length: and that after they haue bene 3 yeares in India, & for that Chest they pay neither fraught nor custome: they likewise haue a Chest in the roomage, free of fraight, for which they pay custome: and this they may sell in India to any Merchant, as they commonlie doe, and is worth vnto them at the least, 40 or 50 Pardawes. These places they call liberties, and hee that buyeth them, registreth them in the name of him that he buyeth them of, to the end that in Portingale they may enioy the same libertie and priuiledge: all the saylers and Officers also of the shippes that sayle in them frō Portingale, haue likewise besides their places in the ships, the forage of such a chest allowed them, full of custome and fraight. All these thinges are very sharply looked vnto: for although the ships and goods are farmed, yet when they arriue at Lisbon, all the chests are brought into the Indian house, and there visited, to see if any goods be in them, that is forbidden to be brought out of India, as pepper, Anill, or Indigo, and other such wares as are farmed of the king: & if any be found, it is presently forfatted, and all the wares that are in such chests, are likewise valued, so that if they amount vnto more then the value of 1000 Pilrepes, they must pay custome for the ouerplus, which in the tyme of the kings of Portingale was not used: for then they were accustomed to carrie their chests home, and to shew them only to the waiters: and although the poore saylers and Officers doe much complayne for the losse & breaking of their liberties, yet can they not be heard: and thus there come but few Soldiers out of India, for the causes aforesayd: for I certainly beleue that of 1500 Soldiers and more y yearelie sent thither out of Portingale, there returneth not a hundred again, some dying there in the countrie, others being

cast away, and slayne by diuers occasions, and the rest by pouertie not able to returre againe: and so against their willes are forced to stay in the Countrie. If any of them doe chance to come, it is with some Ticeroy, Captaine, or other Gentleman, or person, that hath bozne office or authority: and when such men come ouer, they alwaies take some Soldiers with them, to whome they giue meate and drinke, and yet are such as are of their acquaintance, and that long before had bene at their commandments: which they doe for the most part vpon a certaine pryde and vaine glorie: and in this sort there may yearelie come 20 or 30 Soldiers ouer in each Shippe, which haue their Slaues and Blacke Portes with them: so that they come cleane and sweet home, both for Linen and other thinges, because Linen in India is verie good cheap: and the Shippes when they returre home, are cleaner then when they set out of Portingale, because they haue fewer men in them, and such as come out of India, bying all their necessities with them, besides that the Shippe is verie sweete, by reason of the spice that is laden in it.

The partition of the ship is in this manner: the Pilot hath his Cabbin aboue in the hinder part of the shippe, on the right side, where he hath two or three rooms, and neuer cometh vnder hatches, nor downe into the foreship, but standeth only and commandeth the Master of the ship to hoist or let fall the sailes, and to looke vnto his course, how they shall steere to take the height of the sunne, & euery day to write and marke what passeth, and how they saile, with what tokens, winde and weather they haue euery day: the Master hath his Cabin in the same place, behind the Pilotes Cabins, on the left hand, with as many places and rooms as the Pilot hath, where he standeth and commandeth, with a silver whistle, & looketh onlie to the Hayne Mast and her Sayles, and so backwards: yet he hath the care of all the Shippe, and whatsoeuer belongeth to it, and commandeth all thinges, as to make & mend the sayles, which he cutteth out, & the saylers sew them: he looketh also if there be any fault in the shippe, and causeth it to be mended, & as need requireth, to draw their Cannon in, and againe to put it out. If hee wanteth any thing, as cloth for sailes, nailes, ropes, or any such like thinges as are needful, he must aske them of the Factor and purchaser of the shippe, which presently are deliuered vnto him, with a note of his hand in the booke to be accountable for it. The chiefe Wotefon hath his Cabbin in the forecasse,

and

and hath commandement and gouernement ouer the fouke mast, and the fore sayles: hee hath also a siluer whistle like the master, and taketh care for all thinges belonging, to the fouke masse, and for the fast binding of the anklers. The Guarbian or quartermaster hath his Cabbin close by the great mast out-ward on the left hand, for on the right hand standeth the scullerie and kitchen, where they dresse their meat, he weareth a siluer whistle and hath charge to see the swabers pumpe to make the ship cleane, to looke to the ropes & cause them to be mended, and to the boate which he commonly ruleth: the Gunner hath his Cabbin inward from the mast, hard by the Ruther under the first Dorlope, and must alwaies sit by the maine mast looking vpon the master both night and day, that as the Master whistlet to will the Gunners to draw in their peeces, or to thrust them out, he may be readie so to doe: he likewise taketh care for the peeces and the thinges belonging to them: when they haue cause to vse them, the vnder Pilot doth nothing but helpe the chiefe Pilot & watch his quarter: they haue likewise two or three of the best saylers, that doe nothing els but command in the Pilots roome whe he slepeth. The saylers haue most of their Cabins in the forecasse, and there abouts, & the Gunners behinde, by the master Gunner, vnder the vpper decke, & doe nothing els but with their instruments put the great peeces forth, or draw them in as they are commanded, the swabers must doe all whatsoeuer they are bidden to doe by the officers, but neuer touch the Ruther: for the saylers doe only steere and rule the ship when need requirerth, but not the pumpe, neyther doe they hoyle by the maine sayle, for the souldiers and slaues vse to doe that, the swabers pumpe, & the Carpenter doth such worke as is to be done, the Cooper in like sort and the Calker, so that if the shippe were sincking, not any of them will doe more than belongeth to his charge, and what further is to be done, they will stand still & looke vpon it: the Capitaine hath the Gallerie and the Cabbin behinde, he commandeth onely ouer the souldiers, & such as watch by night, the Pilot, Master, and the Boteson, are serued in very good sorte with their siluer lampes, beakers, cups, & bowles, every man by himselfe, and are waited on by their slaues and seruants, and haue enough of every thing, but the other saylers, & swabers haue not such store, but indure more hardnes, for every man must prouide for himselfe, as we told you before. Now you must vnderstand that in their ships there is no aueridge: for that when there happeneth any losse, or that any goods are throwne ouer board, hee

standeth to the losse that oweth the goods, without any more accounts, and that commonly falleth out vpon the paye swabers, for they vsually haue their cheskes standing vpon the hatchers, because they haue nothing to giue vnto the Voyters: that they might haue a good place for them, as the others of greater abillitie vse to doe, and when any storme or hurt chanceth, then they throw the thinges ouerboard that first comes to hand, without respect of persons or anye aueridge to be made.

In this last setting saile, we held our course south south East for the space of 150. miles, till we came to the Equinodiall line, & from thence till we were vnder seauen degrees in the same course, and from thence south West and by West, vnto the cape de Bona Speranza, which way was neuer used before that time, for they used to saile from Cochiin south west, and south west and by South, betwene the Islands of Maldiva, and a thousand other Islands and sands, vnto the Island of Saint Laurence, and so to the cape: but after that the Pilot had lost the Saint Iames vpon the shallowes of India, and escaped alive (and was now Pilot in the Saint Thomas, being the best shippe in all our Flote) hee had the fore Voyage, and kept aloofe two or three hundred miles out into the Sea, cleane from all Islands, sandes, or clifles: saying that the casting away of so many ships (whereof no newes or tidings could euer be heard) was, that they were cast away vpon the sands, euen as it chanced vnto him, and to auoide the dangers thereof, as also to winne the fauour of the King and the officers of the Admiraltie, he was the first that tooke vpon him to discover that way, with the ship wherein my Lord the Archbishop sayled, and is almost the same way that the shippes that come from Malacca, do hold when they saile to Portingall, where they see neither Islands nor Sands, nor any other thing but onely the plaine sea, & so hee came into Portingale, certifying the Admiraltie of that new way, and although hee was cast in prison for the same cause, yet by fauour he was presently released, and the Admiraltie perceauing it to be so great a danger for the ships to saile amongst the Islands and Sands, (which they thought to be the chiefe cause of the losse of so many ships) haue expressely commanded that the Pilots should vse that new discovered way, according to the saide Pilots information, thereby to auoide all danger: but that is not the cause of their casting away, although many times they are the means of much mischiefe: but the chiefe reason is the unreasonable lading, and charging of the ships, the unskillfull



seamen, and the slacke visiting or searching of the ships, to see if they bee fit to sayle, and haue all things that they want.

By these and such like meanes the ships are dayly lost, as in other places by examples and true witness I haue already declared, and as the same Pilot that first founde this new way, did well approue and verifie to bee true, in the Saint Thomas, that the Sandes or Islands did him no hurt, but onely the ouerlading of her, wherewith the ship was by the Cape burst in peces, as hereafter I will shew. Notwithstanding this way is not therefore to be disliked, although it bee somewhat further about, but it is a very good way and wholly out of all danger of Sandes and Islands, whereby they doe auoid the Island of Maldiua, with other broughes and sands about the same.

The 30. day of Januarie in the night, we passed the Equinoctiall line, and the next day after we descried a shippe, which we thought to bee the Saint Thomas, and the same day one of our Voyes fell overboard, whome to saue wee made all the haste wee could to get out our small boate, but because it stood full of thinges, we could not so soone get it forth, but that in the meane time the boy was cast at the least two miles behind vs, and so was drowned.

The thirde of Februarie the ship (we saw) came close by vs, and then wee knew it to be the Saint Thomas, wherewith wee made towards it to speake with them: but when they began to know our shippe by the ropes, that were all white, made of Indian Cairo, and knowing that we were left behind them at Cochin, and thinking when they descried vs, wee had bene one of the shippes that first set saile, as also that their ship was accounted one of the best for sayle in all the fleet: for very pride and high stomache they would not stay to speake with vs, but made from vs againe: which our officers perceiuing, did likewise winde from them, every one doing his best to get before the other.

By this and such like signes of pride, the Portugales do often cast themselves away, and as it may bee coniectured, it was one of the chiefe causes of the losse of the Saint Thomas: for that they bled all the meanes they could to sayle well, and that they might passe the Cape before vs, wherof they vse to brag, when they meeete at the Island of Saint Helena, as if it were done by their wisdom: for so it fell out with the Saint Thomas, that comming to the cape de Bona Speranza, it had a contrary winde, whereby they stricke all their sailes, and so lay dying against the waues of the sea, which doe there

fall against a shippe, as if it stroke against a Hill: so that if the Shippes were of hard stones, yet in the end they would breake in peces, much more such Shippes as are made of wood, and this is commonly their manner, thereby the sooner to passe the Cape: which our shippe could not beare, so that we put backe againe with the winde, yet as little as we might, thereby to auoide the force of the sea as much as we could: but because the Pilot of the saint Thomas trusted ouer much in her strength, & did purposely meane to be before vs all, thereby as hee thought to win the praise, the ship did (as it well appeared) lie still and drie without any sailes, which they call Payrar, and so by the great force and strength of the seas, together with the ouerlading, was stricken in peces, & swallowed in the sea, both men and all that was within her, as wee might well perceiue comming vnto the Cape, by the swimming of whole chests, fats, balles, peces of masts, & dead men tied vnto bozds, and such like fearefull tokens: the other ships also that arriued in the Island of Saint Helena, told vs likewise that they had sene the like, most pittifull sights, which was no small losse of so great treasure, and so many men: so that we which beheld it, thought our selues not free from the like danger. It was one of the richest ships, that in many yeares had sayled out of India, & only by reason of the good report it had to be so good of sayle, being but new, for as the it was but her second voyage: so that euery man desired to goe, and to lobe their wares in her. In the same ship went Don Paulo de Lyma Periera, that raised the siege before Malacca, & had serued the king 30. yeares in India, & had obtained many brave victories, thinking as the to be in the top of his honoz, and to be much aduanced by the king. He also carried with him a great treasure in Jewels and other riches, as also his wife, children and one of his brethren, with many other gentlemen and souldiers that bare him company, thinking to haue good fortune in their Voyage: there were likewise 10. or 12. gentlewomen, some of the hauing their husbands in the ship, others whose husbands were in Portugall, so that to conclude, it was full of people, and most of the Gentilitie of India, & in all our ships there were many that seeing vs in danger would say they might haue gone safely in the Saint Thomas thinking it impossible that it should bee cast awaie. Therefore it is manifestly sene, that all the works and nauigations of men are but merbaunties, and that wee must onely put our trust in God, for that if God be not with vs in our actions, all our labour is in vaine.

But returning to our matter, each shippe did their best to be first, untill the seventeenth of february that we got before the S. Thomas, being in the South vnder seven degrees, and from that time forwards we saw her no more, but onely the tokens of y<sup>e</sup> casting of her away about the Cape de bona Speranza, which after being at the Island of S. Helena, was tolde vs moze at large. The same day we had a great storme of wind and raine, so that the Ruther of our great masse by force of the Sea was broken. And from the line we had a south and north west wind with continuall raynes, stormes and fowle weather, neuer ceasing untill wee came vnder 20. degrees, which was vpon the 25. of february, and then wee had a Southeast wind, with sayzer weather (called by the Portingalles the generall wind) which they commonly finde and looke for vnder 12. degrees: but we had it not before we were vnder 20. degrees: the cause whereof wee thought to be, for that we had put so farre into the sea, out of the common way. This wind commonly holdeth vnto 27. or 28. degrees little moze or lesse, and then they must looke for all kindes of windes and weathers, untill they come to the Cape de bona Speranza, without any certainty of winds.

The 5. of March being vnder 25. degrees, we had an East winde, with a most great storme, and exceeding raine, so that our Ruther-staffe brake, and two more that we had in the shippe, one after the other being put vnto it broke likewise, with the pinne and y<sup>e</sup> topnt wherein the ende of the Ruther hung: and we were forced to lie and dyne without steering, hauing stricken all our sayles, and the shippe so tolled by the waues on all sides, that wee had not one drie place in all the ship. In this sort wee lay dying for the space of two dayes and two nights together, with a continuall storme and fowle weather with rayne. The same night we saw vpon the maine yerde, and in many other places a certaine signe, which the Portingalles call Corpo Santo, or the holy body of brother Peter Gonfaluës, but the Spaniards call it S. Elmo, and the Grækes (as ancient writers rehearse, and Ouid among the rest) vsed to call it Helle and Phryxus. Whensoeuer that signe sheweth vpon the Mast or maine yerde, or in any other place, it is commonly thought, that it is a signe of better weather: when they first perceiue it, the master or the chiefe hostelwaime whiffleth, and commaundeth euery man to salute it with a Salve corpo Santo, and a misericordia, with a very great cry and eplamation. This consellation (as Astronomers do write) is The 1. booke.

tingendzed of great moisture and vapors, and sheweth like a candle that burneth dimly, and skippeth from one place to another, neuer lying still. We saw five of them together, all like the light of a candle, which made mee wonder, and I should haue hardly beleued it, but that I saw it, and looked verie earnestly vpon it: and although it was fowle weather, whereby I had no great leasure to think vpon such curious thinges, notwithstanding I came purposely from vnder the hatches to note it. Those five lights the Portingalls call Coroa de nossa Senhora, that is, deere Ladies Crowne, and haue great hope therein when they see it. And therewithall our men being all in great feare and heauines, and almost out of hope, began againe to reuiue and to be glad, as if thereby they had bene fully assured of better comfort.

The seventh of March wee had better weather, and then we toke counsell how to mend our Ruther: some were of opinion we should saile to Mosambique, and rule the Ruther with a rope: others were of contrary opinion, and said we might mend it aboard, and so performe our voyage: so that at the last we pulled certaine peeces out of the ships side, (for we had not brought one with vs, as neede required) but being pulled forth, they were all so little, and woulde not serue. In the ende wee found it conuenient to take one of the bolles in our shippe, and thereof to make an Anule, and of two Dre hydes a payre of bellows, wherewith wee went to worke: and of a peece of an olde hooke or dragge, wee toke two or thre ends, whereof but one woulde serue, and that halfe broken, and the splinters wee bounde with an Iron hope: and so being fitter to the Ruther, wee set forwards in the name of God. This asked vs two dayes worke before wee could dispatch it, & the we hoped sayle againe with great ioy, & gaue diuers almes to our Lady and the Saintes, with many promises of better life, as being in misery men commonly do. The day after we toke the height of the Sunne, and found our selues to be vnder 28. degrees and two thirdes, being in the height of the land called Terra Donatal, although wee were at the least 400. miles to seaward from the lande, and there wee had good weather with a Southeast winde. In this countrey called Terra Donatal (which reacheth to 32. degrees) and at the Cape de bona Speranza, and is the hardest passage that is in all the voyage, and oftentimes they feare the land of Natal moze then the Cape: for there commonly is stormy and fowle weather, and many shippes haue bene spoiled and cast away, as the Portingalles re-

cordes can verie well shew. In the same countrey also wee founde the signes of the casting away of the S. Thomas, so that to conclude, commonly the shippes doe there pay tribute by casting some lading ouer boord, or else leaue body and all behind: and therefore it is called Terra Donatal, that is to say, the lande of Christmalle: and for this cause they neuer passe it without great feare but with good watch, and great foresight: all their ropes beinge stiffe, and well looked vnto, the peeces drauone in, and all chestes, pottes, fasses and other rowmage that are not stowed vnder hatches, beinge throune ouer boarde into the sea, and euery thinge settled and made ready in his place: for that in this coast they haue one houre saye weather, and another houre stormie weather, in such manner as if heauen and earth should waste and be consumed. In that place likewise with a cleare and saye weather there commeth a certayne cloude, which in shew seemeth no bigger then a mans fist, and therefore by the Portingalls it is called Olho de Boy, or Dre eye) and although as then it is cleare, and calme weather, and that the sailles for want of wind do beate against the mastes, yet as sone as they perceiue that cloude, they must presently strike all their sayles: for that commonly it is vpon the ships befoze they perceiue it, and with such a storme and noyse, that without al doubt it would strike a shippe into the water, if there be not great care had to looke vnto it: as it chaunced to the second fléete, after the Portingalles had discovered the Indies, there beinge ten or twelue shippes in company, which in such a calme and saye weather let all their sailles hang, and regarded them not, and this custome they obserued in this our nauigation, so sodainely the cloude came with a most horrible storme, and fell vpon them befoze they coulde pzeuent it, whereby seuen or eight of them were sunke into the seas, and neuer heard of againe, and the rest with great hurt and much daunger escaped. But from that time forwarde they looked better to themselves, and haue learned to knowe it, so that at this present they watch for it, and yet it giueth them worke enough to doe. This storme fallinge ouer their heads in this sorte, continueth through the whole Countrey of Terra Donatal, vntil you passe the Cape de bona Speranza.

The 12. of March beinge vnder 31. degrees, we were right in the winde, and had a calme, whereupon we strooke all our sayles, and so lay dnying 4. dayes together (which the Portingalles call Payraes) hauing a verie high sea, which tossed our shippes in such sort, that the Saylers esteemed it to be worse

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then a storme: for that there the waues of the Sea mette in such sorte on all sides, and claped the shippe in such manner betwixt them, that they made all her ribbes to cracke, and in a manner to open, so that it is very dangerous for the shippes. We were in very great care for our frouke-masse, and therefore we bound our Mastes and all the shippes about with Cables, as harde as possible we might. This continued till the 17. of March, and then we had a little winde, so that we hoisted saile againe: but it continued no longer then to the next day, and then we fell againe into the winde, and had a storme: wherewith our maine yard brake, and then againe we strooke al our sailles, and so lay dnying or Payraeing, as the Portingalles call it. In the meane time we mended our maine yard, and so wee continued dnying without our sailles till the 20. of March, with great risings of the waues of the sea, which much tormented vs, as in that place they commonly doe: all the which time we were vnder 31. degrees, and could not passe forwarde. In that time we saw many birdes, which the Portingalls call Antenalen, and are as bigge as Duckes.

The 20. of March wee had a little winde, but very sharpe, yet we hoped our sailles, and sayled by the wind. The next night after, we had a calme, which continued to the 22. day, and then we fell againe into the winde, with so great a storme, that wee were compelled to strike all our sayles, which wee coulde hardly pull in, and could not stay the shippe in any sort, it draue so fast: whereby wee were in great daunger, so that wee were compelled to binde the bonnet about the fore-castle, which was our sayle, (for other sayle we might not beare) and so sayled backward, whether the winde would dnyie vs, thereby to haue some ease, and yet we had enough to doe, for wee were compelled to throue our great Boate ouer boord, with all the chestes, pots, and vesselles, that stode vpon the Hatches, with other wares, such as came first to hand. This storme continued for the space of two dayes & thre nights without ceasing.

The 25. of March (beinge the day befoze Palme Sunday) we had a better winde and weather, after we had giuen great almes to our blessed Ladie of the Annuntiation, whose Feast was vpon that day, and againe hoped by our sayles, keepinge our course towards the Cape. At the same time we had a disease in our ship, that toke vs in y<sup>e</sup> mouth, lippes, throate, and tongue, which toke off the skin and made them swell, whereby they could not eate, but with great paine, and not one in the ship but had it.

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The eight of Aprill in the Morning, after we had sayled fiftene daies before the winde, towards the Cape, we perceived some signes of the land, which is græne water: but wee found no ground, yet was it not aboute fortie miles from the land, according to the Pilots iudgement. We saw there also diuers of the Birds called Mangas de Velludo, that is to say, Velvet fowes, for they haue vpon the ends of their wings, blacke points like Velvet, all the rest being white and somewhat gray, which they hold for a certaine signe of land that lyeth within the Cape de Bona Speranza called Baya de la Goa, or the Bay of the Lake, and lyeth vnder thirtie thre degrees & a halfe, from the coast that reacheth towards Mosambique.

The ninth of Aprill at night, we were againe right in the winde, being vnder thirtie five degrees and a halfe, with a great storme, and foule wether, that continued till the 14. of the same Month, so that we were compelled, (not being able to endure the force of the Sea, with the continuall storme and foule wether) to sayle back againe before the wind, with the halfe of our frouke sayle vp, for that wee found our selues not strong enough to drine without sayles, as the shippes commonly vse to doe, which oftentimes is the cause of their calling away, as it may well be iudged, by reason of the great force and strength of the waues that runne there: so that it seemeth almost impossible for a ship to beare out so great a force, though it were of Iron. And although we sayled before the winde, yet we had danger inough: for that the Sea came behinde and ouer our shippe, and filled all the Hatches, whereby wee were compelled to binde our Mastes, Cables, and all the shippe round about with Ropes, that with y great force of the Sea it might not stirre, and flye in peeces. And forced wee were to Pumpe night and day, hauing at each ende of the frouke-parde, a rope that reached to the Pilot, and at each rope there stode fiftene or sixtene men, the Pilot sitting in his seate, and the vnder Pilot behinde vpon the sterne of the shippe, to marke the course of the Sea, and so to aduertise the other Pilot. At the rather there stode ten or twelue men, and the other Saylers vpon the Hatches to rule the sayles, & as the waues came and couered the shippe, the vnder Pilot called, and then the chiefe Pilot spake to them at the Ruther to hold stiffe, and commaunded the ropes that were at the frouke-parde to bee pulled stiffe: the Saylers likewise and the chiefe Wotswaine standing on the Hatches, to keepe the ship right in the waues, for if the waues had once gotten vs about, that they had entred on

the sides of the shippe, it had certainly bene said of vs, Requiescant in pace. And it was there almost as cold as it is here with vs in winter, when it freezeth not: whereby wee were all soze toyled, and in a manner out of hart, so that wee esteemed our selues cleane cast away: for we were forced by turnes to go to the ruther, & from thence to the pumpe, (not one excepted) so that we had no tittle to sleepe, rest, eate, nor cloath our selues: and to help vs the better the staffe of our Ruther brake in peeces, and had almost staine two or thre of our men. But God had pittie on vs, so that there happened no other hurt, but that some of them were a litle amazed. This continued to the fourteenth of Aprill, without any change, whereupon all the Officers of the shippe assembled together with others of the companie, taking counsell what was best to be done, and perceiuing the shippe not to bee strong enough to passe the Cape, they concluded by protestation (wherunto they subscribed their hands) to sayle with the ship to Mosambique, and there to winter and to repaire the shippe, and to prouide all necessaries for it, which greatly græued the common sort because they did find as great danger in turning backe againe to Mosambique, as to passe the Cape, for that they were to sayle againe by the land Donatal, which they feared, as much as the Cape: and also though they did arrive at Mosambique, yet they accounted it as much as a lost Liage. For that they must stay there till the next yeare, and there spend all they haue, so that all things that come thether are brought out of India: so that euery thing is there as deare as gold, which would bee hard for the poore Saylers and Swabbers, as hauing but little meanes to relieue themselves, and thereby they should be constrained to sel that little they had brought with them, for halfe the value: and besides that they were as then about 500. miles from Mosambique. Wherefore there grew great noyse and murmuring in the ship, among the Saylers, that cursed the Captaine and the Officers, because the ship was badly prouided, for it had not one rope more then hung about the ship, nor any thing wherof to make them, if those that we had, should haue charred to brake. The Captaine laide the faulte on the Master, because hee asked them not when hee was at land: and the Master saide that he had spoken for them, and that the Cairro, or Hemp (whereof in India the rope is made) was deliuered vnto the Captaine, and that he had sold y best part thereof, to put the money in his purse: & that was the cause why we wanted: with this disorder they bring their matters to passe, not once remembering what

may after fall out: but when they are in danger, the ther is nothing els, but crying Misericordia, and calling to our lady for helpe: the Captaine could not tell what to answer, seeing vs in that trouble, but said, that he marvelled at nothing so much, as why our Lord God suffered them (beeing so good Chyistians and Catholiques, as they were) to passe the Cape, with so great torments and dangerous weather, hauing so great and strong Shippes, and that the Englishmen, beeing (as he said) Heretickes, and blasphemers of God, with so smal & weake vessels, & passed y<sup>e</sup> Cape so easilie: for they had receneued newes in India, that an English Shippe had passed the Cape with verie great ease. And so wee made backe againe towards Mosambique, being in great dispaire, for that no man cared for laying his hand to worke, and hardlie would any man obey the Officers of the Shippe. In this manner sayling, wee perceived diuers vesselles, and bozdes with dead men bound vpon them, dying in the Sea: which comforted vs a little, thinking that some other of the shippes were in the same taking, and had throwne some of their goods ouer bozd, and so made towards Mosambique befoze vs: whereby we thought to haue company, and that we alone were not vnfortunate, for that is commonlie said, that companions in miserie are a comfort one to an other, and so it was to vs: but I would to God it had bene so as we imagined, but it was farre worse then turning backe againe, for those were the signes of the casting away of the S. Thomas, as being in the Iland of S. Helena, as we were afterwards aduertised.

The 15. of Aprill we had an other great calme, which continued till the 17 day, and taking the hight of the Sunne, we found our selues to be vnder 37 degrees, to the great admiration of al the company, for that being (as I said) vnder 35 degrees, and hauing sayled for the space of 5 dayes with so great a wind and stormy weather towards Mosambique, we should rather by al mens reason, haue lessened our degrees, & by estimation wee made account to haue bene vnder 30 or 32 degrees at the highest: but the cause why our Shippe went backward in that sort against wind and weather towards the Cape, thinking wee made towards Mosambique, was by the water, which in those countries carrieth with a verie strong streame towards the cape, as the Pilot told vs he had proued at other times: yet he thought not that the water had runne with so great a streame, as now by experience he found it did: so as it seemed that God miraculously against all mans reason and iudgement, and all the force of wind and

stormes, would haue vs passe the Cape, while we were least in hope thereof: whereby we may plainelie perceiue that all mens actions without the hand of God, are of no moment. The same day againe we saw greene water, and the birdes called Mangas de Velludo, or beluet stéues, which are certain signes of the cape de bona Speranza, which put vs once againe in hope to passe it: and about evening a swallow flew into our shippe, wherat they much reioiced, saying that it was a sign and sozethowling, that our Lady had sent the Swallow on bozd to comfort vs, and that we should passe the Cape: wherewith they agreed once againe to proue if we could passe it, seeing we had such signes and tokens to put vs in good comfort, that God would help vs. This being concluded, we sung the Vesper, with Ora pro nobis, and gaue many almes, with promises of pilgrimages and visitations, and such like things, which was our dayly worke. With that the saylers & others began to take courage, and to be lustie, euery man willinglie doing his office, offering rather to lose life and welfare in aduenturing to passe the Cape, then with full assurance of their safetie to returne vnto Mosambique: we had as then great waues, and very bigge water in the sea, which left vs not till wee came to the other side of the Cape.

The 18 of Aprill we fell againe into the wind, with as great stormes and soule weather as euer we had befoze, so that we thought verily we should haue bene cast away: for that at euery minute the sea couered our ship with water, & to lighten her, we cast diuers chestes, and much Cinamon, with other thinges, that came first to hand, ouer bozd, wherewith euerie man made account to die, and began to confesse themselves, and to aske each other forgiveness, thinking without more hope, that our last day was come. This storme continued in this sort, at the least, for the space of 24 houres: in the mean time great almes were giuen in our Shippe to many Virgin Marias, and other Saints, with great deuotion & promise of other wonderful things when they came to land: at the last God comforted vs, and sent vs better weather, for that the 19 of Aprill the wether began to cleere vp, and therewith we were in better comfort.

The 20. of Aprill we toke the hight of the Sunne, and found it to be 36 degrees: and againe we saw greene water, and some birdes which they call Alcatrazes, and many Sea-wolues, which they hold for certain signes of the cape de Bona Speranza, & as we thought were hard by the land, but yet saw none: the same day we had the wind somewhat fuller,

and were in great hope to passe the Cape, so that the men began to be in better comfort, by reason of the signes we haue seene. All that day we saw greene water, till the 22 of Apr. upon which day twice, and in the night following, we cast out the Lead, and found no ground, which is a good signe that wee had passed the Cape called das Agulhas, or the cape of needles, which lieth vnder 35 degrees, and is about 20 miles from the Cape de Bona Speranza, which lieth vnder 34 degrees & a half. And because that about this cape Das Agulhas, there is ground found, at the least 30 or 40 miles from the land, we knew wee were past it: as also by the colour of the water, and the birds, which are alwaies found in those countries: and the better to assure vs thereof, the great & high sea left vs, that had so long tormented vs, and then we found a smoother water, much differing from the former: so that as the we seemed to be come out of hell into Paradise, with so great ioy, that we thought we were within the sight of some haven, and withall had a good winde, though somewhat cold.

The 23 of Aprill we passed the Cape de Bona Speranza, with a great and generall gladnes, it being as then 3 months and three dayes after we set sayle from Cochiin, not once seeing any land or sand at all, but onelie these assured tokens of the said Cape, which happened very seldome: for that the pilots doe alwaies vse what means they can to see the cape, and to know the land, thereby to know certaintie that they are past it: for then their degrees must lessen, and there they may as some make towards Mosambique, as to the Island of S. Helena: for although they can well perceiue it by y<sup>e</sup> water, yet is it necessary for them to see the land, the better to set their course vnto S. Helena, wherein they must alwaies keepe on the left hand: otherwise it were impossible for them to come at it, if they leaue that course: for if they once passe it, they can not come to it again, because there bloweth continually but one kind of wind, which is South east: and thus hauing passed the Cape, we got before the wind.

The 24 of Aprill the Pilot willed vs to giue the Bona viagen vnto the Cape de Bona Speranza, according to the custome, with great ioy and gladnes of all that were in the shippe: for that as the they assure themselves that they sayle to Portingal, and not to turne againe into India (for so long as they are not past the Cape, they are alwaies in doubt) and as then we were about 70. miles beyond the Cape. The signes and tokens whereby they know themselves certainly to haue passed the Cape, are great heapes and peeces of thicke  
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reedes, that alwaies thereabouts do lye vpon the water, at least 15 or 20 miles from the land: as also certaine birds by the Portugals called Foysoins, somewhat greater then sea mewes, being white & full of blacke spots ouer al their bodies, & very easie to be knowne from al other birds. These are certain signes whereby the Pilotes doe certainly perswade themselves that they are past the Cape, and hauing passed it, they set their course for S. Helena South west, & South west & by west. The 27 of Apr. we were right in the wind, and so continued till the next day, and the we had a calm, being vnder 30 degrees on Portugall side. The 29 of Apr. we got before the wind, which is the generall wind y<sup>e</sup> alwaies bloweth in those countries al the whole yere, vntill y<sup>e</sup> come to the Equinoctial line, and is a Southeast wind: so y<sup>e</sup> they may wel let their sayles stand, & lay them down to sleepe, for in y<sup>e</sup> greatest wind y<sup>e</sup> bloweth there, they need not strike their maine yard about half the mast.

The 12 of May, in the morning betimes, we discovered the Iland of S. Helena, where at there was so great ioy in the ship, as if we had bene in heauen: & as then we were about 2 miles from y<sup>e</sup> land, the Iland lying from vs West, south west: wherunto we sayled so close, that with a calmer shot we might reach vnto the shore: being hard by it, we sayled about a corner of the land, that from vs lay South west, which hauing compassed wee sayled close by the land, West, South west: the land on that side being so high and still, that it seemed to be a wall that reached vnto the skyes. And in that sort we sayled about a mile and a half, and compassed about y<sup>e</sup> other corner that lay Westward from vs, which corner being compassed, we presently perceived the shippes that lay in the road, which were those shippes that set sayle before vs out of India, lying about a small half mile from the foresaid corner, close vnder the land, so that the land as then lieth South east from them: and by reason of the high land the shippes lie there as safe, as if they were in a haven: for they may well heare the wind whistle on the top of their maine yards, but lower it can not come: and they lie so close vnder the land, that they may almost cast a stone vpon the shore. There is good ground there, at 25 and 30 fadomes deep; but if they chauce to put further out, or to passe beyond it, they must goe forward, for they can get no more vnto y<sup>e</sup> land: and for this cause we kept so close to the shore, that the height of the land took the wind fro vs, & the ship wold not steer without wind, so that it droue vpon the land, whereby our boresprit touched y<sup>e</sup> shore, & therewith we thought that shippe & goods had all  
being



beene cast away: but by reason of the great depth, being 10. fadomes water, and with the help of the Boats, and men off the other ships that came vnto vs, we put off from the land, without any hurt, and by those Boates wee were brought to a place wher the other ships lay at Anker, which is right against a valley, that lyeth betwene two high hills, where in there standeth a little Church called Saint Helena. There we found five shippes, which were, the ship that came from Malacca, and the S. Mary that had beene there about 15. daies, which came both together to the Cape de Bona Speranza, the S. Anthonie, and the S. Christopher being Admiral, that had arrinded there 10. daies before, and the Conception, which came thether but the day before vs, so that ther wanted none of the flect but the S. Thomas, and by the signes and tokens, that we and the other ships had sene at Sea, we presumed it to be lost, as after we vnderstode (for it was neuer sene after) for the other shippes had sene Hattes, Deales, Fattes, Chestes, & many dead men that had bound themselves vpon boards, with a thousand other such like signs. Our Admiral likewise had beene in great danger of casting away: for although it was a new ship, & this the first Viage it had made, yet it was so eaten with Wormes, that it had at the least 20 handfuls deepe of water within it, and at the Cape was forced to throw halfe the goods ouer boord, into the Sea, and were constrained continually to Pumpe with two Pumps, both night and day, and neuer holde still: and being before the Island of S. Helena, had ther also sunke to the ground, if the other ships had not holpen her. The rest of the shippes coule likewise tell what dangers and miseries they had indured. About three Monthes before our arriuall at S. Helena, there had beene a ship which the yere before set out of Ormus, with the goods & men that remained in the S. Salvador, that had beene saued by the Portingall armie, vpon the coast of Abex, and brought vnto Ormus, as in an other place I haue declared. That ship had wintered in Mosambique, and had passed verie close by the Cape, & so sayled without any companie vnto Portingall, hauing left some of her sicke men in the Islands (as the manner is) which the next ships that came thether must take into them. These gaue vs intelligence, that about foure monthes before our arriuall, there had beene an English ship at the Island of Saint Helena, which had sayled through the Straights of Magellanaes, and through the south seas, & from thence to the Islands of Phillippinas, and had passed through the Straights of Sunda, that lyeth beyond Malacca, betwene

the Islands of Sumatra and Iaua: in the which way she had taken a shippe of China (such as they call Iunckos) laden with Siluer and Golde, and all kind of Silkes, and that shee sent a letter with a small present to the Bishopp of Malacca, telling him, that shee sent him that of friendship, meaning to come herselfe and visite him. Out of that ship of China, they toke a Portingall Pilot, & so passed the Cape de Bona Speranza, and came to the Island of Saint Helena, where they toke in fresh water and other necessaries, and beate downe the Alter and the Crosse that stood in the Church, and left behind them a Kettle and a Sworde, which the Portingales at our arriuall found there, yet could they not conceiue or thinke what that might meane. Some thought it was left there for a signe to some other ships of his companie, but euerie man may thinke what he will thereof. In the ship of Malacca came for Factor of the Pepper, one Gerrit van Afhuysen, bozne in Antwarpe, and dwelling in Lisbon, who had sayled in the same ship from Lisbon about two yeares before, for that they staid in Malacca at the least fourténe Monthes, by reason of the warres and troubles that were in that countrie, vntill Malacca was relieved, as I saide before: whereby they had passed great miserie, and beene at great charges. And because it is a very vnwholesome countrie, together with y<sup>e</sup> constraint of lying there so long, of 200. men, that at the first sayled from Lisbon in the ship, there were but 18. or 20. left aliue, and all the rest dyed, so that they were enforced to take in other vnskillfull men in Malacca, to bring the shippes home. This Gerrard van Afhuysen, being of mine acquaintance and my good friend, before my departure out of Portingall for India, marvelled and toped much to find me there, little thinking that we should méete in so strange a place, and there we discoursed of our travels past. And of him among diuers other things, I learned many true instructions as well of Malacca, as of the countries and Islands lying about it, both for their manner of dealing in trade of Marchandise, as in other memorable things. By the pictures following, you may see the true description of the Island of Saint Helena, and of the three sides thereof, as we passed by it, and as we sayled about it to the road, as also of the Island of Alcention. The description of which two Islands you may here perceiue and learne, as I myselfe could marke the same.



they would growe well in that land, because of the good temperature of the ayre, besides this, they haue so great abundance of fish, round about the Island, that it seemeth a wonder wrought of God: for with crooked nayles, they may take as much fish as they will, so that all the shippes doe prouide themselves of fish, of all sorts in that place, which is hangd by and dyed, and is of as good a taste and sauor, as any fish that euer I eate: and this euery man that hath bene there, affirmeth to be true. And the better to serue their turnes, vpon the Rockes they find salt, which serueth them for their necessarie prouisions, so that to conclude, it is an earthly Paradise for y<sup>e</sup> Portingall shippes, and seemeth to haue ben miraculously discovered for the refreshing and seruice of the same. considering the smallnesse and highnesse of the land, lying in the middle of the Ocean seas, and so far from the firme land or any other Islands, that it seemeth to be a Ioye, placed in the middle of the Spanish Seas: for if this Island were not, it were impossible for the shippes to make any good or prosperous Viage: for it hath often fallen out, that some shippes which haue missed thereof, haue endured the greatest miserie in y<sup>e</sup> world, and were forced to put into the coast of Guinea, there to stay the falling of the raine, and so to get fresh water, and afterwarbes came halfe dead and spoyled into Portingall. It is the fashion, that all the sicke persons, that are in the shippes, and can not wel sayle in them, are left there in the Island, with some prouision of Rice, Bisket, Oyle, and some Spices, for fish and flesh they may haue enough, for when the ships are gone, then all the beastes (which by reason of the great number of people fly into the mountaines) come downe againe into the balleyes, where they may take them with their handes and kill them as they list, those sicke men stay there till the next yeare, till other ships come thither, which take them with them, they are commonly sone healed in that Island, as being a verie sound and pleasant countrie: and it is verie seldome seene, that any of them dyeth there, because they haue alwaies a temperate ayre, and coole winde, and alwayes fruite throughout the whole yeare. The king will not suffer any man to dwell in it, because they should not destroye & spoyle the countrie, and holde it as their owne, but will haue it common for euery man to take what he hath made of. In time past there dwelt an Hermet in the Ile, who continued there for certaine yeares, vnder pretence of doing penance, and to vphold the Church, hee killed many of the Goates and Buckes, so that euery yeare hee sold at the least five or sixe hundred skinnes, The 1. Booke.

and made great profit thereof: which the King hearing, caused him presently to bee brought from thence into Portingall. Likewise vpon a certaine time two Castles or blacke people of Mosambique, and one Iauer, with two women slaues stole out of the shippes, and hid themselves in the Rockes of this Island, which are verie high and wilde, where by men can hardly passe them. They lived there together, and begot children, so that in the ende they were at the least twentie persons, who when the ships were gone, ran throughout the Island and did much hurt, making their houses & dwelling places betwene some of the hills, where not any of the Portingales had bene, nor yet could easily come at them: and therein they hid themselves vntill the shippes were gone, but in the end they were perceined, and the Portingales used all the meanes they could to take them: but they knew so well how to hide and defend themselves, that in many yeares they could not be taken: in the end, fearing that they might in time be hurtfull vnto them, and hinder them much, by expresse commaundement of the King, after long and great labour, they toke them all and brought them prisoners into Portingall: so that at this present no man dwelleth therein, but onely the sicke men, as I told you before. When the ships come thither, euery man maketh his lodging vnder a tree, setting a Tent about it: for that the trees are there so thicke, that it presently seemeth a little towne or an armie lying in the field. Euery man prouideth for himselfe, both fleshy fish, fruite and woode, for there is enough for them all: and euery one washeth himselfe. There they hold a generall fasting and prayer, with Masse euery daye, which is done with great deuotion, with procession, and thankesgiuing and other Hymnes, thanking God that hee hath preferred them from the danger of the Cape de Bona Speranza, and brought them to that Island in safetie. There they vse oftentimes to Carue their names, and markes in trees & plants for a perpetuall memorie: whereof many hundreth are there to be found, which letters with the growing of the trees, doe also grow bigger and bigger, we found names that had been there since the yeare of the Lord 1510. & 1515. and euery yeare orderly following, which names were vpon figge trees, euery letter being of the bignesse of a spanne, by reason of the age and growing of the trees. This shal suffice for the description of the Island of Saint Helena.

The 21. of May, being Saint Helenas day, and Whit Sunday, after we had taken in all our fresh water, and other necessities, we set sayle altogether in companie, and directed

our courſe towardeſ Portſingall, leauing about ſittene ſicke men in the Ilande, & ſome ſlaues that raine out of the ſhips. The 26. of May in the Euening, wee ſpake with the Saint Mary, and the next day with the Gallion of Malacca: the ſame Morning and in the after none with the Admirall, who willed vs to follow him vnto the Iland of the Aſcention. The ſame day one of our ſlaues fell ouer bord, & although wee vſed all the meanes wee could to ſaue him, yet wee could not doe it, by reaſon wee ſayled befoze the winde. The ſame day at night wee ſaw the Iland of Aſcention, and lauered all that night, becauſe wee would not paſſe the Iland. In the Morning the 28. of May, we ſayled about the Iland, to ſee if there were any ground to Anker on, becauſe the Admirall was ſo leake, that ſhee could no longer holde out: and the men deſired the Officers of the ſhippe, that they would lay the gods on land, in the Iland of Aſcention, and there leaue it with good watch and neceſſaries for them that keepe it, and ſo ſayle with the emptie ſhip to Portſingall: and there procure ſome other ſhippe to fetch the gods, thinking it was ſufficient to haue it well watched and kept there, for that there commeth not a ſhip in twentie yeares into that Iland, becauſe there is nothing in it to be had. We went cloſe vnto it, by a verie white and faire Sand, where the Admirall and all the ſhippes caſt out the Lead, and found from eighty to ſittie, and 40. fadomes water: and although they might haue gone cloſer to the land, yet the Officers excuſed themſelues, ſaying, that they coude not goe nêrer, and that it was too dêpe and verie dangerous for them to Anker there. Which they ſaid to pacifie the men, deſiring that they might borrow two Pumps moze of the other ſhippes, and ſo without doubt they woulde bring the ſhippe ſafe vnto Portſingall, and although it would bee great paine and labour for them to doe it, yet they muſt of force content themſelues: for that the Admirall and all the Gentlemen that were in the ſhippe, pumped both day and night, as their turnes came about, as well as the meanest in the ſhippe, onely to encourage the people. They borrowed one Pumpe of the Saint Mary, and ſent to deſire vs to lend them another, and although our ſhip was none of the beſt among the Fleet, we were of opinion not to lend him any, as not knowing what nêde wee ſhould haue our ſelues, hauing ſo long a way to ſayle yet in the end ſeing the great neceſſitie they were in, we lent them one, the rather becauſe they ſaid, that the Admirals meaning was, if it were calme wether, to diſcharge ſome of their wares into other ſhippes, thereby to

lighten themſelues, but it fell not out as they thought, ſo that with great miferie and labor they ouercame their iournie.

## The 95. Chapter.

## •Of the Iland called the Aſcention.



His Iland was diſcouered vpon Aſcention daye, and in ſhew ſeemeth as great as the Iland of Saint Helena, but not ſo high. It is full of hilles and dales, lying vnder eight degrees and a halfe, on the South ſide of the Equinoctiall line, and lyeeth Northweſt diſtant from Saint Helena, 190. Spaniſh miles, and from the Equinoctiall line 140. miles. There is not any freſh water in the Iland, nor one grêne leafe or branch. It hath many hilles of a reddiſh colour, which ſhew like a certaine Earth in Spaine called Almagro, and is full of ſtonie hilles, and dyed land, it is like Saint Helena. There hath bene ſome ſhippes there, that miſſed Saint Helena, and ſought for freſh water in that Iland, but could find none. It hath certaine faire and white Sandes about it, and great ſtoze of Fiſh, wherein it ſurpaſſeth S. Helena, but in it there are no beaſtes at all, onely by reaſon of the great quantitie of Fiſhes. Ther are ſo many Birds in it, it is ſtrange, and they are of the bigneſſe of young Geſe, & came by thouſands flying about our ſhips, crying and making great noyſe, and raine vp and downe in the ſhippe, ſome leaping and ſitting on our ſhoulders and armes, not once fearing vs, ſo that wee toke many of them, and loyung of their neckes, but they are not good to eate, becauſe they taſte moſtly. I thinke the cauſe they are ſo tame is, becauſe they ſee but few men, and ſome deſire to goe to them. About that Iland and the Iland of Saint Helena, vnto the Equinoctiall line, there are flying Fiſhes, as great as Herings which ſlie by great ſtockes together, two or thre fadome aboue the water, and ſlie in that manner at the leaſt a quarter of a mile, vntill their wings or finnes be drie, and then they can ſlie no longer, but fall into the water, and there wet themſelues, and then ſlie againe aboue the water. The cauſe why they ſlie in that ſort is, becauſe they are chaſed by the great fiſhes, that eate them, and to eſcape from them, they ſlie aboue the water, and ſome times into the ſhippes: for many of them fell into our ſhip, which flew too high, for whê their wings are drie they muſt needes fall.

From that Island of Ascention the shippes held their course South-west and by West, till they be a degree past the Equinoctiall line on the South side, where there lyeth a cliffe called Penedo de Sam Pedro, which many times they see, and to it from the Island of Ascention are 300. miles. The 5. of June we passed againe the Equinoctiall line, and then again began we to see the South starre, which we had lost under ten degrees, on this side Cochijn, and now began to lose the sight of the South starre, and there we had the sun in the South at tielue of the clocke at noone, in which on the other side of the line at the same time is in the North. The 8. of June being 4. degrees in the South, we lost our generall South east winde, that had serued vs from the Cape de bona Speranza thether, & then began the raines and calmes: for as then we began to come neare the coast of Guinea, which continueth to 9. degrees. These calmes and raines helde vs till 11. degrees, being the 20. of June, whereby the ships separated themselves, by reason of the calmes which made them not able to sterre: and in the 11. degrees they met againe, and there we had a South east wind, which is called the generall winde, because it bloweth continually in those Countries, and holdeth to 30. and 32. degrees, beginning many times at 6. and 7. degrees: but wee had it not till wee were vnder 11. degrees. This wind is somewhat scant, for wee must of force saile in the wind, because our chiefe course is South-west and by North.

The 23. of June we passed the point of Capo Verde, which is vnder 15. degrees, and the 26. of the same month we passed the Islands of Capo Verde, which are ten in number. They beginne vnder 15. degrees, and end in 19. degrees, and are distant from the firme land of Capo Verde, from 70. to 160. miles inwards to the sea. Then wee entred into the sea, called Sergasso, which is all covered with hearbes, so that it seemeth to be like a graine felde, & so thicke that a man can not see the water, neyther can the ships passe through them, but with great labour, vnlesse they haue a strong wind. The hearbe is like Shamper, but yelow of colour, & hath berries like Goose berries, but nothing in them. The Portingalles call it Sargasso, because it is like the herbes that groweth in their welles in Portingall, called Sargasso: where vpon that sea is called Sargasso. It is not knowne from whence it cometh: for there is no land nor Island that is knowne to be neare that sea, but the coast of Africa, which is at the least more then 400. miles from thence. It is thought it cometh from

The 1. Booke.

from the ground, and yet there is no ground in that place to be founde: and in sayling to India, the shippes come not into that sea (for then they keepe closer to the shore, so that it is not once seene) and it is not found in any place but there, beginning at 20. degrees, & continuing to 34. degrees, so thicke, and so full as if they were whole Islands, most strange to beholde. In that country it is as cold in winter, as it is here with vs when it freezeth not, which the Portingalles estimate a great cold, and cloath themselves against it as we doe in a mightie great frost. The last of June wee were vnder 23. degrees, being right vnder the Sunne: for y the Sun was then in the same height, and we also vnder y Tropike of Cancer, which is the furthest part that the Sunne goeth Northwarde, and then it turneth againe vnto the Equinoctiall line, and from thence into the South. Wee passed y line of Tropicus Capricorni twice, once on the South side, by the ende of the Island of S. Laurence, and then againe vnder 23. degrees, after we had passed the Cape de bona Speranza. The 2. of July wee were vnder the height of the Islands of Canarie, which lie vnder 28. and 29. degrees, and are distant from the coast of Barbarie and Africa from 30. to 80. miles, which Islands lay on our right hande: and because in those Islands there are many things that are worthe the noting, therefore I thought it conuenient to make a brieve description of them.

### The 96. Chapter.

#### A brieve description of the Islands of Canaria.



The Islands of Canaria are seuen, which in times past were called the Fortunadas, and at this day by the Spaniards are called the Canaries, by reason of the great numbers of dogges which they founde in them, when they were first discovered. The names of the Islands are, great Canarie, Teneriffe, La Palma, La Gomera, El Hierro, Lanfarotte, and Fuerte Ventura. In the Island of Teneriffe there is a hill called Pico de Terraira, which is thought to be the highest hill that euer was found, for it may easily be seene at the least threescore miles into the sea, before they come at it. It cannot be climed but in the monthes of July and August: for all the other

monthes

monthes it lyeth full of snowe, although below in the Island, and in other Islands thereabouts, they see no snow. It is three dayes journey to clime by into it, and on the toppe ther of it is flat, and when it is clear and faire weather, a man may from thence see all the Islandes round about it, although some of them are at the least 50. miles distant, and as much in compasse. The two monthes in which they vse to clime by vpon the hill, they bring downe certaine peces of brimstone, from whence it is much carried into Spaine: and at my being in the Island of Tercera, a shipper one of my acquaintance that came from Teneriffe, gaue me a peece thereof, for a remembrance of him. In one of those Islandes called Hierro, or of Hieron, there is a wonderfull and strange thing to be seene, and I verely thinke it is one of the strangest things in the world. This Island is one of the greatest of all the seuen: but it is an vnfruitfull and barren land, and so drye, that in all the Island there is not one droppe of fresh water to bee found, but onely in some places vpon the sea side, which is farre from hand, so that it profiteth the inhabitants but very little. But God of his mercie hath provided for the want of water both for men and beastes, in this manner: for there is a great tree, which no man knoweth, (for the like is not found in any other place) the leaues whereof are small and long, and alwaies greene without chainging colour: this tree is covered and compassed about with a small cloud, which alwaies continueth in one forme, and neuer altereth nor diminisheth: and this cloud casteth dew vpon the leaues of the tree, which hang downe, and drop continually (without ceasing) a most cleare, thyme and fine water, which falleth into certaine Cesternes, that by the inhabitants of the Island are made round about vnder the tree, therein to keepe and preserue the water.

The Island of *Ascension*, so called, because it was discovered vpon the day of Christs ascension into heauen, is not inhabited because of the vnfruitfulness thereof, & because it wanteth fresh water: which is also the cause that it is not visited by the ships, for that they hope for no refreshing in the same. The hilles of this Island are redde like Bolus. About this Island are many birds, because of the great numbers of fishes that are about it, specially small flying fishes, which in *Portingall* are called *Pisce Bolodor*. Reade more hereof in the booke, in Folio 175.

And this water is in so great abundance, that it serueth all the Island for their necessary vses, not onely for the people, but also the .i. Booke.

for their cattle throughout all the Isle, and no man can remember when that wonder first began.

On the right side of this Island about an hundred miles distant: there is yet another wonder to be noted, which is, that oftentimes there is an Islande seene thereabouts, called San Borondon, where diuers men haue been on lande, being onely such as fell vpon it on the sodaine, and not looking for it: who as firme it to bee a very sayre, pleasant, and greene Countrey full of trees, and all kinds of victualle, and that it is inhabited by people that are Christians: but no man knowes of what nation they are, neyther what language they speake. The Spaniards of the Islandes of Canaria haue many times sailed towarde it to view it, but they could neuer find it: whereupon there goeth diuers opinions of it: for some thinke it to be enchanted, and that it may not bee seene but vpon certaine dayes: some thinke it to bee very small, and alwaies covered with cloudes, and that therefore it can not bee seene nor founde out: and also the great stormes and strength of the water driueth the shippes from it: but to conclude, it is holden for a truth, that the Islande lyeth thereabouts, as all those that come from thence doe certainly affirme. The Islandes of Canaria are very fruitfull, and plentifull of all thinges, both victualles and other necessities. They haue of all kinds of coyne, specially excellent good Wine, which from thence is carried into all places. There is likewise great store of Sugar, which is much esteemed, and also caried into all countries of Christendome, which causeth great trafficke vnto those Islands, as well by Spaniards and Portugallies, as other nations, and is the common staple for the shippes that saile out of Spayne into the West Indies, and refresh the themselves there, and also take in such Wyne as they commonly vse to carry with them to the West Indies. They haue also great abundance of Cattle and Cammels, and are now inhabited by Spaniards, hauing yet therein many of the naturall borne inhabitants, which they doe call Guanchas, who by reason of their long conuersation with the Spaniards, doe wholly vse their customes, and manner of apparell. The chiefe of these Islands is great Canaria, where there is a Bishop, and the inquisition with the tribunal Royall, and it hath the gouernment ouer all the other Islandes, that are called the Canaries.

The 6. of Iulie wee were vnder 32. degrees, where wee lost the generall North East wind, and had a calme, and saw much of the



the hearbe called Sargasso, which covered all the sea. The 10 of the same month, we got a gaine befoze the wind, being vnder 34. degrees, and then we saw no more of the hearbe Sargasso, but a faire cleare sea.

The eighteenth of Iulie wee were vnder 39. degrees, vnder which height lieth the Island called de Coruo, and the Island of Tercera, and also the riuer of Lisbon, all these dayes we had many calmes. The next day wee had a West winde being a right soze wind, and saw many flying fishes, almost as great as Haddocks, that flew thre or foure fadomes high aboue the water.

The 22. of Iuly, the winde continuing, about noone we saw the Islands called Flores, and de Coruo, which lie one close to the other: from thence to the Island of Tercera Eastward are 70. miles. At that time wee began to haue many sick men, that is to say, some sicke in their eyes, and some in their bzeasse and bellies, by reason of the long boiage, and because their victuals began to lose the taste, & sauour, and many wanted meat, whereby diuers of them through want were compelled to seeth rice with salt water, so that some of them died, which many times were found vnder the soze deck that had laine dead two or thre dayes no man knowing it, which was a pittifull sight to behold, considering the miserie they indured aboard those Ships. There died in our ship from India vnto that place, of slaues and others, to the number of 24. persons.

The same day about Euening, being by the Islandes of Flores and Coruo, wee perceived thre Ships that made towards vs, which came from vnder the land, which put vs in great feare: for they came close by our Admiral, & shot diuers times at him, & at another ship of our companie, whereby wee perceived them to be English men, for they bare an English flagge vpon their maine tops, but none of them shewed to be aboue 60. tunnes in greatnes. About Euening they followed after vs, and all night boze lanternes with Candles burning in them at their sternes, although the Moone shined. The same night passing hard by the Island of Fayal, the next day being betwene the Island of S. George that lay on our right hand, and the small Island called Gratiolo on our left hand, we espied the thre English Ships still following vs that tooke counsell together, whereof one sapled backwards, thinking that some other ship had come after vs without companie, & for a small time was out of sight, but it was not long befoze it came againe to the other two, wherewith they tooke counsell, & came all thre together against our shippe, because we lay in the lee of all our ships, and had the

Island of S. George on the one side in steede of a sconce, thinking to deale so with vs, that in the end we should be constrained to runne vpon the shore, whereof wee wanted not much, and in that manner with their flagges openly displayed, came lustily towarde vs, sounding their Trumpets, and sapled at the least thre times about vs, beating vs with Spunket and Caluer, and some great peces, and did vs hurt in the body of our shippe, but spoiled all our sayles and ropes, and to conclude, we were so plagued by them, that no man durst put forth his head, and when wee shot off a peece, we had at the least an houres worke to lade it againe, whereby wee had so great a noise and erie in the ship, as if we had all bin cast away, wherewith the English men themselves beganne to mocke vs, and with a thousand iesting words called vnto vs. In the meane time the other shippes hoisted all their sailes, & did the best they could to saile to the Island of Tercera, not looking once behinde them to help vs, doubting they should come too late thither, not caring for vs, but thinking themselves to haue done sufficiently: so they saved their own stakes, whereby it may easily be seene what companie they keepe one with the other, & what order is among them. In the end the English men perceiuing small aduantage against vs, (little knowing in what case and feare we were, as also because we were not far frō Tercera) left vs, which made vs not a litle to reioyce, as thinking our selues to be risen from death to life, although we were not well assured, neither yet bolde of feare till we lay in the road befoze Tercera, & vnder the safetie of the Portingales fort, & that we might get thither in good time we made all the sailes we could: on the other side we were in great doubt, because wee knew not what they did in the Island, nor whether they were our friends or enemies, and wee doubted so much the more, because wee found no men of war nor any Caruels of aduise frō Portingal, as we made our accounts to doe, that might conuay vs from thence, or giue vs aduise, as in that countrie ordinarie they vse to do, & because the English men had bin so victorious in those parts, it made vs suspect that it went not well with Spaine: they of the Island of Tercera, were in no lesse feare then we, for that seeing our fleet, they thought vs to be Englishmen, & that we came to ouer run the Island, because the 3. English men had bound by their flags & came in companie with vs: for the which cause the Island sent out 2. Caruels that lay there with aduise from the King, for the Indian Ships that should come thither. Those Caruels came to view vs, and perceiuing what we were, made after vs, wherevpon the English

ships left vs, & made towards them, because the Caruels thought them to be friends, and shunned them not, as supposing them to be of our company, but we shot foure or fūe times and made signes vnto them that they should make towards the Island, which they presently did. The English men perceiving that did put for wards into the sea, and so the Caruels boarded vs, telling vs that the men of the Island were all in armes, as hauing receiued aduise from Portingall, that Sir Francis Drake was in a readines, and would come vnto those Islands. They likewise brought vs newes of the ouerthrow of the Spanish flect before England, and that the English men had bene before the gates of Lisbone: wherupon the king gaue vs commandement that we should put into the Island of Terceira, and there lie vnder the safetie of the Castle vntill we receiued further aduise what wee should doe, or whether we should saile: for that they thought it too dangerous for vs to goe to Lisbone. Those newes put our flect in great feare, and made vs looke vpon each other not knowing what to say, as being dangerous for them to put into the road, because it lieth open to the sea: so that the Indian ships, although they had expresse commandement from the king, yet they durst not anker there, but only vsed to come thether, and to lauere to and fro, sending their boates on land to fetch such necessaries as they wanted, without ankering: but being by necessity compelled thereunto, as also by the kinges commandement, and so that wee vnderstood the Earle of Cumberland not to bee farre from those Islands with certaine ships of war, we made necessitie a vertue, and entring the rode, ankered close vnder the Castle, staying for aduise, and order from the king to performe our voyage, it being then the 24. of July, & S. Iames day. We were in al 6 ships, that is 5. from East Indies, & one from Malacca, & lay in the rode before the Towne of Angra, from whence we presently sent three or foure Caruels into Portingall, with aduise vnto the king of our arriual. There we lay in great daunger, and much feare, for that when the month of August, cometh it is very dangerous lying before that Island, for as then it begetheth to storme. The shippes are there safe from all winde, sauing onely from the South and Southeast winde: for when they blow, they lie in a thousand dangers, specially the east India ships, which are very beautifull laden, and so full, that they are almost ready to sinke, so that they can hardly be steered.

The fourth of August in the night we had a South winde out of the sea, wherewith it began so to storme, that all the ships were in  
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great danger to be cast away, and to run vpon the shore: so that they were in great feare and shot off their peeces, to call for help. The officers and most of the sailers were on land, none but pugs and slaues being in the ships: for it is a common custome with the Portingales, that wheresoeuer they anker, presently they goe all on land, and let the shippe lie with a boy or two in it. All the bells in the Towne were hereupon rung, and there was such a noyse and crie in euery place, that one could not heare the other speak: for those that were on land by reason of the foule weather, could not get aboard, and they in the Shippe could not come to land. Our Shippe the Santa Crus was in great danger, thinking verily that it should haue run vpon the sands, but God help them. The ship that came from Malacca brake her Cables, and had not men enough aboard the shippe, nor any that could tell how to cast forth another anker: so that in the end they cut their mastes, & droue vpon the Cliffe, where it stayed, and brake in peeces, and presently sunke vnder the water to the vpper Doylope, and with that the winde came North West, wherewith the storme ceased, and the water became calme. If that had not bene, al the ships had followed the same course: for that some of them were at the point to cut their Mastes and Cables to saue their liues, but God would not haue it so. In that ship of Malacca were lost many rich and costly Marchandises: for these ships are ordinarily as rich as any ships that come from India, as being full of all the rich wares of China, Maluco, Iaua, and all those countries, so that it was great pittie to see what costly thinges, (as Silkes, Damaskes, clothes of gold and siluer, & such like wares) flatted vpon the sea, and were toye in peeces. There was much goods saued, that lay in the vpper part of the ship, and also by duckers, as pepper, Nutmegs, and Cloues, but most of it was lost, and that which was saued, was in a manner spoyled, and little worth: which presently by the kinges officers in the Island was sealed vpon, and to the Farmers vsed, shut vp in the Alandega, or Custome house, for the Kinges custome, not once regarding the poore men, nor their long and dangerous Voyage that had continued the space of three yeares, with so great miserie and trouble by them indured in Malacca, (as in another place I haue already shewed): so that they could not obtaine so much fauour of the king nor of his officers, that of the goods that were saued and brought to land, they might haue some part, although they offered to put in subsidies for so much as the custome might amount vnto, or els to leaue as much goods in  
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the officers hands as would satisfie them, and although they made daily, and pittifull complaints, that they had not where with to live, and that they desired vpon their owne adventures to straight certaine shippes or Caruels at their owne charge, and to put in good suerties to deliuer the goods in the Custome house of Lisbone, yet could they not obtaine their requests: but were answered that the king for the assurance of his custome, and of all the goods, would send an Armado by sea to fetch the goods: which fetching continued for the space of two yeares and a halfe, and yet nothing was done, for there came no Armado.

In the meane time the poore saylers consumed all that they had, and desperately cursed both themselves, the king, and all his officers: yet in the end by great and importunate sute of the Farmers of the pepper, euery mā had licence to lade his goods in what ship hee would, after it had laine there for the space of two yeares and a halfe, putting in suerties to deliuer the goods in the custome house of Lisbone, where they must pay the halfe & moze of the same goods for custome to the King, without any respect of their hard fortune and great miserie, during their long and dangerous Voyage, and he that will be dispatched in the Custome house there, must see the officers, other wise it is most commonly thre or foure monthes before the goods are deliuered vnto the owners, and the best thinges, or any fine deuse that the Marchants for their own vles bying out of India, if the officers like the they must haue them, yet they will promise to pay for them, but they set no day when: so that the poore Marchantes are forced to giue them rest, and wel contented that the officers are so pleased, and vse no moze delays.

The eight of August, the officers of the ships toke counsell together, with the Governour of the Island what they were best to doe, thinking if not good to follow the kinges aduise, considering their long staying, and fearing some other hard fortune if they should stay, and because a great Gallion being a mā of warre, and very strong, lay as then before the Island, wherein was the Governour of Brasilia, who by soule weather had put in there: they concluded that this Gallion being well appointed should sayle with them to Lisbone, and although they did it without the aduise and commandement of the king, yet had they rather so to adventure their liues vpon the seas, then againe to stay the danger of the Hauen, for that the winter did daylie moze and moze increase, so that they were not to looke for any better weather, and in that sort appointing themselves as well as they could, and taking in all necessarie provisions,

the same day they all set saile with no small feare to fall into some misfortune by the way: but because many that were of the ship of Malacca, stayed at Tercera to saue such goods as by any meanes might be saved, and by that meanes to help themselves, (among the which was the Factor of the pepper, being one of my acquaintance, at whose request, as also because the Pepper of that ship, and of all the other ships belonged all to one Farmer, by whom I was appointed Factor, and seeing the necessitie he had, and that he alone could hardly dispatch so great a matter,) I toke order for mine owne affaires, and hauing dispatched it by other shippes, I stayed there to help him, till wee had further aduise, and order from the Farmers of the Pepper and other spices and wares, of the which goods we saved a great quantitie by meanes of Duckers and other Instruments that we vsed, hauing aduise from the Farmers & the King that it shuld not be long before they sent for vs, willing vs to stay there, and to looke vnto the goods. This staying and fetching vs alway continued (as I said before) for the space of two yeares and a halfe, where by you may consider the good order, and policie of the Admiraltie of Portingall, and with what diligence and care they seeke for the common profit of the land, and the poore Marchantes of the Countrey, whome they ought to saue and help, as much as possible they may, but they do cleane contrarie, as those which deale in Portingall doe well finde.

The 13. of August the ships came back againe vnto the Island of Tercera, because they had a contrarie wind, as also for want of fresh water, but they ankered not. The day before the Earle of Cumberland with 6. or 7. ships of warre, sayled by the Island of Tercera, & to their great good fortune passed out of sight, so that they dispatched themselves in all haste, & for the moze securitie, tooke with them 4. hundred Spaniards, of those that lay in Garrison in the Island, & with the they sayled towards Lisbon, hauing a good wind: so that within a 11. dayes after they arrived in the riuer of Lisbone with great gladnes, & triumph: for if they had stayed but one day longer before they had entered the riuer, they had all bene taken by Captaine Drake, who with 40. ships came before Cascalis, at the same time that the Indian ships cast anker in the riuer of Lisbone, being garded thither by diuers Gallies. Now by the discourse of this long and perillous volage, you may sufficiently perceiue, how that onely by the grace and speciall fauour of God, the Indian ships doe performe their volages, yet with great miserie, paine, labour, losse, and hinderance: wherby men may likewise consider the man-  
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ner of their Panigatio, ordinances, customes and governments of their ships, so that in comparison of many other Voyages, this present Voyage may be esteemed a happy & prosperous voyage: for oftentimes it chanceth, that but one or two ships (of the five) that yearly saile to India come safe home, as of late it hath bin seene, some being taken, and some lost, altogether by their owne follies, & bad order, as herin at large you may perceiue, &c.

The 97. Chapter.

Of the description of the Islands of Acores or the Flemmish Islands.

**T**he Isles of Acores, or the Flemmish Islands are 7. that is, Tercera, Saint Michael, S. Mary, S. George, Gratiola, Pico, & Fayael. There are yet two Islands called Flores and Coruo, which are not contained vnder the name of Acores, but yet at this day are vnder the government of the same Islands, so that they are in all accounted 9. Islands. They are called Acores, that is to say, Sparhawkes or Hawkes, because that in their first discoverie, they found many Sparhawkes in them, whereof they hold the name, although at this day there is not any there to be found. They are also called the Flemmish Islands, that is, of the Featherlanders, because the first that inhabited the same, were Featherlanders, whereof till this time there is a great number and offspring remaining, that in manner and behaviour are altogether like Featherlanders, and there is yet in the same Island a running water, that issueth out of a hill, & so runneth into the sea, where as yet those issues or offsprings of Featherladers inhabit, & is called Aribera dos Frangengos, that is the Flemmish riuer. The principall Island of them all, is that of Tercera, called Insula de Iesus Christus of Tercera. It is betwene 15. or 16. miles in compass, and is altogether a great Chiffe of land, whereby in it there is little roomie: for it is as it were walled round about with Cliffes: but where any strand or sand is, there standeth a fort. It hath no Hauens nor entrance of waters, for the securitie and safetie of the ships, but only before the chiefe towne called Angra, where it hath an open Hauen, which in forme is like a halfe Moone, by the Portingales called Angra, whereof the towne hath her name. It hath on the one side in manner of an elbow sticking forth, two high hilles, called Bresyl, which stretch into the sea, so y<sup>e</sup> a far off they seeme to bee decidded from the Island. Those hilles are very high, so that being vpon them, a man may see at the least 10, 12 and sometimes 15. miles into the sea, being cleare weather. Vpon these hilles there stand two small stone pillars, where there is a Cē-

The 1. Booke.

tinell placed, that continually watcheth to see what ships are at sea, and so to aduertise those of the Island: for that as many ships as hee seeth coming out of the west, that is from the Spanish Indies, or Brasilia, Cabo verde, Guinea, and the Portingall Indies, and all other waies lying south or west, for enerie ship he setteth a flagge vpon the pillar in the west, and when the ships which he descrieth, are moze then 5. then hee setteth vp a great auncient, betokening a whole fleet of ships. the like he doth vpon the other pillar, which standeth in the East, for such Shippes as come from Portingall, or other places out of the East or South partes, these pillars may bee easily seene in all places of the towne, by reason of the highnes of the hilles, so that there is not one ship or sayle that is at sea, or maketh towards the Island, but it is presently knowne throughout all the towne, and ouer all the whole Island: for the watch is not holden onely vpon those two hilles intuing into the sea, but also vpon all corners, hilles and cliffes throughout the Island, and as soone as they perceiue any ships, the Gouerner and Rulers are presently aduertised therof, that they may take such order therein as need requireth. Vpon the furthest corner into the sea standeth a fort, right against another fort that answereth it: so that those two forts doe shut and defend the mouth or open hauen of the towne, where the ships lie in the road, and so no ship can either goe in or come forth, without the licence or permission of those two forts. This towne of Angra is not only the chiefe towne of Tercera, but also of al other townes within 2 Islands thereabouts. Therein is resident, the Bishop, the Gouernour for the King, and the chiefe place of iudgement, or tribunall seate of all the Islands of Acores.

Three miles from this towne lieth another towne towards the North, called Villa de Praya (for Praya is as much to say, as strand) because it lieth hard by a great strand, and for that cause there is little traffique ther, as not having any conuenient place for ships to come at it: yet some times there cometh some one, that by reason of contrarie wind cannot get before the towne of Angra, and so by constraint discharge their goods in that towne, which from thence are carried by land to Angra, and yet some part thereof is spent and vied there. It is walled and well housed, but not many people in it, and such as are in it, doe get their linings most by husbandrie: for there are very faire come lands. The Island is likewise very fruitful and pleasant, it hath much corne and wine, but the Wine is not verie good to carrie into other Countreies thereabouts, because it is

small, and will not long continue, so that it is vled in the Countrey by the common people: but such as are of wealth, for the most part drinke wines of Madera and Canaria. It aboundeth in fleshy fish, & all other necessaries and meats for mans body, wherewith in time of neede they might helpe themselves. Oyle there is none, but it commeth out of Portingall. Also Salt, pottes, pannes, and all kinde of earthen vessels, Chalke, and such like are brought thether out of other places, for there they are not to bee founde: for fruites they haue (besides Peaches of diuers kinds, and in so great abundance that it is strange) Cherries, Plummes, Walnuttes, Halse nuttes, Chestnuttes, but those not very good: of Apples, Peares, Oranges and Lemons, with all such like fruites there are sufficient. Of all sorts of Hearbs and plants, as Coleworts, Radishes, and such like they haue at their certayne times of the yeare. They haue likewise in that Island a certaine fruite that groweth vnder the earth, like Radishes or other roots, but the leaues or plants are trees like Vines, but different in leaues, and groweth longwise vpon the ground: it beareth a fruite called Batatas, that is very good, and is so great that it weigheth a pound, some more, some lesse, but little esteemed: and yet it is a great sustenance and fode for the common sort of people. It is of good account in Portingall, for thether they vse to bring it for a present, and those of the Islande by reason of the great abundance doe little esteeme it. There is also another kinde of stuffe that is sowed like cozne, and is a fruite: it groweth vpon the roote of the grasse or leaues, and is round and as bigge as a great Pease, but not so round: in eating it tasteth like Cardnuttes, but harder to bite: it is likewise a good meate and much esteemed in other places, but by reason of the great quantitie thereof, it is most vled to fatten their Hogges, and is called Iunfla. There is also in the Island a certaine plant, which is found in all places therof in the open fields: it groweth as high as a man, and beareth no fruite, onely the roote thereof is a substance, of the thicknesse of a mans two fistes, and in shew as if it were natural golden hair, and in handling like soft silke, which is vled there to stuffe and fill their beddes in steede of woll and feathers: and I do certainly beleue, if any man of vnderstanding woude take it in hand, it woude well be wouen. The principallest traffique of this Island is their woad, such as wee vse for dying (whereof much is made in that Island, and is fetched from thence by Englishmen, Scottes, and French men, in barter for cloathes and other wares, who continue the 1. Booke.

ally traffique into that Island: and although by reason of the warres, the Englishmen are forbidden to traffique thether, yet vnder the names of Scots and French men, they haue continuall trade there. The Island hath not any wilde beastes or fowles, but very fewe, sauing onely Canarie birdes, which are there by thousands, wher many birders take them, and thereof make a dayly lining, by carying them into diuers places. It hath also wonderfull many Quailles, which they call Codornisen: of tame fowles, as Heimes, & Gynny hens are there likewise great store. Hunting is there little vled, but only for Cunnies, which are very great: Hares, Harts, Partridges, Wenison, and such like are not there to be found, becaule of the little respect or care the inhabitantes haue to bræde any such thinges. Fish is very plentifull, and of diuers kinds, and very good: in Summer there is great store taken, for in Winter they can hardly brooke the seas. The chiefe monthes of winter weather for raine and stormes are, Januarie, Februarie, March and Aprill, and also the month of September is commonly very stormie: all the other monthes it is commonly good weather. The Countrey is berie hillie, and in some places woody, full of bushes and trees: it is hard to trauel, becaule their waies for the most parte are stony, so that for a mile, or a mile and a halfe together, men can see no ground, but only stones, which for sharpnesse and fashion thew like pointed Diamantes, whereby one can hardly tread vpon it, least it should cut through both shooes and feet: and yet it is all plantid with Vines, so full and thick, that in summer time you can hardly see through it, for that the rootes thereof doe grow betwene the stones: so that a man woude think it impossible that any thing should grow therein: and which is more, in some places it seemeth impossible for a man to tread vpon it, being so wilde and desert as it sheweth, and nothing but harde stones and rocks. On good ground thew Vines will not grow, but onely in the wild & stony places: & for that cause they are much esteemed. The good groundes and plaine fieldes, which in some places are herie many, specially by villa da Praya are sowed with cozne and woad, & they haue so much cozne that they neede not bring any from other places: although that besides their inhabitants & natural bozne Islanders. They haue continually with them 14. companies of Spaniards, which are all fed and nourished by the cozne that groweth in the countrey, vntill there chance to come a hard & vnfruitfull yeare, as oftentimes it doth, for then they are forced to helpe themselves with foraine cozne, and that specially by

because of the soldiers that lie in the Island: yet it is strange, that the corne and all other things in the Island continue not above one yeare, and that which is kept above a yeare is nought and nothing worth. And therefore to keepe their corne longer then a yeare, they are forced to bury it in the earth, for the space of foure or five monthes together, to the which end every townesman hath his pit at one ende of the towne in the common high way, which is appointed for the purpose, and every man setteth his marke upon his pitte stone: the Corne is but lightly buried in the earth: the holes within are rounde, and the toppes thereof so wide that a man may creep in, wherunto there is a stone purposely made to cover it, which shutteth it vpp very close. Some of the pittes are so great, as that they may holde two or thre lastes of corne, some greater, & some smaller, as every mā hath his pportion: and as soone as the corne is reaped and fanned (which is in July,) every man putteth his corne into those pittes, laying straw vnder and round about it, & then they fill it ful or but half ful according as their quantity is, and so stoppe it vpp with the stone, which they cover with earth, & so let it stande vntill Christmas, when every man that will fetch home his corne: some let it ly longer, and fetch it by little and little, as they vse it: but the corne is as good when they take it out, as it was at the first houre that they put it in; and although that Cartes, boxes, and men do commonly passe over it, and also that the raine rayneth vpon it, yet there entreth not any drowpe of rayne or moysture into it: and if the corne were not buried in that manner, it woulde not continue good above foure monthes together, but woulde bee spoiled: and when it hath bene thus for a long time buried in the earth, it will continue the whole yeare through, and then they keep it in chestes, or make a thing of mattes, like a cope to preserve it in, not once stirring or moving it, and so it continueth very good.

The greatest commoditie they haue in the land, and that serueth their turnes best, is their open: & I believe they are the greatest & fayrest y are to be found in al Christendom, w<sup>ch</sup> vnm<sup>ea</sup>surable great and long horns. Cuerie Dre hath his seuerall name like men, and although there bee a thousande of them in a hearde, and that one of them be called by his name, bee presently commeth forth vnto his mayster that calleth him. The land is berie high, and as it seemeth hollow: for that as they passe over a hill of stone, the grounde soundeth vnder them as if it were a Seller; so that it seemeth in diuers places to haue

holes vnder the earth, whereby it is much subiect to earthquakes, as also all the other Ilandes are: for there it is a common thing, and all those Ilandes for the most part haue had mynes of brimstone, for that in many places of Tercera, and Saint Michael, the smoke and sauour of Brimstone doeth still issue forth of the ground, and the Countrey rounde about is all singed and burnt. Also there are places wherein there are fountaines and welles, the water whereof is so hotte that it will boyle an egge, as well as if it hung ouer a fire. In the Island of Tercera, about thre miles from Angra, there is a fountayne in a place called Gualua, which hath a propertie, that all the woode which falleth into it, by length of time conuerteth into stone, as I my selfe by experience haue tryed. In the same fountayne by the roote of a tre, whereof the one halfe runneth vnder that water, and is turned into as harde stone as if it were Steele: and the other parte of the roote (which the water toucheth not) is still woode and roote, as it should bee. The Island hath great store and excellent kindes of woode, specially Cedar trees, which grow there in so great numbers, that they make scutes, Cartes, and other grosse woorks thereof, and is the commonest woode that they vse to burne in those Countreies, whereby it is the wood that with them is least esteemed, by reason of the great quantitie thereof. There is another kinde of wood called Sanguinho, and is very sayre of a redde colour, and another sorte that they call white woode, being of it selfe as whyte as Chalke: other that is perfecte yellow, and all naturall without any dying: and therefore there are diuers good woorkmen in Tercera, that are skillfull in Joyners occupation, & make many fine peeces of woork, as Deskes, Cubbozdes, Chестes, and other such like things; whereof many are caried into Portingall, and much esteemed there, as well for the beautie of the woode, as for the woorkmanshippe, and specially the Spanisch fléete, which ordinarily refresh themselves in that Island, do carry much of it from thence, for it is the best and finest that is made in all Spayne and Portingall, although it be not comparable to the Deskes, and fine woorkmanshippe of Nurenbergh, and those countreies: but for wood it excelleth all other countreies, for that they haue in the Spanisch fléete, besides their owne kindes of woodes, at the least a thousande sortes of woode of all colours that man can imagine or deuise, and so sayre that more sayre can not be paynted. There



is a certaine kinde of Woode in the Ilande Pico, situate and lying twelue miles from Tercera, called Teixo, a most excellent and princely wood, and therfore it is forbidden to be cut, but only for the Kings owne vse, or for his Officers. The wood is as hard as Iron, and hath a colour within, as if it were wrought, like red Chamlet, with the same water, and the older it is and the more used, the fairer it is of colour, so that it is worthe to be esteemed, as in truth it is.

All those Ilands are inhabited by Portugals, but since the troubles in Portingall, there haue bene diuers Spanissh soldiers sent thether, and a Spanissh Governoz, that keep all the Forts and Castles in their possessions, although the Portugals are put to no charges, nor yet hardly used by them, but are rather kept short, so that not one soldier dareth goe out of the towne, without licence: and therfore men may quietly trauell throughtout the Iland, both day and night, without any trouble. Likewise they will not suffer any stranger to trauele to see the Country: and this order was not brought up by the Spaniards, but by the Portugals themselves, because their troubles, (for they would neuer permit it) and which is more, all strangers that came thether were usually appointed a certain street, wherein they should sell their wares and might not goe out of that street. Now it is not so straightlie looked vnto, but they may goe in all places of the towne, & within the Iland, but not about it, to view the coast: which notwithstanding was granted vnto vs, by the Governoz himself, who lent vs his horses, to ryde about, and gaue vs leaue to see all the fortres, which at this time is not permitted to the naturall borne Ilanders, neither are they so much credited. The road twice about the Iland, which he granted vs leaue to doe, by means of certaine particular friendship we had with him: neither could the Portugals hinder vs therein, because wee were in the Kings seruice, as Factors for the Kings Pepper, and for that, they held and accounted vs as naturall borne Portugals: for the Governoz would willingly haue had mee, to haue obtained a plot of the whole Iland, that he might haue sent it to the King: wherein I excused my self: yet I made him the towne with the Hauens, coming in, and fortres of Angra, which he sent vnto the King: the like whereof you may in this Booke behold: for the which the Governoz was greatly affected vnto mee, and shewed mee much friendship. Wee had in our Lodging a French Marchant and a Scot, that willing

lie would haue gone with vs, to see the Iland; but could not be suffered: for the Portugals thinke that they would take the proportion thereof, and so seeke to defeatethem of their right.

But returning to our matter, the Ilandes are verie good, and wholesome ayre, and the diseases that are most common in those Countries, though not verie plentiful, but only here & there one, are one sickness called O Ax, that is a kind of bad ayre & taketh them, & maketh them altogether lame, or half lame of their limmes, or of some one limme: and another sickness, that is called O Sange, that is, a certaine blood, that hastelle cometh vpon a man, as a swelling in the eyes, or other places of the face, or of the bodie, & is as red as blood, for (as they say) it is nothing els but mere blood: these are two diseases like the plague, and are commonest sicknesses in those Countries, which grow by reason of the great windines of the Ilandes, that are subiect to all stormes and foule weathers, and are unreasonable moyst, which is one of the principall causes of these diseases: for the windes are there so strong and dangerous, that they consume both the Iron and the Steele of their houses, and bring them into powder: for I haue seene Iron grates in the Kings Custome house, as thicke as a mans arme, and the windowes of hard free stone, which were so consumed by the wind, that the Iron in some places was become as thyrne as a straw, and the stone in like sort: and therfore in those Countries they vse to make their Rooffes and painthouses of stones, which they digge in the water, out of sandes vpon the Sea coast of those Ilandes, whereon the wind hath not so great a power to consume it: and yet that Custome house had not bene made aboue 6 or 7 yeares before, at the most.

In this Iland besides the two towne, there are diuers great villages, as S. Sebastian, S. Barboran, Altares, Gualua, Villanua, with manie other parishes and hamlets: so that for the most part it is built and inhabited, sauing onely the places that are wild and full of woods, which can hardly be travelled, much lesse inhabited. Their most traffique is (as I said before) the wood that groweth in those countries, I meane for such as deale in merchandise, and the workemen that make it: but the rest waight for the fleets that come and goe to and from the Spanissh and Portugall Indies, from Brasilia, Cabo, Verde and Guinea: all which countries doe commonly come vnto Tercera to refresh them.

themselves, as lying very fitly for that purpose: so that all the inhabitants doe thereby richlie maintaine themselves, and sell al their wares, as well hardie wozks as victuals vnto those shippes: and all the Ilandes round about doe as then come vnto Tercera with their wares, to sell it there. For the which cause the English men and other strangers keepe continually about those Ilandes, being assured that all shippes for want of refreshing must of force put into those Ilandes, although at this time manie shippes doe auoid those Ilandes, to the great discommoditie of the Ilands and the shippes.

From Tercera Southeast, about 27. or 28. miles, lyeth the Iland of S. Michaels, which is about 20 myles long, and is likewise full of Townes and Villages inhabited by Portugallies, for ayze and all other thinges like vnto Tercera. The chief Towne is called Punta del Gada, where there is great traffique of English, Scots, and French men, onlie (as in Tercera) because of the wood, which is more abundant in that Ilande, then in all the rest of them: for that euerie yeare there is made about two hundred thousand Quintalles of Wood. It hath likewise great abundance of Cozne, so that they helpe to victuall all the Ilandes that are round about them. It hath neither Hauens nor Rivers, but onlie the broad sea, and haue lesse safeguard and defence then those which are of Tercera: but there they ly not vnder the commandement of any fort: so that many set sayle with all the windes, and put to sea, which in the road of Tercera they may not doe: and therefore the strangers shippes had rather sayle to S. Michaels, for there they can not be constrained to doe anie thing, but what they will themselves to doe. There is also a company of Spaniards in a Castle that standeth by the Towne of Punta del Gada, which is made by the Spaniards for the defence and maintenance of the same town.

From the Iland of S. Michaels Southwardes twelue myles, lyeth the Iland Santa Maria, which is about ten or twelue myles compasse, and hath no traffique but onlie of pot earth, which the other Ilands fetch from thence. It hath no Wood, but is full of all victualles like Tercera, and inhabited by the Portugallies. There are no Spaniards in it: because it is a stonie Countrie, like Tercera, and hard to bords: whereby the inhabitantes themselves are sufficient and able enough to defend it. While I remained in Tercera, the Earle of The 1. Booke,

Comberland came thether, to take in fresh water, and some other victuals: but the inhabitants would not suffer him to haue it, but wounded both himself and diuers of his men, whereby they were forced to depart without hauing any thing there.

From Tercera North northwest about seven or eight myles, lyeth the little Iland called Gratiola, it is but 5. or 6. mile: in compasse, a very pleasaunt, and fyne Iland, full of all fruites and all other victualles, so that it not onley feedeth it self, but also Tercera and the other Ilandes about it, and hath no other kinde of merchandise: it is well built and inhabited by Portugallies, and hath no soldiers in it, because it is not able to beare the charge. The Earle of Comberland while I lay in Tercera, came vnto that Iland, where himself in person, with seven or eight in his company went on land, asking certaine beastes, Hernes, and other victuals, with wyne and fresh water, which they willinglie gaue him, and therewith hee departed from thence, without doing them anie hurt: for the which the inhabitantes thanked him, and commended him for his curtesie, and keeping of his promise.

From Tercera West North West, eight or nyne miles, lyeth the Iland of S. George. It is about twelue myles long, but not about 2. or 3. myles at the furthest in breadth: it is wooddie and full of hills: it hath no special traffique, but onlie some Wood, and yet verie little of it. The inhabitants liue most by Cattell and tilling of the land, and bying much victuals to sell in Tercera: it hath likewise many Cedar trees, and other kindes of wood, that from thence are brought vnto Tercera, and sold vnto the Ioyners, which for that occasion dwell onlie in Tercera.

From S. George West Southwest 7. miles, lyeth the Iland called Fayael, which is 17. or 18. miles in compasse: it is one of the best Ilands next vnto Tercera, and S. Michaels: it aboundeth in all sorts of victualles, both flesh and fish, so that from this Iland the most part of victualles and necessities cometh by whole Carrels vnto Tercera: it hath likewise much Wood, so that many English shippes doe traffique thether. The principall road and place is the town called Vitra dorta: there the ships likewise doe lie in the open sea vnder the land, as they do before al the other Ilands: by this town there lieth a fortreffe, but of smal importance: because the inhabitants of themselves do offer to defend the Iland against all enemies, the soldiers were discharged from thence, which

which before that time lay in the fort, complayning that they were not able to maintaine nor lodge them. The same time that the Earle of Cumberland was in the Iland of Gratiola, he came likewise to Fayael, where at the first time that he came, they beganne to resist him, but by reason of some controuersie among them, they let him land where he taked the Castle to the ground, and sunke all their Ordinance in the Sea, taking with him certaine Caruels and ships that lay in the road, with prouision of all things that he wanted: and therewith departed againe to Sea. Whereupon the King caused the principall actors therein to bee punished, and sent a companie of Souldiers thether againe, which went out of Tercera, with all kind of warlike munition, and great shotte, making the fortresse by againe, the better to defend the Iland, trusting no more in the Portugales. In that Iland are the most part of the Netherlanders shipping, yet they vse the Portugales language, by reason they haue bene so long conuerfant among them, and those that vsed the Dutch tongue are all dead: they are greatly affected to the Netherlanders and strangers.

From Fayael Southeast three miles, and from Saint George South-west foure miles, and from Tercera South-west and by West twelue miles, lyeth the Iland called Pico, which is more then fiftene miles in length. It is so named of a high mountain that standeth therein called Pico, which is so high, that some thinke it is higher then the Pico of Canaria. When it is cleare weather, it may as perfectly be seene in Tercera, as if it were not halfe a mile from thence, and yet it lyeth aboue twentie fve miles from it: for it is at the furthest end of the Iland towards Fayael. The toppe of it is seene cleare and bright, but the nether part is covered with cloudes, and with the Horizon, whereby the Iland is much spoken of. It is verie fruitfull of all kinds of victuals, like Fayael, and hath great store of woode, as Cedars & all other kinds, and also the costly wood Teixo. There they build many Caruels and small ships: & from thence by reason of the abundance of woode, they serue the other Ilands with woode. It is also inhabited as the rest are, their chiefe traffique being Cattle and husbandrie. It hath much wine, and the best in all those Ilands, and it hath the sauozest and pleasantest Oranges that are throughout all Portugall: so that they are brought into Tercera for a present, as being ther verie much esteemed, and in my iudgement they are the best that ever I tasted in any place. And because the towne of

The 1. Booke

Angra, in the Iland of Tercera is the chiefe towne and ruler ouer al the Flemish Ilands, I thought good to set it downe in this place, in the full proportion, with all the streets, forts, and Road or open Hauens, together with the hills called Bressil, where the sentinell is holden, for all shippes that come into those Ilands: al liuely described as in my simple skill I could comprehend and deuise it.

The 98. Chapter.

### Of the Ilands of Coruo and Flores.



From Tercera westwards to the Iland named Flores are seuentie miles: it is aboute seauen miles compass, it is also inhabited by Portugales, and hath no speciall marchandise, but onely some wood, it is full of Cattle, and other necessarie provisions, and lyeth open to all the world, and to whosoever will come thether, as well Englishmen as others: for that the inhabitants haue not the power to resist them. A myle from thence Northward, lyeth a little Iland of two or three miles in compass called De Coruo. The inhabitants are of the same people that dwel in Flores. Betwene those two Ilands and round about them, the Englishmen doe commonly stay, to watch the ships that come out of the West: for those are the first Ilands, that the shippes looke out for and descrie, when they sayle vnto Tercera, wher by the inhabitants doe but little prosper, because they are at the pleasure and commandement of all that will come vnto them, and take their goods from them, as oftentimes it happeneth. Yet for all their pouertie, not to lose both landes and goods, they must content themselues, and sayle with euery winde.

The Ile of Tercera lyeth vnder thirtie nine degrees, in the same height that Lisbon lyeth: and is distant from Lisbon lying right East and West two hundred and fiftie Spanish miles. This shall suffice for the description of the Flemish Ilands, called the Azores, which by dayly traveling vnto them are sufficiently knowne: for that at this time many of our nation doe sayle thether, so that euery Merchant knoweth them. This brieue description therfore is by me set down for the instruction of such as deale not in the trade of Marchandise, and know them not, whereby they may see what manner of Countries they are: &c.

The

The 99. Chapter.

Of certaine notable and memorable accidents that happened during my continuance in Tercera.

**T**he second of October Anno 1589. at the towne of Villadana Praya, in the Island of Tercera, two men being in a field hard without the towne were killed with lightning.

The ninth of the same month there arrived in Tercera fourtéene shippes, that came from the Spanish Indies, laden with Cochenille, Hides, Golde, Silver, Pearles, and other riche wares. They were fiftie in companie, when they departed out of the Island of Hauana, whereof, in their comming out of the Channell, eleauen sunke in the same Channell by foule weather, the rest by a storme were scattered and seperated one from the other. The next day there came an other ship of the same companie, that sayled close vnder the Island, so to get into the Roade: where she met with an English shippe, that had not aboue three cast peeces, and the Spaniard twelue. They fought a long time together, which we being in the Island might stand and behold: whereupon the Gouvernour of Tercera sent two Boates of Pusketiers to help the Shippe: but before they could come at her, the English Shippe had shot her vnder water, and wee saw her sinke into the Sea, with all her sayles vp, and not any thing seen of her aboue the water. The Englishmen with their Boate saued the Captaine and about thirtie others with him, but not one peccie worth of the goods, and yet in the shippe there was at the least to the value of two hundred thousand Ducats in Golde, Silver, and Pearles, the rest of the men were drowned, which might bee about fiftie persons, among the which were some Fryers and women, which the Englishmen would not saue. Those that they had saued they set on land: and then they sayled away. The twentieth day of the same month, the saide fourtéene shippes hauing refreshed themselves in the Island, departed from Tercera towards Siuil, and comming vpon the coast of Spaine, they were taken by the English shippes, that laye there to watch for them, two onely excepted which escaped away, & the rest were wholly carried into England.

About the same time the Earle of Cumberland, with one of the Quenes shippes, The 1. booke.

and five or six more, kept about those Islands and came often times so close vnder the Island, and to the Road of Angra, that the people on land might easly tell all his men that hee had a board, and knew such as walked on the Hatches: they of the Islande not once shooting at them, although they might easly haue done it, for they were within Musket shotte both of the towne and fort. In these places he continued for the space of two Moneths, and sayled round about the Islands, and landed in Gratiofa, and Fayael, as in the description of those Islands I haue already declared. Here he toke diuers shippes and Caruels, which he sent into England: so that those of the Island, durst not once put forth their heads, at the same time about three or foure daies after the Earle of Cumberland had bene in the Island of Fayael, and was departed from thence, there arrived in the saide Island of Fayael five Indian ships, whose Generall was one Iuan Doryues: & there they discharged in the Island 40. myllions of Gold and Silver. And hauing with all speed refreshed their shippes, fearing the comming of the Englishmen, they set sayle, and arrived safely in Saint Lucas, not meeting with the enemye, to the great good lucke of the Spaniards and hard fortune of the Englishmen: for that within lesse then two daies, after the Golde and Silver was laden againe into the Spanish shippes, the Earle of Cumberland, sayled againe by that Island: so that it appeared that God would not let them haue it, for if they had once had sight thereof, without doubt it had bene theirs, as the Spaniards themselves confessed.

In the Month of Nouember, there arrived in Tercera two great shippes, which were the Admirall and Viceadmirall of the Fléete laden with Silver, who with stormie weather were seperated from the fléete, and had bene in great torment and distresse, and ready to sinke: for they were forced to vse all their Pumps: so that they wished a thousand times to haue met with the Englishmen to whom they would willingly haue giuen their Silver, and all that euer they brought with them, onely to saue their liues. And although the Earle of Cumberland, lay still aboute those Islands, yet they met not with him, so that after much paine and labour they got into the Road before Angra, where with all speed they vnladed, and discharged aboue five myllions of Silver, all in peeces of 8. and 10. pound great: so that the whole Rape lay covered with plates and Chests of Silver, full of Rapes of eight, most wonderful to behold: each myllion being 10. hundred thousand Ducats, besides Pearles, Gold, and other stones, which

which were not registred. The Admirall and chiefe commander of those shippes & flette called Aluaro Flores de Quiniones was sicke of the peapolitan disease, & was brought to land, wheresof not long after he dyed in Syuilla. He brought with him the Kings broad Seale and full authoritie to be Generall and chiefe commaunder vppon the Seas, and of all flettes or ships, and of all places and Islands, or lands wheresoeuer he came: wherevpon the gouernoz of Tercera, did him great honour, and betwixen them it was concluded, perceiuing the weaknesse of their ships, and the daunger of the Englishmen, that they would send the ships emptie with Souldiers to conueye them, either to Syuill or Lisbone, where they could first arrive, with aduise vnto his Maiestie of all that had pass, and that he would giue order to fetch the Silver, with good and safe conuoy. Wherevpon the saide Aluaro Flores stayed there, vnder colour of keeping the Silver, but specially because of his disease, and so: that they were affraide of the Englishmen. This Aluaro Flores had alone for his owne part about 50. thousand Ducats in Pearles, which hee shewed vnto vs, and sought to sell them, or barter them with vs for Spices, or bills of exchange. The saide two shippes set sayle with thre or foure hundred men, as well Souldiers as others, that came with them out of India, and being at Sea had a storme, wherewith the Admirall burst and sunke in the Sea, and not one man saved. The Vice Admirall cut downe her Mast, and ranne the ship on ground hard by Sentuall, where it burst in peces, some of the men sauing themselves by swimming, that brought the netes, but the rest were drowned.

In the same month, there came two great ships out of the Spanish Indies, and being within halfe a mile of the Road of Tercera, they met with an English shippe, that after they had fought long together, toke them both. About 7. or 8. Monthes before, there had bene an English shippe in Tercera, that vnder the name of a Frenchman came to traffique in the Island, there to lade woode, & being discovered was both shippe and goods confiscated to the Kings vse, and all the men kept prisoners: yet went they vp and downe the strates to get their livings, by labouring like slaves, being in dedde as safe in that Island, as if they had bene in prison. But in the end vpon a Sunday, all the Saylers went downe behind the hills called Bressil: wher they found a ffisher-boate, wherein to they got, & rowed into the Sea to the Earle of Cumberlands ship, which to their great fortune chanced at that time to come by the Island, and Ankered

with his shippes about halfe a mile from the Road of Angra, hard by two small Ilandes, which lye about a Bales shot from the Island and are full of Coates, Buckes, and sheepe, belonging to the inhabitants of the Island of Tercera. Those Saylers knew it well, and therevpon they rowed vnto them with their Boates, and lying at Anker that day, they fetched as many Coates and sheepe as they had neede of: which those of the towne and of the Island well saw and beheld, yet durst not once goe forth, so there remained no more on land but the Master, & the Sparchant, of the saide English ship. This Master had a brother in law dwelling in England, who hauing newes of his brothers imprisonment in Tercera, got licence of the Quene of England, to set forth a ship, therewith to see if hee could recover his losses of the Spaniards, by taking some of them, and so to redeme his brother, that late prisoner in Tercera, and he it was, that toke the two Spanish ships before the towne. The Master of the ship aforesaid, standing on the shore by me, and looking vpon them, for he was my great acquaintance, the ships being taken, that were worth 300. thousand Ducats, he sent all the men on land sauing only two of the principal Gentlemen, which he kept a boorde, therby to ransom his brother: and sent the Pilot of one of the Indian ships that were taken, with a letter to the Gouernour of Tercera: wherein hee wrote that he should deliuer him his brother, and hee would send the two Gentlemen on land: if not, he would sayle with them into England, as indeed he did, because the Gouernoz would not doe it, saying that the Gentlemen might make that suite to the King of Spaine himselfe. This Spanish Pilot we bid to supper with vs, and the Englishmen like wise, wher hee shewed vs all the manner of their fight, much commending the order and manner of the Englishmens fighting, as also for their courteous vsing of him: but in the end the English Pilot likewise stole away in a French ship, without paying any rancome as yet.

In the month of Januarie 1590. there arrived one shippe alone in Tercera, that came from the Spanish Indies, & brought newes, that there was a flette of a hundredth shippes which put out from y<sup>e</sup> firm land of the Spanish Indies, and by a storme were driuen vpon the coast called Florida, where they were all cast away, the hauing only escaped, wherin there were great riches, & many men lost, as it may well be thought: so that they made their account that of 220. ships, that for certaine were knowne to haue put out of Noua Spaigna, Santo Domingo, Hauana, Capoverde, Brasilia, Guinea &c. In the yeare

1589. to sayle for Spaine and Portingall, there were not aboue fourtene or fiftene of them arrived there in safetie, all the rest being either drowned, burst or taken.

In the same Moneth of Iammarie, there arrived in Tercera 15 or 16 shippes that came from Siuilia, which were most flie-boates of the loue countries, and some Britons that were arrested in Spain: these came full of soldiers, and well appointed with munition, to lade the siluer that lay in Tercera, and to fetch Aluares de Flores by the kings commandement into Spain. And because that tyme of the yeare there is alwaies stormes about those Ilandes, therefore they durst not enter into the road of Tercera, for that as then it blew so great a storme, that some of their shippes that had ankered, were forced to cut downe their mastes, and were in danger to be lost: and among the rest a shippe of Biscay ranne against the land, and was stricken in peeces, but al the men saved themselves. The other shippes were forced to keepe the sea, and separate themselves one from the other, where wind and weather would diuie them, untill the 15 of March: for that in all that time they could not haue one day of faire weather to anker in, whereby they indured much miserie, cursing both the siluer and the Iland. This storme being past, they chanced to meet with a small English ship of about 40 tunnes in bignes, which by reason of the great wind could not beare all her sayles: so they set vpon her, and tooke her, and with the English flagge in their Admiralles stern they came as proudly into the hauen, as if they had conquered all the Realme of England: but as the Admirall that bare the English flagge vpon her sterne, was entering into the road, there came by chance two English shippes by the Iland, that payd her so well for her paynes, that they were forced to cry Misericordia, and without all doubt had taken her, if she had bene but a myle further in the sea: but because she got vnder the Forrestle, which also began to shot at the Englishmen, they were forced to leaue her, and to put further into the sea, hauing slayne 5. or 6. of the Spaniards. The English men that were taken in the small shippe were put vnder hatches, and coupled in boltes, and after they had bene prisoners three or foure dayes, there was a Spanish Ensigne-bearer in the shippe, that had a brother slayne in the fleet that came for England, who as then, mynding to reuenge his death, and withal to shew his manhood to the English captiues, that were in the English shippe, which they had taken, as is aforesayd, tooke a poinyard in his hand, and went downe vnder the hat-

ches, where finding the poore Englishmen sitting in boltes, with the same poinyard he stabbed fire of them to the heart: which two others of them percepuing, clasped each other about the middle, because they would not be murdered by him, they threw themselves into the sea, and there were drowned. This act was of all the Spaniards much disliked and verie ill taken, so that they carped the Spaniard prisoner vnto Lisbon, where being arrived, the King of Spaine willed he should be sent into England, that the Queene of England might vse him as shee thought good: which sentence his friends by intreaty got to be reueried, notwithstanding he commanded he should without all fauor be beheaded: but vpon a good Friday, the Cardinall going to Masse, all the Captaines and Commanders made so great intreaty for him that in the end they got his pardon. This I thought good to note, that men might vnderstand the bloodie and honest mindes of the Spaniards, when they haue men vnder their subiection.

The same two English shippes, which followed the Spanish Admirall, till he had got vnder the Forst of Tercera, as I said before, put into the sea, where they met with another Spanish ship, being of the same fleet, that had likewise bene scattered by the storme and was onlie missing, for the rest lay in the road: this small shippe the Englishmen tooke, and sent all the men on shore, not hurting any of them: but if they had knowene, what had bene done vnto the foresaid English captiues, I beleue they would haue reuenged themselves, as afterwards manie an innocent soule payed for it. This ship thus taken by the English men, was the same that was kept and confiscated in the Iland of Tercera, by the English men that got out of the Iland in a fisher boate (as I sayd before) and was sold vnto the Spaniards, that as then came from the Indies, wherewith they sayled to S. Lucas, where it was also arrested by the Duke, and appointed to goe in company to fetch the siluer in Tercera, because it was a shippe that sayled well: but among the Spaniards fleet it was the meanest of the company. By this means it was taken from the Spaniards, and carped into England, and the owners had it againe, when they least thought of it.

The 19 of Marche, the aforesaid shippes, being 19 in nuber, set sayle, hauing laden the Kings siluer, and receiued in Aluares Flores de Quinones, with his company, and good prouision of necessaries, munition and soldiers, that were fullie resolved (as they made shewe) to fight valiantly to the last man, before they would yeeld or lose their riches: and



although they set their course for S. Lucas, the wind drave them unto Lisbon, which (as it seemed) was willing by his force to helpe them, and to bring them thether in safetie: although Aluaro de Flores, both against the wind and weather would perforce haue sayled to Saint Lucas, but being constrained by the wind, and impossuntie of the Saylers, that protested they would require their losses and damages of him, he was content to sayle to Lisbon: from whence the Silver was by land carried into Siuilia. At Cape Saint Vincent, there lay a flete of twentie English shippes, to watch for the Armada, so that if they had put into Saint Lucas, they had fallen right into their handes, which if the wind had serued they had done. And therefore they may say that the wind had lent them a happie Wiage: for if the Englishmen had met with them, they had surely bene in great danger, and possibly but few of them had escaped, by reason of the feare wherewith they were possessed, because fortune or rather God was wholly against them. Which is a sufficient cause to make y<sup>e</sup> Spaniards out of hart, to the contrarie to giue the Englishmen more courage, and to make them bolder for that they are victorious, stout and ballant: and seeing al their enterprises doe take so good effect, that thereby they are become Lordes and masters of the Sea, and neede care for no man, as it well appeareth, by this brieue discourse.

1590. In the month of March 1590. There was a blasing Starre with a tayle scene in Tercera, that continued foure nights together, stretching the talle towards the South.

In the Month of May, a Caruel of Fayael arrived at Tercera, in the Haven or Roade of Angra, laden with Oren, sheepe, Hennes, and all other kinds of victuals, and full of people, which by a storme had broken her Ruther, whereby the Sea cast her about and therewith shee sunke, and in her were drowned three children, and a frier Franciscan, the rest of the men saved themselves by swimming, and by helpe from the shore, but all the Cattle and Hennes came drowned to land: the frier was buried with a great procession and solemnitie, exclaiming him for a Saint, because hee was taken up dead with his Booke between his armes: for the which cause every man came to looke on him as a miracle, giuing gret offerings to say Masses for his soule.

The first of August, the Gouvernour of Tercera, receiued aduise out of Portingall and Spaine, that two yeares before the date of his letters, there were sayled out of England twelue great shippes wel appointed, with

full resolution to take their tourne, seven of them into the Portingall Indies, and the other five to Malacca: of the which five, two were cast away in passing the Straights of Magellanes, and three sayled to Malacca: but what they had done there, was as then not knowne. The other seven passed the Cape de Bona Speranza, and arrived in India, where they put into the coast of Malabar, and there tooke fire Foisses of the Malabares, but let them goe againe: and two Turkish Gallies, that came out of the Straights of Mecca or the redde Sea, to whome likewise they did no hurt. And there they laded their shippes with Spices, and returned backe againe on their way: but where or in what place they had laden, it was not certainly knowne, saving onely that thus much was written by the Gouvernour of India, and sent over land to Venice, and from thence to Madril.

The seventh of August a Paule of English shippes was scene before Tercera, being 20. in number, and five of them the Quenes shippes: their Generall was one Martin Furbusher, as wee after had intelligence. They came purposely to watch for the flet of the Spanish Indies, and for the Indian shippes, and the ships of the countries in the West: which put the Spaniards in great feare, specially those of Fayael, for that the Englishmen sent a Trumpet to the Gouvernour to aske certaine wine, flesh, and other victuals for their mony, and good friendship. They of Fayael did not onely refuse to giue eartrun to them, but with a shot killed their messenger or Trumpeter: which the Englishmen tooke in euill part, sending them word that they were best to looke to themselves, & stand vpon their gard, for they ment to come and visite them whether they would or no. The Gouvernour made them answer, that he was there, in the behalfe of his Maiestie of Spaine and that he would doe his best, to keepe them out, as he was bound: but nothing was done, although they of Fayael were in no little feare, sending to Tercera for aide, from whence they had certaine Barkes with powder and munition for warre, with some Bisket and other necessarie provision.

The 30. of August we receiued very certaine newes out of Portingall, that ther were 80. ships put out of y<sup>e</sup> Carunho, laden with victuals, munition, money, and souldiers, to goe for Britaine to aide the Catholicks, and Leaguers of France, against the King of Nauarre. At the same time, two petherland hulkes, comming out of Portingall to Tercera, being halfe the Seas ouer, met with foure of the Quenes ships, their General being

ing S. Iohn Hawkins, that stayed them, but let them goe againe, without doing them any harme. The S. Iohn Hawkiners reported, that each of the Quene's ships had 80. peeces of Ordnance, and that Captaine Drake lay with 40. shippes in the English Channell, watching for the Army of the Carunho; and likewise that there lay at the Cape S. Vincent terme other English shippes, that if any shippes escaped from the Ilandes, they might take them. Those tidings put the Ilanders in great feare, lest if they sayled of the Spanish fleet, and got nothing by them, that the they would fall upon the Ilands, because they would not returne empty home, whereupon they held straight watch, sending aduise vnto the king what newes they heard.

The first of September, there came to the Iland of S. Michael a Portingall shippe, out of the Hauens of Pernambuco, in Brasilia, which brought newes that the Admirall of the Portingall fleet, that came from India, hauing mist the Iland of S. Helena, was of necessitie constrained to put in Pernambuco, although the King had expresse vnder a great penaltie forbidden him so to doe, because of the wormes that there doe spoile the ships. The same ship wherein Bernaldin Rybero, was Admirall, the yeare before

1589, sayled out of Lisbon into the Indies with 5. ships in her company, whereof but 4. got into India, the 5. was neuer heard of, so y<sup>t</sup> it was thought to be cast away. The other foure returned safe againe into Portingale, though the Admirall was much spoiled, because he met with two English ships, that fought long with him, and slew many of his men, but yet he escaped from them.

The 5. of the same moneth, there arrived in Tercera a caruell of the Iland of Coruo and brought with her 50. men that had been spoiled by the english men, who had set them on shore in the Iland of Coruo, being taken out of a shippe that came from the Spanish Indies; they brought tydings that the english men had taken foure more of the Indian ships, and a caruell with the king of Spaines letters of aduise for the ships comming out of y<sup>e</sup> Portingall Indies, & that with those which they had taken, they were at the least forty English shippes together, so that not one Warke escaped them but fell into their hands, and that therefore the Portingall ships comming out of India, durst not put into the Ilands, but tooke their course vnder 40. and 42. degrees and from thence sayled to Lisbon, turning likewise y<sup>e</sup> Cape S. Vincent, otherwise they could not haue had a prosperous iourney of it, for that as then the sea was full of English ships. Whereupon the king aduised the fleet, lying in Hauana; in

the Spanish Indies ready to come for Spain that they should stay there all that yeare, till the next yeare, because of the great danger they might fall into by the Englishmen, which was no small charge, and hinderance to the fleet, for that the ships that lie there doe consume themselves, & in a manner eat by one another, by reason of the great number of people, together with the scarcitie of all things, so that many ships chose rather, one by one to adventure themselves alone, to get home, then to stay there: all which fell into the English mens hands, whereof diuers of the men were brought into Tercera, for that a whole day we could see nothing els, but spoiled men set on shore, some out of one ship, some out of another, that pittie it was to see, al of them cursing the Englishmen, and their owne fortunes, with those that had bin the causes to prouoke the Englishmen to fight, and complaining of the small remedie and order taken therein by the king of Spaines Officers.

The 19. of the same month, there came to Tercera a Caruel of Lisbon, with one of the kings officers, to cause the goods that were saved out of the ship, which came from Malacca, (for the which we stayed there) to be laden, and sent to Lisbon. And at the same tyme there put out of the Carunha one Don Alonso de Bassan, with 40. great shippes of warre to come vnto the Ilands, ther to watch for the fleet of the Spanish & Portingall Indies, and the goods of the Malacca ship being laden, they were to conuoy them all together into the riuer of Lisbon: but being certaine daies at sea, alwaies hauing a contrary wind they could not get vnto the Ilands; only two of them that were scattered from the fleet, arrived at Tercera, & not finding the fleet, they presently returned backe to seek them: in the meane tyme the King changed his mind, and caused the fleet to stay in India, as I said before: & therefore he sent word vnto Don Alonso de Bassan, that he should return againe to y<sup>e</sup> Carunho, which he presently did (without doing any thing, nor once approaching neere the Ilands, saving only the 2. forelast ships, for he wel knew y<sup>e</sup> the Englishmen lay by the Iland of Coruo, but he would not visit them; and so he returned to the haue of Carunha, whereby out goods that came from Malacca, were yet to ship, and trusted by again, and forced to stay a more soztunall tyme, w<sup>th</sup> patience perforce.

The 23. of Octob. there arrived in Tercera a Caruel, with aduise out of Portingale, 1590  
y<sup>e</sup> 5. ships, which in the yere 1590 were laste in Lisbon for y<sup>e</sup> Indies, 4. of them were turned againe to portin after they had bin 4. moths abroad, & that the Admirall, wherein the Viceroy called Mathias d'Albuquerque, sayled, had

only gottē to India, as after ward news ther-  
of was brought ouer lande, hauing bene at y  
least 11. monthes at sea, and neuer saw land,  
& came in great miserie to Malacca. In this  
Shippe there dyed by the way 280. men, accor-  
ding to a note by himselfe made, and sent to  
the Cardinal at Lisbon, w<sup>th</sup> the names & sur-  
names of euery man, together w<sup>th</sup> a description  
of his voyage, & the miserie they had indured:  
which was only done, because he wold not lose  
y<sup>e</sup> government of India: & for that cause he had  
sworne epyther to lose his life, or to arrive in  
India, as in dedde he did after wardes, but to  
the great daunger, losse and hinderance of his  
companie, that were forced to buy it with  
their liues, and onely for want of prouision,  
as it may well be thought: for hee knew full  
wel that if he had returned backe againe into  
Portingall, as the other shippes did, he should  
haue bene cashiered from his Indian regi-  
ment, because the people beganne already to  
murmure at him, for his proude and loftie  
mind. And among other things that shewed  
his pryde the more, behind about the gallery  
of his ship, he caused fortune to be painted, &  
his owne picture with a staffe standing by  
her, as it were threatening fortune, with  
this posie, *Quero que venças, that is, I will  
haue thee to overcome: which being read by  
the Cardinal and other Gentlemen (that to  
honour him brought him aboard his Shippe) it  
was thought to be a point of exceeding folly:*  
but it is no strange matter among the Por-  
tingalles, for they about all others must of  
force let the soole peepe out of their sleeves, spe-  
cially when they are in authoritie: for that I  
knew the said Mathias d'Alburkerk in In-  
dia, being a soldier and a Captaine, where he  
was esteemed and accounted for one of the  
best of them, and much honoured, and belo-  
ued of all men, as behauing himselfe courte-  
ously to euery man: whereby they all desi-  
red that he might be Viceroy. But when he  
once had receyued his Patent with full po-  
wer and authority from the king to be Vice-  
roy, he changed so much frō his former beha-  
uio<sup>r</sup>, that by reason of his pryde, they al began  
to feare & curse him, & that before he departed  
out of Lisbon, as it is often seene in many  
men that are aduanced into state & dignitie.

The 20. of Ianuarie Anno 1591.  
there was newes brought out of Portingall  
into Tercera, that the Englishmen had ta-  
ken a Shippe, that the king had sent into the  
Portingall-Indies, with aduise to the Vice-  
roy, for the returning againe of the foure ships  
that should haue gone to India, & because the  
ships were come backe againe, that ship was  
stuffed and laded as full of goods as possible it  
might bee, hauing likewise in ready money  
The 1. Booke.

500. thousand duckets in Rials of 8. besides  
other wares. It departed from Lisbon in  
the month of September 1590. & met with y<sup>e</sup>  
Englishmen, with whom for a time it fought:  
but in y<sup>e</sup> end it was take<sup>n</sup> & caried into England  
with men & all, yet whē they came there, the  
men were set at libertie, & returned into Lis-  
bone, where the Captaine was committed  
prisoner: but he excused himselfe, & was relea-  
sed, w<sup>th</sup> whom I spake my selfe, & he made this  
report vnto mee. At the same time also they  
toke a ship that came from the Vine laden w<sup>th</sup>  
gold, & 2. ships laden with Pepper, and spices  
that were to saile into Italie, the pepper onely  
that was in them, being worth 170. thou-  
sand duckets: all these ships were caried into  
England, and made good pryse.

In the month of July an. 1591. there hap-  
pened an earthquake in the Island of S. Mi-  
chael, which continued from the 26. of July,  
to the 12. of August: in which time no man  
durst stay within his house, but fled into the  
fields, fasting & praying. w<sup>th</sup> great sorrow for y<sup>e</sup>  
many of their houses sel down, & a towne cal-  
led Villa Franca, was almost cleane razed to  
y<sup>e</sup> ground, all the cloisters and houses shaken  
to the earth, & therein some people slain. The  
land in some places rose vp, and the clifses re-  
moued from on place to another, & some hills  
were defaced and made euē with the ground.  
The earthquake was so strong that the ships  
which lay in the road, & on the sea, shaken as  
if the world would haue turned round: there  
sprang also a fountaine out of the earth, from  
whence for the space of 4. daies, there flowed  
a most cleare water, & after that it ceased. At  
the same time they heard such thunder, & noise  
vnder the earth, as if all the Devils in hel had  
been assembled together in that place, where-  
with many dyed for fear. The Island of Ter-  
cera shoke 4. times together, so that it seemed  
to turne about, but there happened no misfor-  
tune vnto it. Earthquakes are common in  
those Ilandes. for about 20. yeares past there  
happened another earthquake, wherein a  
high hill that lyeth by y<sup>e</sup> same towne of Villa  
Franca, fell halfe downe, and couered all the  
towne with earth, and killed many men.

The 25. of August, y<sup>e</sup> kings Armada coming  
out of Farol arrived in Tercera, being in all  
30. ships, Visitaies, Portingalls & Spaniards:  
& 10. Dutch sieboats, y<sup>e</sup> were arrested in Lis-  
bone to serue y<sup>e</sup> king, besides other smal ships  
Bataros, y<sup>e</sup> came to serue as messengers frō  
place to place, & to discouer the seas. This na-  
uie came to stay for, & conuoy the ships that  
should come frō the Spanish Indies, & the sie-  
boates were appointed in their returne home,  
to take in the goods y<sup>e</sup> were saued in y<sup>e</sup> lost ship  
y<sup>e</sup> came frō Malacca, & to conuoy it to Lisbon.  
The

The 13. of September the saide Armado acted at the Island of Coruo, where the Englishmen with about fiftene shippes as then lay, staying for the Spanish flæte: whereof some of the most parte were come, and there the English were in good hope to have taken them. But when they percepued the kings Army to be strong, the Admirall being the Lorde Thomas Howard, commaunded his flæte not to fall upon them, nor any of them once to seperate their shippes from him, but lesse he gaue commission so to doe: notwithstanding the Vice Admirall Sir Rychard Greenfield, being in the ship called the Reuenge went into the Spanish flæte, and shot among them, doing them great hurte, and thinking therest of the company would have followed: which they did not, but left him there, and sayled away: the cause why could not be knowne: which the Spaniards perceiuing, with seuen or eight shippes they boarded her, but she withstood them all, fighting with them at the least 12. houres together, and sunke two of them, one being a newe double shlie boate of 1200. tonnes, and Admirall of the shlie boates, the other a Biscaine: But in the ende by reason of the number that came vppon her she was taken, but to their great losse: for they had lost in fighting, and by drowning about 400. men, and of the English were slaine about a hundred, Sir Rychard Greenfield himselfe being wounded in his braine, whereof afterwarde he dyed. He was borne into the ship called the Saint Paule, wherein was the Admirall of the fleet Don Alonso de Barfan: there his woundes were drest by the Spanish Surgeons, but Don Alonso himselfe would neither see him, nor speake with him: all the rest of the Captaines and Gentlemen went to visite him, and to comfort him in his hard fortune, wondering at his courage, and stout heart, for that he shewed not any signe of faintnes nor changing of colour. But feeling the holwer of death to appoche, hee spake these wordes in Spanish, & said: Here die I Richard Greenfield, with a foyfull and quiet mind, for that I haue ended my life as a true soldier ought to do, & hath fought for his countrey, Quene, religion, and honoz, whereby my soule most foyfull departeth out of this bodie, and shall alwaies leaue behinde it an euerlasting fame of a valiant and true soldier, that hath done his dutie, as he was bound to doe. When he had finished these or such other like words, hee gaue vp the Ghost, with great and stout courage, and no man could perceiue any true signe of heauinesse in him.

This Sir Richard Greenfield was a great and a rich Gentleman in England, and The 1. Booke,

had great yearely reuenewes of his owne inheritance: but he was a man very inquiet in his minde, and greatly affected to warre: in so much as of his owne private motion hee offered his seruice to the Quene, he had performed many valiant actes, and was greatlie feared in these Islands, and knowne of euery man, but of nature very seuer, so that his owne people hated him for his fierceness, and spake verie hardly of him: for when they first entred into the flæte or Armado, they had their great sayle in a readinesse, and might possible enough have sayled away: for it was one of the best ships for sayle in England, and the Master perceiuing that the other shippes had left them, and followed not after, commaunded the great sayle to be cut, that they might make away: but Sir Richard Greenfield threatned both him, and all the rest that were in the ship, that if any man laid hand vppon it, he would cause him to be hanged, and so by that occasion they were compelled to fight, and in the end were taken. He was of so hard a complexion, that as he continued among the Spanish Captaines while they were at dinner or supper with him, he would caroule three or foure glasses of wine, and in a brauerie take the glasses betwene his teeth and crash them in peeces and swallow them downe, so that often times the blood ran out of his mouth without any harme at all vnto him, and this was told me by diuers credible persons that many times sode and behelde him. The English men that were left in the ship, as the captaine of the souldiers, the Master and others were disperfed into diuers of the Spanish ships that had taken the, where there had almost a new fight arisen betwene the Biscaines and the Portugales: while ech of them would haue the honour to haue first boarded her, so that there grew a great noise and quarrell among them, one taking the chiefe ancient, & the other the flagge, and the Captaine and euerie one held his owne. The ships that had boarded her were altogether out of order, and broken, and many of their men hurt, whereby they were compelled to come into the Island of Tercera, there to repaire themselves: where being arrived, I & my chamber fellow, to heare some newes went aboard on of the ships being a great Biscaine, and one of the twelue Apostles, whose Captaine was called Bertandono, that had bin General of the Biscaynes in the flæte that went for England. Hee seeing vs called vs by into the gallerie, where with great curtesie hee receiued vs, being as then set at dinner with the English Captaine that fate by him, and had on a sute of blacke beluef, but he could not tell vs any thing, for that he could speake

no other language, but English and Latine, which Bartandano also could a little speake. The English Captaine got licence of the gouernour that hee might come on land with his weapon by his side, and was in our lodging with the Englishman that was kept prisoner in the Island, being of that ship whereof the saylers got away, as I said before. The Gouvernour of Tercera had him to dinner, & shewed him great curtesie. The Master likewise with licence of Bartandano came on land, and was in our lodging, and had at the least ten or twelue woundes, as well in his head, as on his body, whereof after that being at sea, betwene Lisbone & the Islands he died. The Captaine wrote a letter, wherein he declared all the manner of the fight, and left it with the English Merchant that lay in our lodging, to send it to the Lord Admiral of England. This English Captaine comming vnto Lisbone, was there well received, and not any hurt done vnto him, but with good conuoy sent to Sentuall, & from thence sayled into England, with all the rest of the Englishmen that were taken prisoners.

The Spanish armie staid at the Island of Coruo til the last of September, to assemble the rest of the fleet together: which in the end were to the number of 140. saile of ships partly comming from India, and partly of the Army, & being altogether ready vnto saile to Tercera in good company, there sodainely rose so hard and cruell a storme, that those of the Island did affirme, that in mans memorie there was neuer any such seen or heard of before: so it seemed the sea would haue swallowed by the Islands, the water mounting higher than the Clifles, which are so high that it amaseh a man to beholde them: but the sea reached aboue them, and liuing fishes were throwne vpon the land. This storme continued not only a day or two with one wind, but seauen or eight dayes continually, the wind turning round about, in all places of the compasse, at the least twice or thrice during that time, and all alike, with a continuall storme and tempest most terrible to behold, euen to vs that were on shore, much more then to such as were at sea: so that only on the coastes and Clifles of the Island of Tercera, there were about twelue ships cast away, and not only vpon the one side, but round about it in every corner: whereby nothing els was heard but complayning, crying, lamenting, and telling here is a shippe broken in peces against the Clifles, & there another, and all the men drowned: so that for the space of 20. dayes after the storme, they did nothing els but fish for dead men, that continually came duiuing on the shore. A

The 1. Booke.

mong the rest was the English ship called the Reuenge, that was cast away vpon a Cliffe nere to the Island of Tercera, where it brake in a hundred peces and sunke to the ground, hauing in her 70. men Gallegos, Biscaines, and others, with some of the captive Englishmen, whereof but one was saued that got vpon the Clifles aliuie, and had his body and head all wounded, and bee being on those brought vs the newes, desiring to be shruen, & ther vpon presently died. The Reuenge had in her diners saire yasse peces, that were all sunke in the sea, which they of the Island were in good hope to waigh vp againe. The next summer after among these shippes that were cast away about Tercera, was likewise a flie boat, one of those that had bin arrested in Portingall to serue the king, called the white Dove. The Master of her, was one Cornelius Martenson of Schiedam in Holland, and there were in her one hundred souldiers, as in euerie one of the rest there was. He being ouer ruled by the Captaine, that he could not be Master of his owne, sayling here and there at the mercie of God, as the storme drove him, in the end came within the sight of the Island of Tercera: which the Spaniards perceiuing, thought at their safety only to consist in putting into the road, compelling the Master and the Pilot to make towards the Island, although the Master refused to doe it, saying, that they were most sure there to be cast away, and utterly spoyled: but the Captaine called him drunkard, and verticke, and striking him with a staffe, commanded him to do as he would haue him. The Master seeing this, and being compelled to doe it said: well then my Masters, seeing it is the desire of you all to bee cast away, I can but lose one life, and therewith desperately he sayled towards the shore, and was on that side of the Island, where there was nothing els but hard stones and rockes, as high as Mountaines, most terrible to behold, where some of the Inhabitantes stood with long ropes and cokke bound at the end thereof, to throw them downe vnto the men, that they might lay hold vpon them and saue their liues: but few of them got so neere, most of them being cast away, and smitten in peces before they could get to the wall. The ship sayling in this manner (as I said before) towards the Island, & approaching to the shore, the master being an old man, and full of yeres, called his sonne that was in the shippe with him, and hauing embraced one another, and taken their last farewell, the good old father willed his sonne not to take care for him, but seeke to saue himselfe: for (said he) sonne thou art yong, and may haue some hope to saue thy



thy life, but as for me it is no great matter (I am old) what become of me, and therewith each of these shedding many teares, as euerie louing father and kinde childe may well consider, the ship fell vpon the Clifffes & brake in peeces, the father on the one side, the sonne on the other side falling into the sea, each laying hold vpon that which came next to hand, but to no purpose: for the sea was so high and furious, that they were all drownded, and onelie fourteene or fiftene saued theselues by swimming, with their legges and armes halfe broken and out of ioint, among the which was the Passers son, and foure other dutch boies: the rest of the Spaniards and Saylers, with the Captaine and Passer were drownded: whose heart would not melt with teares to behold so grievous a sight, specially considering with himselfe that the greatest cause thereof was his beaflines and insolencie of the Spaniards, as in this only example may wel bee seene: whereby may be considered how the other ships sped, as wee our selues did in part behold, and by the men that were saued did heare more at large, as also some others of our Countymen that as then were in the like danger can well witnesse.

On the other Ilandes the losse was no lesse then in Tercera: for on the Island of Saint George there were two ships cast away: on the Island of Pico two shippes: on the Island Gratiola three ships, and besides those there came euerie where round about diuers peeces of broke ships, and other things flecting towards the Ilands, wherewith the sea was all couered most pittifull to behold. On the Island of S. Michaell, there were foure ships cast away, and betweene Tercera and S. Michaels, three more were sunke, which were seene and heard to crie out, whereof not one man was saued. The rest put into the sea without spalls, all tozned and rent: so that of the whole flete and Armado, being 140. ships in all, there were but 32. or 33. ariued in Spaine and Portingall, yea and those few with so great miserie, paine & laboz, that not two of them ariued there together, but this day one, and to morrow another, next day the third, and so one after the other to the number aforesaid. All the rest were cast away vpon the Ilands, and ouerwhelmed in the sea: whereby may be considered what great losse and hinderance they receaued at that time: for by many mens iudgements it was esteemed to be much more then was left by their armie that came for England, and it may well bee thought, and presumed, that it was no other but a iust plague purposely sent by God vpon the Spaniards, & that it might cruely bee said, the taking of the Reuenge The 1. Booke.

was iustlie reuenged vpon them; and not by the might or force of man, but by the power of God, as some of them openly said in the Isle of Tercera, that they beleued verily God would consume them, and that hee tooke part with Lutheranes and Hereticks: saying further y so some as they had throwne the dead bodie of the Viceadmirall Sir Richard Greenfield ouer boarde, they verily thought that as he had a deuillish faith and religion, and therefore y deuils loued him, so hee presently sunke into the bottome of the sea, & drowne into Hell, where he rapt by all the deuilles to the reuenge of his death: and that they brought to great stormes and tormentes vpon the Spaniards, because they onely maintained the Catholike and Romish religion: such and the like blasphemies against God, they ceased not openly to utter, without that any man reprovod them therein, nor for their false opinions, but the most part of them rather said and affirmed, that of truth it must needs be so.

As one of those Indian fletes put out of Noua Spaigna, there were 35. of them by storme and tempest cast away and drownded in the sea, being 50. in all, so that but 15. escaped. Of the flete that came from Santo Domingo, there were 14. cast away, coming out of the channell of Hauana, whereof the Admirall and Viceadmirall were two of them: and from Terra Firma in India, there came two shippes laden with gold and silver, that were taken by the Englishmen, and because the Spanish Armie came to Coruo, the Englishmen at times had taken at the least 20. shippes, that came from S. Domingo, India, Brasillia, &c. and all sent into England. Whereby it plainly appeareth, that in y end God wil assuredly plague the Spaniards, hauing already blinded them, so that they haue not the sence to perceiue it, but still to remain in their obstinate opinions: but it is lost labour to strine against God, and to trust in man, as being foundations erected vpon the sands, which with the wind are blowe down, and ouerthrowen, as we daily see before our eyes, and now not long since in many places haue evidently obserued: and therefore let euery man but looke into his owne actions, & take our Low countries for an example, wherein we can but blame our owne sinnes and wickednesse, which both so blind vs, that wee wholly forget and forget the benefites of God, continuing the seruantes & pocke-slaves of Sathan. God of his mercie open our eyes and hearts, that wee may know our onely health and sauour Iesus Christ, who onely can helpe, governe, and preserve vs, and giue vs a happie ende in all our affaires. By this



destruction of the Spaniards and their euill successe, the lading and shipping of the goods that were saued out of the shippe that came from Malacca to Tercera, was againe put off: and therefore we must haue patience till it please God to send a fitter time, & that wee receiue further aduise and order from his Maiestie of Spaine.

All this being thus past, the Farmers of pepper and other Marchants that had their goods in Tercera, which were taken out of the lost ship that came from Malacca, seeing that the hope of any Armada, or any ships in the kinges behalfe to be sent to fetch it, was all in vaine: they made request vnto his Maiestie, that he would grant them licence every man particularly to ship his goods in what ship he would at his owne aduenture, which in the end after long sute was granted, vpon condition that every man should put in suerties, to deliuer the goods in the custome house at Lisbon, to the end the king might be paid his custome, as also that the goods that should bee deliuered vnto them in Tercera, should all bee registred: wherevpon the Farmers of pepper with other Marchants, agreed with a Flushingier, to fetch al the Cloues, Nutmegs, Pease, and other spices and goods that belonged vnto them, the Pepper onely excepted, which as then the king would not graunt to lade. The same shippe arrived in Tercera about the last of Nouember, and because it was some what dangerous, being the latter end of the yeare, wee laded her with all the speed we could, for as then the coast was cleare of Englishmen. To bee short, this Flushingier being laden with most part of the goods, sauing the Pepper that was left behind, we set saile for Lisbon, passing some small stormes, not once meeting with any ship, but onely vpon the coast where wee saw ten Hollanders, that sayled with cozne towards Ligorne and other places in Italie, and so by Gods helpe vpon the second of Ianuarie, Anno. 1592. we arrived in the riuer of Lisbon, being nine peares after my departure from thence, and there I stayed till the month of Iulie, to dispatch such things as I had to doe, and vpon the seuententh of the same month, I went to Sentual, where certaine Hollanders lay, with whom I went for Holland.

The 22. of Iulie wee set saile being in all twelue ships, and because we had a contrarie winde, we put out higher into the sea. The 27. of the same month wee had a lasting storme, whereb y wee ranne against another ship, being both in a hundred dangers to bee sunke, for we were within a spanne of touching one another: but God holp vs, and wee

parted from each other, which almost seemed impossible: for that the boze spire of the ship, that came against vs, strake vpon our fouke-yard, and therewith brake in peeces, and presently therevpon his fouke-masse fell ouer bozde, whereb y hee was forced to leaue the flecte. Another also of our companie had a leake, so that he made towarde the coast againe, where to saue the men hee ran the ship on shoze, as afterwards we vnderstood, and so we remained but ten in companie.

The 1. of August, being 90. miles in the sea, because the wind held contrarie, so that we could not keepe our right course, we espyed thre strange shippes: but were not long before we lost the sight of them againe. The 4. of August there came thre other shippes among our flecte, which we perceiued to bee Biscaines, wherevpon wee made towarde them, and shot certaine peeces at them, and so they left vs.

The 16. of August the winde being yet contrarie, and because wee were about 15. passengers abozde our shippe, our victualles (specially our drinke) beganne to faile, so that wee were constrained to keepe an order, and to stint every man to his portion, being as then 120. miles from Heissant inwards in the sea, vnder 46. degrees, which is called the half sea. The 18. we had a storme, whereb y thre of our flect were left behind, because they could not follow vs. The 24. of August we cast out the lead, and found ground, wherewith wee were all glad, for it was the entrance into the channel betwene England and Fraunce. The 27. of August being in the channel, there came two small English shippes to view our flecte, but presently put in againe to the coast of England. The 28. we descried land, being loweward from vs, which was Gouflier and Dartmouth. The next day we passed by the Isle of Wighr, sayling alonge the coast. The 30. of August we put into the head betwene Douer and Calleys, where there laye one of the Queenes ships, but she hoised anker and sailed to the coast of England, without lookinge after vs, so wee set soluer men on shoze: and then we had a scant winde, wherewith wee entred into the North sea, not seeing any bodie. The 1. of September being cloudie, we had a storme out of the north-west, wherby we could not descerne land: but in the euening we met with two shippes that came out of the East countries, which told vs they had seene land, saying it was the Terel, willing vs to follow them, and so we discovered lande, being the Alie: but wee thinking it to bee the Terell, would no longer follow the other ships, but put so neare vnto it that wee were in great danger,

danger: and then we perceined that we had deceiued our selues, and saw the other ships to take another course towards the Texell: but we had the wind so scant and were fallen so low that wee could hardly gette from the shoze, and withall we had a sodaine storme, wherewith our fouke-masse brake, our maine masse being alreadie crackt: wherbypon wee were fully determined to anker there, and stand vpon god comfort and hope in God: and sodainely the wind came better, so that with great paine and labour about Sunne setting wee entred the mouth of the Texel, without any Pilot: for that by reason of the great winde they durst not come out: so that to conclude we got in, and there with thanks giuen vnto God, we ankered. In the morning being the seconde of September, our Gunner thinking to charge the Pièces, and for ioy to shote them off befoze

the towne, by fortune a ladle full of powder toke fire, and with the force thereof strake off all his right hande, and burnt him in many places of his bodie, wherewith our ioy was wholly quailed, and abated. The third of September wee arriued in Enchuisen, where I founde my mother, brother and sister, all liuing and in good health, it being twelue yeares, nine monethes and a halfe after my departure from thence. For the which God Almighty with his sonne Christ Iesus our Sauioz, be praised and blessed, to whom belongeth al power, honor and glorie now and for evermore,  
Amen.

The end of the first booke:



# THE SECOND

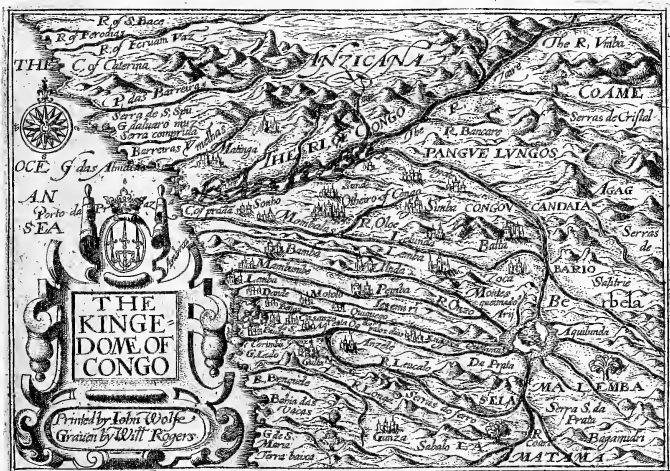
## B O O K E.

The true and perfect description  
of the whole coast of Guinea, Manicongo, An-  
gola, Monomotapa, and right ouer against them the Cape  
of S. Augustin in Brasilia, with the compasse of the whole Ocean  
Seas, together with the Islands, as S. Thomas, S. Helena, & the  
Ascension, with all their hauens, channels, depths, shallows,  
sands & grounds, Together also with diuers strange  
voyages made by the Hollanders: also the  
description of the inward partes  
of the same landes.

Likewise a further Description of the Carde of Madagascar; o-  
therwise called the Iland of S. Laurence, with a discouery of all the shal-  
lows, clifses, and numbers of Islands in the Indian seas, and the situation of  
the Countrey of the Cape de Bona Speranza, passing along to Mo-  
nomotapa, Soffala, and Mosambique, and from thence to  
Quiloa, Gorga, Melinde, Amara, Barua, Magadoxo, Do-  
ara, &c. to the red sea: and what further wanteth  
for the description thereof, you shal find at  
large in Iohn Huguen of Linschotens book:  
also the voiaiges that the Portingall  
Pilots haue made into all places  
of the Indies.

Extracted out of their sea Cardes, bookes, and notes of great experience, And  
translated into Dutch by I. Huguen van Linschoten.

And now translated out of Dutch into English by W. P



L O N D O N

Imprinted by *Iohn Wolfe.*

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1. Chlorophyll is the green pigment in plants that captures light energy.

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

10-11-68



## THE SECOND BOOKE

¶ The true and perfect description of the whole coast of Guinea, Manicongo, Angola, Monomotapa, and right ouer-against them the Kape of Saint Augustine in Brasilia, with the compas of the whole Ocean Seas, together with the Islands, as *S. Thomas*, *S. Helena*, and the *Ascension*, with all their Hauens, Channels, Depthis, Shallowes, Sands, and Grounds: together also with diuers strange voyages, made by the Hollanders: also the description of the inward partes of the same lands.

Likewise a further description of the Card of *Madagascar*, otherwise called the Island of *S. Laurence*, with the discouery of all the Shallowes, Clifffes, and numbers of Islands in the Indian Seas, and the situation of the Countrie of the Cape de *Bona Speranza* passing along to *Monomotapa*, *Zefala*, & *Mosambique*, and from thence to *Quolaa*, *Gorga*, *Melinde*, *Amara*, *Buru*, *Magadoxo*, *Doara*, &c. to the red Sea: and what further wanteth for the description thereof, you shall finde at large in *John Hughen* of *Lincolns* booke. Also the voyages that the Portingall pilots haue made into all places of the Indies, extracted out of their Sea Cardes and bookes, and translated into our mother tongue.



**B**ecause such as saile into India, doo compass the most part of Affrica, therefore there are certaine Cardes placed in this booke, which shew those partes of that coast, whereby the ships do saile, and not speaking of the rich Islands of Canaria and Cabo verde, to al men well knowne, and right ouer against them, in Affrica, the kingdomes of Gualata Tombuto, and Melli, whereof Gualata is very small and poore, both of victuals and fruit, hauing little else, but Milie: Tombuto great and populous, abounding in coyne, beastes, milke, and butter, but wanting salt. Melli rich of coyne, flesh, and cotten. We will come lower towards Guinea, a greater & richer kingdome then the rest, lying in Ethiopia, or the Hoeres countrey: which the better to vnderstand, you must first

knowe, that the ancient Cosinographers haue diuided Affrica into foure partes, as Barbaria, Numidia, Libia, and Aethiopia, or the Hoeres countrey, not comprehending Egypt, or Abexin, now called the land of Prester Iohn, which are likewise Hoeres, and the rightest, as the scriptures wel declare, and ought to be counted and numbred amongst the chiefe prouinces of Affrica, which al Cosinographers, and describers of the world may reade. Touching the kingdome of Guinea, wherein the Portingales and Frenchmen haue trafficked many yeares, and whither our Countymen in these dayes doe likewise trauel, it bordureth on the kingdome of Melli, and vpon the riuer Niger, in length five hundred Italian miles, which are about one hundred Dutch miles: in this countrey the Portingales hold a fort, being the castle of the Pine vpon the golden coast. There is also the coast of Melegete, our countrey men that sailed thither this yeare, did first



put in to the land between the Cape de las Palmas, and the Cape de tres Puntas, and found anker ground at twenty fadomes water, and with their boat rowing on land, they came to a place, wherein stood many houses, and a little fort placed vpon a rocke, and many Houses about it, and there they were so played vpon with shot, that of force they must putte off. This vil- lage is called Achombene, and the lande Chanie (I thinke Guinea.) This fort is hol- den by the Portugales, but is not strong: befoze this castle about the length of two bales shot into the sea there lieth ii. cliffes, so that you must passe right between them both to goe into the fort, lying in a bothe or crooked entry. This castle lieth about thre or foure miles from the Cape de tres Puntas, not farre from it being a hilly and stony countrey, with many trees, some of sixtene or seuentene fadomes in compas: then they came to a vilage called Cermien- to, wherein was many people, and much traffike, and there they dealt with the cou- trymen, selling their linnen cloth for mo- ny, they sailed out with a good and tempe- rate aire, south-west and by south, towards the south-east, and in two dayes could make but two degrees, so that they sailed ech day one degree, although it was indifferent cold, by reason of the stormes that fel, east north-east, and east and by north towards the coast. Also such as wil saile from the Golde hayens to the cape de Lopo Gon- zales, or to S. Thomas Island, must keepe as much southward as possibly they may, not letting for any wind, but hold as nere as they can, and yet al litle enough, or else fal beneath the cape de Rio di Gabam, that is, the riuer of Gabam, or elsewhere, vnles then the winde be full weast, or that they haue any Dorada out of the north, and so compassed into the south, otherwise it is not wel to be done, for that there are some that haue bin 5. or 6. weekes sayling thi- ther. Here ye must note, that the nêrer ye goe to the Equinoctial line, there you find more southerne windes: and when you passe the line, you finde the winde south & south and by east, and somewhat higher: you must likewise vnderstand, that when you see the great flying fishes, that then ye are not far from the Island of S. Thomas. It is good traffiking with the people of Guinea, specially with such as are not ouer ruled & oppressed by the Portugales, which take the people, and make them slaues, for the which they are hated: the countrey is very populous, but neither knowing God nor goodly discipline, heathens, and idola-  
The 2. Booke.

ters, without gouernement or any order, abundant in golde, elephants teeth, corne, Ethiopian pepper, rice, barley, cotton wool, and many kindes of fruits, whereof about a hundred sortes, both vnkowne and neuer written of were brought from thence into me: besides this, there groweth all sortes of great beanes, some on trees, in coddies as big as a mans elbow, & a handful broad, others red and blacke like to the Turkish beanes, but greater, some white & round, euery one in a place by it self, like Ciccen, others round and small, as red as currall, with blacke strikes, like those that growe in Egypt, where I haue sene of them, and were called Abrus: they are described by the learned doctoꝝ Prosper Alpinus, in his booke of Egyptian herbes. There are like- wise others that are hard, speckled & spot- ted like marble stones, foure footed beastes, and birds are there aboundant, specially peacocks, wilde hennies, grey parrots, Plicagen, or Sparweers, smal birds which very cunningly hang their nests vpon the braunches of the trees (whereof some were brought me) thereby to preferre their eggs from woymes and snakes. They haue no lesse abundance of fish, so that to condebe, there wanteth nothing in those countries, but onely the knowledge of the Gospel, thereby to bring them to the vnderstand- ing of the word of God, and the pathway to saluation. The countrey is very hot, and intemperate for our countrey people, speci- ally the raigne, which is very hurtful, and breedeth much filth and woymes, because it is warme and moyst, and mother of all corruption, whereby springeth many dis- eases, as burning feuers, laskes, the blow- dy fire, and such like.

Sailing along the coast, they passed by the Island of Principe, and then vnder S. Thomas line, so called, because it was first discovered vpon S. Thomas day, the Island is in breadth about thre score Ita- lian miles, which is twelue of our miles, and is in compasse one hundred and foure score miles, which are thre score Dutch miles, in forme almost round, abound- ing in sugar, and ginger, and all kind of victu- alles, by reason of the raine and moistnes of the delues, which euery morning water the earth, as a most soveraigne thing to make such fruit increase and growe vp.

From S. Thomas south-east and by east, they came befoze Rio, or the riuer of Ga- ba, befoze the which riuer lieth a banke of thre or foure fadome deepe, where it is dangerous, by reason of the streame that commeth out of the river, and the sea mix-  
ting

ting with it, which make an extream rough water: the river is about two miles broad, with many trees on both the sides, but there they found no man to traffike withall: whereupon they sailed further, as the wind serued them, sometimes close by the shoare, and sometime farther into the sea, there the coast lieth north and south, and very shalow, so that at the least a mile or a mile and a halfe into the sea, there is not above twelue or thirteene fadomes water, and neuer within halfe a mile of the shoare, foure, fise, fire, or seven fadomes, but a man may go nere vnto the shoare, because it is clere and faire ground to anker in, and commonly in the night time they haue the land vounde from off the shoare, which is called Vento di Terra, specially being nere: a litle further the coast reacheth somewhat more to the west, vntill you come to the cape of Lopes Gonzales, where they stayed certaine days, to traffike with the country people, but not much, because the french men had bene there not long before, and spoiled the country: and during the time of their staying there, they obserued many strange customes and maners of that people.

First, concerning their religion, they know neither God nor his laws, for some of them pray to the sunne & to the mone, some to certaine trees, or to the earth, because they tread vpon it, thinking it a gret offence to spit thereon: they go most commonly in the streets with a great boade naked knife in their bandes: they are all, both men and women pinched and rated on their bodies in diuers maners, and very strange to behold, which they do with a knife, racing their skinnies, then they take a certaine oymtment mixed with some colour which they put into the races, they neuer drinke, but first they poure some of the drinke out of the pot: they drinke not likewise betwene meales, but when they haue eaten their meate, they drinke a hartie draught of water, or of their palme tree wine, or else of water foddren with honny. In the morning, and at any other time of the day, when they meete any man, or reuerence their ruler or gouernour, in token of obedience, they fall vpon their knees, and beate their handes together, where they kneele vntill hee clappeth his handes, and sometimes they clap handes together one with the other, uttering these words, Fui, Fui, Fui, wherewith they giue eache other leaue to departe, and by the same they signifie and shewe themselves to be friendes. The countrey people are

The 2. Booke.

much addicted to steale from straungers, but not from their owne nation, and the women much giuen to lust and uncleanness, specially with straungers, which among them is no shame. There are some men that weare round bores about their neckes made of barkes, some great, some small, not much unlike the bores, which with vs are vsed to bee hanged in Junes and Lauernes, to putte money in for the poore: but they will by no meanes let anie man see what is in them. For the most part both men and women goe bare headed, with their haire frizeled and folded, yet very thoste, some weare hattes that commonly are made of barked of trees, or of Indian nuttes, some weare plumes of feathers, which are made fast to the haire with certaine wyars, wherof diuerse sorts were brought me from thence: some haue hoales in the upper lippes, and also through the middle parte of their nose, and in the holes in the lippes they thrust peeces of bone, as broad as a dollar with a stike that passeth through the hole, which being thrust in, hangeth both before his nose and his mouth, some thrust small hornes or teeth through the holes and so weare them, all (as they think) to beautifie themselves, some bore a hole in the neather lippes, and vsually thrust the tongues through it, many of them both men and women weare Rings in their eares, wherof some are at the least seven or eight ounces in weight, and some haue stickes thrust through their rings that are five or six fingers long.

As touching their apparell, they haue nothing but a matte made of the bark of a tree dyed redde, which they weare before their priuy members ouer some of the mattes: they weare Apes or sea cattes skinnies, or the skinnies of some wilde beasts, in the middle wherof there hangeth a bell, such as we hang about the neckes of colwes or shepe: they paint the bodies redde, with a colour made of redde wood, wherof I had some brought me from thence, it maketh a fayne colour, and is somewhat lighter than brasil, many times they make one eie red, the other white or yellow, with a strike or two of the same colour in their faces.

Most of them weare a gerble or string about the middles of buffies skinne with the hayze vpon it, which meteth not together vpon the bellies, by the breadth of a hand, but hath two endes sticking out turning vpper, and with a very small string are made fast about them: and

S 2 before

before vpon their bellies they weare a short broad Iron knife, with a sheathe of the same mettall: those girdles some of them are a handfull broad, some two, some three, and some broader: besides these knives, they vse thowling knives, with three or foure poyntes, being verie dangerous, (whereof I can shew you.) The women weare great Iron, copper, or tinne rings about their legges, some one, others two, and some more: many of them weighing at the least three or foure poundes weight the peece, being almost close about their legges, whereby a man can hardlie iudge how they gette them on: some men likewise vse them, but not manie. There are also some women that weare appons before them made of Bieson, whereof I can shew you. This shal suffice for the description of their apparrell, and beautifying of their bodies, which is verie strange and vnseemely: no lesse disorder is there in their houses, for they liue like beastes, and sleep on mattes laid vpon the ground. Their meat is made of great white rootes, taken out of the earth, called Iniamos, very pleasant of taste, like the Spanish Batatis, or chechnuts. They are both roasted and sodden, with other rootes, and sugar canes, and Bauanas, which are a fruite of a tree, like the Indian figges, mentioned in this booke, long like cucumbers, with a tart sweetish, but a pleasant taste: sometimes likewise they eate both fish & flesh, which they lay al in one vessell together, and so sit round about it like a company of beastes, and neuer drinke, but after they haue done eating. The gouernours eate alone out of a tin vessel, the rest out of a filthy earthen vessel, and sit vpon a mat spread vpon the ground. The most worke that the women do, is to fetch water and fruite, and to dresse the meate: they will by no meanes eate themselves vpon the ground, esteeming that a great offence, but haue great vessels made for the same purpose, which are sette in the earth. They vse no other weapons against their enemies, but onely fistes and stauies: they that dwell by the mine, are better appointed with bowes, arrowes, pikes, and targets as long as a man, made of barkes of trees, and such like things. Their Drums are broad above, and narrow below: they haue likewise Cornets of Elephants teeth: of all these kindes of instruments and weapons, I had some brought from thence. Our men being in the Riuer of Gaban, came vnto an Island, where they were carried on shore by a Shore, that had a great tooth sticking

in his vpper lip, with a broad knife in his hand, and all his body rased and pinked, as I saide before, where he brought them into a house among the Shores, wherein were certaine couerlets, made of the rinds or barkes of trees laide vpon the earth, where they sat downe, not making anie choysse: and being sette, he clapt them on the shoulders, pointing vpwads with his fingers, saying in his language, Mani Gaban, they not knowing what he meant, looked vp, where they perceiued a blacke man satte vpon the top of a certaine paire of Staires, like an image, with many chaines of bones and rings hanging about him, fearefull to beholde: at his feet lay certaine blacke women, with Elephants tailes in their handes, to beate away the flies, and to make winde, whereby they vnderstood him to be the Lord of the Island. Whereupon they kneeled vpon one of their knees, honouring him according to the custome of the lande, clapping their hands vntill the Mani or Lord made signes vnto them, clapping his handes: which done, they rose vp, the Mani giuing them some of those mats made of barks, as a princely present, of the which with their linnen I can shew you: others of the same ship taking their pinnace entred into another craeke in the same Riuer, about two miles higher, and there founde a great bilage lying on the same riuer, so neere, that they might throw a stone ouer the houses: and being within two ships length of the shore, they cast anker: on the shore there stood at the least 1000. Shores, men, women, and children, wherof some had pikes, knives, and other weapons in their handes, crying with loude voyces, lo. lo. and other wordes, clapping their handes together, which to them was strange, both to heare and see. Not long after, a Shore that by them about foure or fve miles fro thence, had beene taken into their pinnace, stepped into the water, and went on shore, where being on land, the Shores, specially the women, hung about him, in such numbers, that he could hardly passe, singing and throwing grasse vpon him, that our men could neither heare nor see the man, neuer ceasing to sing and make a noyse, but still continuing dancing, leaping, and with their knives cutting off al the grasse: meane time there came one out of the bilage, hauing a long staffe in his hand, as if he were some officer, willing them to leaue off the noyse, driving them from the shore, but to no end, by reason of the great number of people that were there assembled:

bled, at the last the *Shoore* that went out of the pinnace from our men, with one of their Canuyten, (so they called their boates) came aboard, bringing two men and an old woman, that was one of the gouernours wiues, hauing her breast painted greene, and in each hande a branch of a tree, shaking both her handes, and the two men clapping with their hands, giuing to vnderstand (as our men conceiued) according to their manner, that they were welcome: with them two of our men went on land, whereat the *Shoers* made great ioy, with singing, dancing, leaping, and such like pastimes, and going vnto the gouernour, diuers of them followed, specially the women, running both before and behinde them, leaping and dancing like mad men, most of them hauing of the great boade knives in their handes, striking them together in most feareful maner: but it was no wonder to see them make so great ioy, and shew so much pastime, so that it was strange for them to see white men, which they neuer had scene, so that neuer any had bene or trafficked among them: true it is that the *Doringales* had bene in the same Riuer, but not so high, for our men were at the least tenne or twelue miles from their shippe within the Riuer, and the Riuer before that village called *Cremetiu*, was about a mile boade, hauing another village on the other side, and lying with their pinnace before that village, they shot off a peece, whereat all the people ranne backe, being afraid, but came presently againe: and as our men went vnto the Gouernour, they led them by the armes, singing, and shewing great signes of ioy, for the coming of these white men into their countrie: and being at the Gouernours house, which was made of reeds, they stayed about halfe an houre before he came out, (meane time the people that followed the, neuer left singing & making a noyse) and when hee came, there were three mattes, and two stools, a great and a little brought with him, by certain *Shoers* that followed him. All his body and his face was painted white, either with chalk or some other painting, a sacke of whitening being likewise brought after him. On his head he wore a cappe made of a skin, stuck full of feathers, with chains made of bones about 100. times about his necke, armes, and legs, & being set vpon his stole, there came an old woman, that gaue him some of the whitening, wherewith hee made as if he had washt his hands, the rest he threwe vpon his face, & with that he held by both

his hands: meane time his wife had whitening giuen her, which done, shee began to come forth of the house, singing and dauncing, al the other women following her, & doing the like: with that the gouernour called the *Shoer* that brought our men with him from the place aforesaid, saying vnto him that our men were welcome, clapping his handes together, and saying *Fuio, Fuio*, according to their manner, and after many other wordes, hee willed them to bring some *Iron*, saying they should haue teeth for it, which hauing done, he brought forth his teeth.

This riuer as I saide is verie broad and full of Crocodiles, and sea hozes, it hath many creekes: and as they sailed from *Cremetiu*, it lyeth Southeast, where in the night they lauered 2. or 3. houres, and came twice on ground, and in sayling so, wardes they passed by an Iland, called *Caracombo*, lying in the mouth of the riuer, as there are many, being verie low and flat land, and full of trees: from that Iland there came a Canotie aboard their ship, and in it eightene persons, and with them they had a smal drum, of a hollow stocke, whereon they played, and being by the ship, foure or five of them stepped in, whereof one of them vpon his face, breast, and armes, was all white, he bore a greene branch of a tree, with a little bel, and some whitening in his hand, which hee strowed about the ship, ringing the bel, & when they or any of our men spake, hee made shewe as it were to consecrate and blesse the ship, which done, sitting downe, and hammering in his woodes, like a man possessed with some sprite, or one that had a shaking feuer. There was a great pot of *Palme* wine brought forth, whereof they dranke one vnto the other, which continued for the space of halfe an houre, which done, they went into their scute, & rowed to land, making signes to our men to come on shoze, and to barter with them for their wares, which they did, carrying them some *Iron* and other marchandise, and went into the gouernours house being in a village, where among other things they saw a little cottage about three fote high, covered with straw, and open on the side, vnder the which stood a little gibet, wheron hung a little hozne, with certaine stuffe therein, which they would not lette them see by no means, and vnder the gibet stood a stasse, with a dead childes scul fixed vpon it, hauing in the one eye a bone, much like the bone that is founde in the head of a *Bad* docke (whereof with vs they make hozes,

bzibles, and collars for dogs, at the soote of the staff lay all sorts of bones, both of fishes and beastes: and among the rest, the iawes of a Pristis, (which in our country is called a sword fish) without tæth, which the master toke away, & brought it vnto me: our men asking what y<sup>e</sup> might signifie, they said, there lay a dead carcas: and being in another village as they passed forwarde, they sawe at the least twentie men sitting at the doore of one of their houses, whereof some seemed to bee of the principal commanders, and within that house there was a noyse of singing, both by great and smal, that it made them muse, whereupon they asked what it meant, they saide there was one dead. The women being in trauel, are not any thing ashamed, but euery one, both yong and old, men and women, run vnto her, the doore standing wide open: but one thing is to be wondered at, that the children are all circumcised, and yet they haue neither law, order, nor knowledge of God. The country is fruitful, and ful of all strange fruites, and abounding in all kinds of beastes, and birds of diuers formes, both great and smal. There are some trees, where vpon one bzanch there hang at the least 100. birdes nests, altogether most pleasant to behold. They hang by certaine strawes made fast vnto the boughes, because snakes should not creepe in and suck their egges: many of those nests were brought vnto me. This shall suffice for the description of the coast of Guinea, after the which followeth the mightie kingdome of Congo.

The ancient writers helde opinion that this lande was not inhabited, calling it *Torridam Zonam*, that is, a place in the earth, that though the heate of the sunne is burnt vp, but they were altogether deceived, for as *Odoardus Lopez*, a Portugale witnesseth, hauing with many other Portugales long time inhabited therein. There is good dwelling, and the aire, & strarie to all mens iudgements, very temperate, and that in winter there is no extreame cold, but onely such weather as it is in haruest time at Rome. They vse no linings nor thirte bandes, nor change of clothes, neither care they for the fire, it is likewise no colder on the tops of the hills, then in the vallies, but generally it is warmer with them in the winter then in the summer, onely because of the continual raines, specially about the middle of the day, two houres before, and as much after dinner, which heat is very euill for our me to endure. The people of the countrie are

black, but part of the women some haue yellow: their haire for the most part is blacke and curled, and some haue red haire: they are of a mean stature, therein not much unlike the Portugales, the ballies of their eyes being of diuers colours, blacke, and sea colour: their lips not so thicke as those of Nubia, & other *Mochoes*: their faces of all proportions, fat leane, and indifferent, betwene both, like the Portugales, and not like other *Mochoes* of Guinea, that are foule and deformed. The length of the day and night is in a maner al one, for that it differeth not one quarter of an houre (so anie mans iudgement) throughout the whole yeare: their winter beginneth in our lent, about the middle of March, and their summer in the middle of September: in winter it raigneth there continually, for the space of five moneths, that is, April, May, June, July, & August, in which time there are but few faire daies, and there the raine falleth in such great drops, that it is wonderful, which water is al dzonke vp into the earth with the dzienesse of the land in summer time, wherein it raineth scarce once in five moneths: with the raine likewise the riuer is filled with thicke muddie water, so that it floweth ouer the banks and mofstneth the ground. The windes that in summer doo continually blow in those countries, are (as *Hippocrates*, and after him *Iulius* the first emperoz of Rome, naming them with a greke name) *Etesios*, Northwest, by the Portugales called *Vento Maestro*, or general wind, as being ordinarie at that time of the yeare in all those countries, which are likewise causes of the raines, by dziuing vp of mistes and vapors, vppon the tops of the hills, which being there, and resoluing into water, doo fill the earth with raine, and those continual raines, are likewise causes of the growing and increasing of the great riuers that are in Egypt and Ethiopia, as *Niger* and *Nylus*, and al the riuers thereabouts (some running into the *Mediterranean*, others into y<sup>e</sup> great *Ocean* seas), by reason of their slime & fattines: and because in our summer, (which is their winter) for the most part it raineth throughout the countreys of Congo and Ethiopia, it is not to be wondered at if the riuers be greater, and do ouerflow more then they are, in the surder and very drie countries, for in Egypt (not accounting *Alexandria* with the places bordering on the same) where it neuer raineth, it is holden for a verie strange & wonderful thing, how the riuer *Nylus* should grow so high, & ful of thicke muddie water, and

altwaies at one time of the yeare, not fayling therein, thereby refreshing the earth, and giuing fode both to man and beast, wherby the ancient inhabitants of those countries, did vse to offer sacrifices vnto that Riuer, calling it (as Ptolomeus in his fourth booke rehearseth) a good Spirit, and yet at this day many Christians esteeme it for a miracle, for that without the increase thereof, they would die for hunger: their liues (as Iohn Chrysostome sayth) consisteth of the increasing of the waters, so then the South-west winds, that in our summer time, which is their winter, blow in our countries, are the meanes in those countries, to gather cloudes and moystures vpon the high hilles, from whence their raine proceedeth, which raine is the cause that their countrey is not so colde as ours, ingendering in those hot countries a certaine kinde of warme water. Those raines then are likewise the cause of the growing & overflowing of the riuer Nilus, and other riuers in those countries, wherof the inhabitants haue deuised and written so many fables. But in their summer, which is our winter, there bloweth contrary windes, as south, and south-east, which without al doubt are cold, as blowing from the contrarie part of the Pole Antarctike, and coole those countries, as our winds do here in these countries, & like as with the they cause a faire & cleare aire, so with vs they cause great fozze of raines, by a certain natural disposition of the heauens & the climates, ruled and gouerned by the high wisdom of God, that hath diuided the heauens, & ordained the course of the sun and other planets, in such maner, that al parts of the earth by their light & brightnes are filled with warmth and coldnes, & therein do continue, with great proportion and equalitye: so that for certain, if the freshnesse and coldnes of those winds did not refresh the countreies of Ethiopia, Congo, and other places bordering on the same, it were impossible for the inhabitants to indure the heate. The same windes likewise do refresh and comfort the inhabitants of Grecia, the Islands of Candia and Cipies, the countries of Asia Mynor, and those of Suria and Egypt, which liue by the refreshing of those generall South-west & west winds, which rightly by the Grecians are called Zoephoro, that is, bringing life, & those also are the cause that in Ethiopia, Congo, and other countries bordering thereon, it neuer Snoweth, no, not vpon the highest hilles, vnlesse it bee further off, towardes the Cape de Bona Sperau-

za, or in some certaine places, by the Portuguese called Snow hilles, as in Congo they finde neither Ice nor snow, which with them would bee more esteemed then gold, therewith to coole their drink, so that the Riuers do not increase by the melting of snow, but only by means of the continual raine of fine moneths, as I said before.

But returning to our former matter, you may trauel to Congo by two waies, one by the main sea, to S. Helena, and so further ouer, or along by the coast of Affrica, to the Island of Saint Thomas, and so to the Cape of Lopes Gonzales, lying vnder one degree vpon the South side of the Equinoctiall line, about 21. Dutch miles from Saint Thomas Island, and from thence they saile with the wind (that commeth off the land,) along the coast, euerie euening casting anchor in some creeke or hauen vntill they arrive at the place where they desire to be. The kingdome of Congo beginneth at the Cape de S. Catharina, which lyeth on the South side of the Equinoctiall line, vnder two degrees and a halfe, and passing along the coast, you saile by certain hils and strands, not woorth the noting, till you come to two creekes, in forme somewhat like a paire of spectacles, where there is a good hauen called Baio D'Aluaro Gonzales, that is, the creeke or hauen of Aluaro Gonzales: not farre from it runneth a little riuer into the sea, by reason of the rednesse thereof, by the Portuguese called Rio de las, Boreras, Rossas, because the water runneth ouer a certaine redde sande, that coloureth the water: at that place beginneth a high hill, called by the Portuguese la Sierra Complida, that is, a long hill: passing further, there is another riuer called Baia de las Almadias, which is as much to say, as the creeke or hauen for shippes, because in that place many barkes are made: in the mouth of this riuer there lyeth three Islands, wherof the greatest is the middle, being inhabited, wherein there is a hauen for little ships, the other two are not inhabited. Parting from thence you come to the great riuer of Congo, called Zaire, taking his beginning of spring, partly from the same lake from whence the riuer Nylus doth flow. This riuer casteth forth so great a boundance of water, that it is incredible, for that because it runneth into the sea it is at the least 5. miles & broad, & on ypper part it is fresh water, for 8. 10. & 16. Dutch miles vnto the red sea, whereby the pilots sailing ouer it, know what place they are in. Upwards into this riuer you may saile



with great barks the length of five miles, but not higher, by reason of the descending and fall thereof from a steep high ground, as the riuers of Nilus, Donow, and Rhein do in some places, which are called Cataractas, that is, shedings or fallings of waters, making so great a noise, that it may bee heard a great way from it. In this riuer at the entry into the sea are many Islands, all inhabited, and very populous, that haue diuers gouernours, all subiectes to the king of Congo. In times past those Islands made warres one against the other in certaine scutes cut out of the bodis of a great tree, in their language called, Licondo, whereof some are so great, that five men cannot sadome them, with height and length correspondent, so that one of the greatest being cutte in proportion of a scute, woulde holde two hundred men: Those scutes they rowe with oars, where with they make great speede, euery man hauing an oar and a bowe: and when they fight, they lay downe the oar, and vse their bowe: and to scare and winde those scutes, they vse no other ruther, than one of those oars. In this riuer there are many strange beastes, specially Crocodiles, that are very great, in their language called Caiman, the sea hogge, and another that seemeth to haue handes, and a taile, like vnto a flaske, which they call Ambize Angulo, that is, a sea hogge, because it is as fatte as a hogge, it hath a good and sauoury flesh, not like fish, although it be a fish which sedeth not of that which is in the riuer, but eateth the grasse that groweth on the riuers side, and hath an head like an oar, whereof there are some that weigh five hundred poundes, the fisher men that take them, are bound vpon paine of death to bring them to the king.

Where you finde an other hooke of land called Cabo di Padran, and a little from thence the riuer Lelunda, which commeth out of a small lake lying within the land, from whence moze riuers haue their offspring, specially one called Coanza, where of hereafter I will speake. This riuer Lelunda when it rayneth not, is very drie, so that it may be passed ouer by foote, it runneth vnder the hill (whereon Congo the chiefe cittie doth stand) and from thence to the riuer of Ambrizi, which is a great riuer, with a haueu, and runneth not farre from the riuer of Congo into the sea: a little further you come to an other riuer called Loze, which hath no haueu, and from thence to Onzo another riuer with a good haueu, hauing her spring out of the

same lake, from whence the riuer Nylos doth issue: and somewhat moze to the south lieth the riuer Lemba, but it hath no haueu, nor yet sailleable. From thence you come to Damde, a very great riuer, where in ships of two hundred tuns may saile: out of this riuer there runneth an arme or bzaunche lying southward called Bengo, which with Coanza (another great riuer) make the Island of Loanda: both their streames meeting together, drie forth much filth and sand, which make the Island greater. Bengo is a great streame or riuer, which may be sailed vpper at the least five and twenty Italian miles, which are about five Dutch miles: and betwene these two Islands (as I saide before) lieth the rich Island of Loanda, with the haueu called by the name of, the Island Loanda, which is as much to say, euery or flat land, without hills. This Island is about four miles long, and somewhat lesse than a quarter of a mile broad, and in some places, not aboue a bowe shotte broad, where there is a thing much to be wondered at, that when it is full sea, if one dig but two or three handfuls deepe into the groun, they shall find fresh water, and digging in the same ground when it ebbeth, the water is salt and brackish.

In this Island of Loanda are fished the Schulpkens, which in the kingdome of Congo, and other places bordering there, abouts are used for money, which fishing is done in this manner: There are certayne women, that being on the sea side, goe a little way into the water, labing certayne baskets with sand, which being filled, they carry them on land, & wash the sand from the Schulpkens, that are very small and in great numbers, by them esteemed of two sortes, some males, other females, which in shew and colour are the fairest, and although many of them are found vpon the strand or shore of the riuer of Congo, yet those of Loanda are the best, fairest, & most esteemed of, they are very shining, and of an ash colour, other colours are of no account: for those Schulpkens you may buy any kinde of thing, whether it be gold, silver, or any kinde of victualles, whereby you may perceiue, that not onely in the kingdome of Congo, and the countries about it, but also in other places of Affrica, and in the kingdome of Chyna, and some part of India, they haue used other kindes of things in stead of money, as we vse gold, silver, copper, and such like mixtures: for in Echiopia they vse pepper coins for money. In the kingdome of Tombuco about the

the riuer Niger, Shu'penes, and Porcellen, as also in China, and Bengalen, so that mettall is not so much esteemed of in most partes of the worlde, as it is in Europa, and other places circumiacent. In this Island there are seauen or eight villages by them called Libata, whereof the principall is called the Holighost, where in the gouernour is resident, being sent from Congo, where he administred Justice, and loketh sharpeye to the fishing of Schulpkens: Therin are many beastes, goates, and wilde swine, so that the tame become wilde, and runne into the woods: also theretin groweth a great and strange tree called Enlanda, being alwaies greene, of a strange form, specially in the branches that grow very high, and cast downe certaine small thyades, which touching the earth do bying forth rotes, from whence other plants or trees do spring forth most abundantly in great numbers: vnder the first rhinde or barke of this tree groweth a certaine linnen, which being beaten and made cleane, and then stretched forth in breadth and length, it serueth to apparell the common people. In this Island also they vse shippes made of palme or Indian nut trees, the bozdes being pieced together, after the manner of the Portugale barkes, whersin they vse both sailes and oyes, and with them they fish in all the riuers thereabout which are very full of fish, and with them likewise they row vnto the firme land. On that side which reacheth towardes the firme land, there are trees that growe in certaine deepe places, on the thore, vpon the rotes whereof the sea continually beatech, where groweth offlers as boade as a mans hand, verie good to be eaten, and wel knowne to that countrey people, which they call Ambizamatare, which is to say, stone fish. The Island at one ende is very nere vnto the firme land, and the channell is oftentimes swome ouer by the countrey people, and in the same chanel there are certaine small Islandes, which when it sloweth are not faine, but when it ebbeth, they appeare aboue the water, and being vncouered, they find offlers lying at the rotes of the trees, hard by the Island, on the outwarde part, there swim many whales, that are blacke, and fight together, killing ech other, where being fished, & taken vp by the oyes, they make treane oile, with the which and with pitch together, they vesse their ships: the mouth of the haueu lieth in the north, in breadth about halfe an Italian mile, being very deepe, and right ouer against it on

the firme land lieth the village of S. Paul, not very strongly fortified, and inhabited by Portugales, that are brought thither with wife and children out of Portugale, all the channell is very full of fish, specially of Sardins and Enchieues, which in winter time are there in so great abundance, that they leape vpon the thore: also diuers other good fishes, as soales, sturgeons, barbles, and great creutishes, which are very wholesome, and are there found in great numbers, whereby the common people doe liue. Sailing further from Loanda, you come to the Riuer called Coanza, which Riuer with Bengo, and other Riuers aforesaide doe make the Island of Loanda, so that Coanza also hath her offspring from a little lake, which maketh a Riuer that sloweth out of the same greates lake, from whence Nyus and other Riuers haue their issue, which Lake in this Carde is called Zaie or Zembre, of the ancient fathers Tritonis Lanis, because therein (as it is saide) Sea-gobs, and Hermoids haue bene found.

The entrance of the riuer of Coanza is about halfe a mile broad, & may be sailed by with a scute at the lest xx. miles against the streame, but it hath no special haueu. Thereabout beginneth the kingdom of Angola, which in time past was vnder the obedience of the kinges of Congo, but not long since, by meanes of a certaine gouernor, it was taken from it, and made a gouernement of it selfe, which holdeth himselfe as a friend, and not as a vassaille to the king of Congo, yet many times hee sendeth him certaine presents in maner of a tribute.

If Coanza passing forward you come to a hook of land called Capo Ledo, which hauing compassed about, you finde other Riuers, the first is Songa, which may be sailed by xx. Italian or sine Dutch miles, the next Bengeli, where now one of the king of Angolas subiects is gouernor: then you come to a very good haueu, fit and capable for all shippes, called the Creeke of Rine, of some, the banke of Rine, because thereabout great numbers of Rine did vse to pasture, being a plaine country, fruitful of grasse, and all kinds of vidualles: & there many times is openly to be solde certayne kinds of mettall, specially siluer, as Lopez and Pigafetta his interpreters do witness, from whence most part of this description is drawne and taken forth: and so far was the coast of the mighty kingdom of Congo usually accounted to be, where the Portugales, in the first discovery of the

country did ordinarily traffike, and beginneth vnder 4 degrees and on the south side of the Equinodiall line, reaching til you come vnder 13. degrees, which are 630. Italian miles, that is, 126. Dutch miles, accounting five Italian miles to euerie Dutch mile: and although this countrie, as also al other, hath other sides, that lie both East, West, North, and South, yet this description of the West side (as far as it reacheth on the sea coasts) shal suffice for the necessary knowledge of those y<sup>e</sup> saille along the Affrican or Indian seas. But to make it somewhat better knowne, I will, in parte, describe the fruitfulness thereof: which to vnderstand you must know, that the whole kingdome of Congo is diuided into sixe principall prouinces, which are called Bamba, Soguo, Sundi, Pango, Barta, and Pemba.

Bamba is the greatest and the richest, it reacheth along the Sea coast from the riuer of Ambrizi, to the riuer of Coanza, hauing in it many Lordes, whose names are needefulle to rehearse, for they are all called Mani, that is, Lord, as Mani Bamba, lord of Bamba, Mani Loanda, lord of Loanda, Mani Coanza, lord of Coanza. This prouince of Bamba is the key, shield and defence of the whole kingdom of Congo, from whence the king hath all his power & means to resist the enemy, for they withstand al rebellions of the places bordering about them: they haue diuers expert souldiers that are alwayes in armes, helping and assisting the king in all his wars, and in the same prouince, if need require, he may haue 400000. fighting men, and according to the manner of the countrey at his commaundement. The principall towne of this prouince lieth in an open field, betwene the riuers of Loze and Ambrizi, and is called Panza, which is a common name to all theyr towne, where the gouernor lieth: it is distant from the sea about 100. Italian miles, which are 20. Dutch miles: in this prouince beginneth the hill, wherein are mines of siluer, and of al other mettalls (reaching toward the kingdome of Angola) being very rich, and there on the strande they finde the Schulpkens which they vse for money, where likewise is the greatest trade for sale of slaues in al that country, being brought from Angola, which the Portugales euery yeare do buy of them by thousands, carrying them to sell againe into diuers far & different countries. The people of the country are very expert in armes. They beare long and broad rapiers, or two hau-

ded swordes like the Slaonians, or Switzers, which are brought vnto them by the Portugales, & som of them are so strong, that with one blow they will strike a slaue cleane thorow the middle of the body in it. pieces: and further, there hath bin some of the found that haue borne the fourth part of a Butt of wine (weyng about 325. li.) vpon theyr shoulders: besides those weapons, they haue bowes, wherein they be very expert, with long shieldes made of barks folded together, whereof I can shew you. In this prouince of Bamba there be diuers strange beasts as elephants, where of there be many, by reason of the great abundance of wooddes, meddowes, and streames, and be very great, for that they grow halfe the time of theyr liues, which is 150. yeares. Those that haue bin found in Portugale, and here with vs, are little, because they are yong, & not come to theyr full growths: and to proue them to be so great, it may be tried by the greatnes and weight of some of the teeth that be brought from thence, for that there hath been some found to be two hundred pounds weight, euery pound foure and twenty ounces. In Congo speech an elephants tooth is called Mene Manzao, and the yong elephants are by them called Moana Manzo, theyr eares are as big as the greatest target that the Turkes do beare, which are sixe spans long, in forme like a Cys, and somewhat sharpe towardes the shoulder, and with the beating of theyr eares and tayles, they drive away the flies, and likewise with the wrackling and shinking together of theyr skinnes they kill them. The hayres on theyr talles are very thicke, blacke, and shining, the elde hauing them much sayzer than the yong, and be more worth: theyr hayres are used by these country people, for neckelates, speciallie by the men and gentlewomen in the countrey of Angola, and the places bordering on the same, which are much esteemed and accounted of because they come from those kindes of beasts, as also for the saynenesse and strength of the hayre, for that some of them are so strong that a man can not breake them with his handes. Some of the countrey people venture theyr liues to get them, which is in this maner: when the elephant passeth thorough so narrowe a way, that he cannot turne himselfe, they leape out, or follow him, and with sharpe knives cut off his haire, which they sell, and are weathred and solded in the manner and forme of Ringes and Laces, and so wagne about theyr neckes, armes, and

and fingers, thereof by whole tayles, with the shoes they weare in those countries: and many rings of the same hayze made by the Horses, you may see at D. Paludanus house: the ancient fathers had not the perfect knowlege of elephants, because they write, y they cannot bow their legs, & that they sleep, standing byright against trees, by which means they write them to be taken, but the experience of our country me, as also of the Portugales, haue found it to be otherwise, and that they haue ioynts in their legs, and can bow them, lifting vpp their two legges against trees, to cate the barkes, as also stooping or kneeling down to the water, to drinke therof, of the which ioynts in their legs I can shew you: what more concerneth the description of Elephants, seeing many authours haue made mention of them, I esteeme it needelss to speake more thereof in this place. There are likewise Tigers, of the same form and fashion, as those that haue bene scene in these countreyes. Lopez sheweth a wonderfull nature to be in this beast, which is, that they wil neuer set vpon a white man, but vpon Horses: so that if a blacke and a white man should sleep both together, they will kill and cate the blacke man, and not touch the white: being hungrie, they come and deuoure the cattel, (although the houses and men be neuer so neare) which they do if they can find no other kind of beastes in the woods, for they spare not any kinde of beast. In Congo they are called Engoi, and are cruell beastes like Lions, but of another colour, and speckled: they are taken by person, being putte into flesh and other things, as also being shot with arrowes or caluers: the Kneuelen of the Tiger, is there accounted for an extreme poyson, which being eaten, procureth perfect death. Therefore such as take them are punished by the king, if they bring their skins without the Kneuelen. The same prouince hath another kind of beast called Zebra, altogether like a mule, only differing herein, that it breedeth, which the mule doth not: this beast is of a verie strange haire, for that from the backe downe to the bellie it is all striped with three colours, white, blacke, and darke red, each stripe orderly following the other, and three fingers broad, as by the figure therof, in the book printed at Rome you may perceiue. Of these beastes because they breed euerie yeare, there are great numbers, and al wilde, and therefore passing swift, whereby the Portugales haue an ordinarie speech, to say a man or other thing is as swift as a Zebra, The 2. booke.

meaning thereby, as swift as possible may be, being tamed, they would serue in place of horses, both to ride vpon, & to draw, as also in wars and other necessary affaires, so that herein a man may wel see the great prouidence of God, that hath enriched all countries with necessary prouisions, both of beastes and other things, as also with victuals: but because in al the kingdome of Congo there are no horses, and that they know not how to vse them, many of them know how to make their oren tame, where of they haue great numbers, and setting saddles on their backes, with vials in their mouthes, they ride vpon them also: in steede of beastes they vse men, which are brought by to the same vse, and stande in the streetes readie to beare men, either in fieldbeds, (like the Indians in Palamkins) or sitting vpon stools or chaires, as you may see in the same booke that was printed in Rome. Therefore such as desire to make great haste (as wee doe in riding post) take diuers slaues to beare them, and when one is wearie, there changeth and taketh another, as wee do horses, and by that meanes make speedy iourneys. There are likewise many other beastes, some as great as an ore, some lesse, by them called Empalanga, many wilde buffles and wolues, that are good of smel, and loue oyle, which they sucke out of the Palme trees, fores, harts, hindes, goates, conies, and hares in great abundance, for that they are neither hunted nor killed. There likewise are many muske Cats by them made tame, whereby to gette the muske, which they delight in. Snakes and adders in those countries are of a strange forme, in respect of ours, and verie great, for there are some that are at the least 25. palmes long, and fine in breadth, with their bellies & mouthes so great, that they will deuoure a hart or any other beast of the same bignesse: they feede vpon the land, and in the water, vsing both the elements, & hauing filled theyr bellies, they do oftentimes lie in some darke place to sleepe, and so are killed, and by the countrey people eaten, esteeming them as daintie a meate as we doo hens and capons. There are many venomous adders, which if they bite a man, he dyeth within foure and twentie houres after at the furthest. There are other beastes as big as a Rans Owle, like Dragons, hauing wings and a taile, with a long mouth and many teeth, they cate raw flesh, they are of colour blew and Greene, and with a painted saune, and two fete: some of the Horses pray vnto them. There are likewise

wife many Camelions, as great as a horse-leach, with a high backe, and foure feete, changing into al colours. Birds there are of diuers sorts, as Indian hennies, Beards, geese, ducks, wilde and tame partridges, serants, pigeons, and turtle doves, in great abundance, also Eagles, Falcons, Hawkes, Pellicans, and such like birdes: besides al these, there are diuers parrats, both greene, and gray, and verie red, by them called Fiamenghi, with an innumerable number of small birdes, singing as pleasantly as Canarie birdes. The second prouince of Congo called Songo, lyeth about the Riuer of Zaire and Loango, and reacheth to the Riuer Ambrizi towardes the North, vnder seauen degrees and a halfe, and endeth at the red stone Rocks, which lie vpon the borders of the kingdom of Loango, in the middle of that prouince. There is a towne called Songo, wherein the gouernor dwelleth, and of the same towne the prouince taketh the name: In this prouince are many Celphants, where they vse to exchange theyr teeth for Iron, likewise apes and munkies, both great and little, of diuers kindes, whereof many are verie pleasant and louing, good to passe the time withall, doing whatsoeuer they see any man do: in this prouince they make much linnen of the Indian Palme trees, wherewith they haue great traffike, whereof I haue many sorts: they are rich of kine, and of other beasts aforesayde: for Religion they are heathens, and pray to what thing soeuer they will, they esteeme the sunne as husband, and for the greatest God, and the Moone as wife, for the seconde God. Their apparrell is like those of Congo, and haue war with theyr neighbors, the people of Anzicana.

Sundi the third prouince is the first, & as it were a parte of the kings owne inheritance, and therfore it is ruled by the kings eldest sonne, or a Prince of the blood royall, that is next heire vnto the crowne: it lyeth about the Citie of Congo, by the portingals called S. Saluator, and reacheth from thence about fortie Italian miles, or eight Dutch miles, to the Riuer of Zaire. The people of that countrey as also of Pango, deale much with salte and coloured linnen, by the Portingals brought out of India, vsing schelpies for their money, for the which wares they barter linnen made of Palme trees, Elephants teeth, sables, Partires, and some girdles made of the leaues of Palme trees, much esteemed of in those countries, whereof I can shew you in this prouince there growe  
The 2. Booke.

eth much Cristall, and many kindes of mettals, yet they esteeme of iron more then of al others mettals, saying that other mettals are vnprofitable. & of iron they make knives, swords, and other weapons, with such like instruments, necessarie for the vse of man.

Pango the fourth prouince, was in time past a free kingdome, ruled and gouerned of it selfe, on the North side reaching towardes Sundy, on the South side to Batta, on the West, to the country of Congo, and on the East to the Sunne hilles. The cheefest towne is called Pango, and lyeth on the West side of the Riuer Barbela, which issueth out of the great lake from whence Nilus floweth, their traffike is like those of Sundi.

Batta the fift prouince, on the North side ioyneth to Pango, and on the East to the Riuer Barbela, and so to the sunne hilles, and to the foot of the Saltpeter hils, and of the South side of the same hils, it reacheth to Barbela, til you come to the burnt hil. The cheefe towne is called Batta, where the gouernor is resident, which gouernor is allowed to haue musket and calliuer shot, because that Eastward, beyond the sun & Saltpeter hils, on the East and West side of the riuer Nilus, there dwell certain people, of the Congoers, called Giaguas, and in their owne countrey Agag, verie fierce and cruel, and much giuen to fight, & to scale, whose ordinary incursions into the countries about the, and also into Batta, maketh them necessary to stand vpon theyr guard, & so to defend themselves. This prouince can raise 70. or 80. thousande men well armed: from thence are brought many Sables and Fluinen, the rest of their traffike is like those of Pango and Sundi.

In Pemba being the sixt prouince, lieth the cheefe Citie Congo, in times past called Banza, that is the head, and now by the Portingals S. Saluator, it lyeth on a hill within the land, distant from the sea 150. Italian miles, or thirty Dutch miles. The hil verie great and high, and most Stone, yet it yeldeth iron, being about two Dutch miles in compass, al built with many buildings and houses, where there are about 100. thousand men. This hil is very fruitful, by reason of the fresh ayre, which is very cleare and sounde: it yeldeth much good water, which neuer hurteth man: it is rich of grasse and al kindes of beastes, and fruitfull trees, which are alwaies greene, abundant in al sorts of graine that are vnto  
called

called Loco, which is holden and esteemed for the best and principall kinde of graine, as our wheat, but smaller like mustardsieed, and somewhat greater, which they grinde in handmilles, whereof they make a verie white flower, making bread that is both wholesome and of a good flavour, and not much unlike our bread made of wheate: of this grain they haue great store in Congo, which not long since was first brought thither from the riuer Nylus, specially from that place where Nilus fills the second lake. There is also much barley, called Mazza di Congo, that is, graine of Congo, and also great quantitie of Maiz, that is, Turkeish wheate, which is there but little esteemed, and by their country people called Mazza Manprito, that is, graine of Portingale, wherewith they fatten their hogges: of rice they haue great plenty, but nothing worth. This country is likewise full of diuers sorts of fruitfull trees, so that the common sort of people for the most part doe nourish themselves therewith, as citrons, lemons, and specially very pleasant oranges, neither sweet nor soure, but indifferent, betwene both: there are likewise many Bananes, which some thinke to be the fruit that in Siria and Egypt are called Miso, and in this Booke Indian Figs, they are very pleasant and sauey fruit, of a sweete and lowerish taste, being a good sustenance for the country: in the fatte land there groweth many sorts of palme trees, as the Indian Nutts, and such as bring forth Dates, & some greater, and other sorts of Palme trees, whereof they make oyle, wine, vinegar, fruit, and bread: they presse the oyle out of the fruite as the Spaniards do olives, which for colour and substance is like our butter, but greene and somewhat yelow, which they vse in steede of oyle and butter, and burne it in lampes: they likewise annoynt their bodies therewith: to conclude, it is good to eate in time of neede, as it hapned to our men, that without this oyle had died for hunger.

Of the same oyle brought from thence, together with the wine and vinegar of the same palme trees, I can shew you: the wine they draw out of the top of the tree, which being boyled, there issueth a certaine iuyce like milke, being colde and fresh to drinke: the first that cometh forth is sweete and very pleasant, next issueth soure, and the last is vinegar, which may be vsed in sallets, but being drunke when it is fresh and newe, it maketh the water to auoyde, whereby in those countries men are little troubled with the stone, and drincking

much, it maketh them drunke, and satisfeth well. The bread they make of the stones of this fruit, which in some are like almonds, but much harder: within those stones are certaine kernels very pleasant to eate, increasing sound and good fleshy: this fruit both inwardly and outwardly is greene, and is eaten both rawe and sodden. There are other trees that bring forth a certaine fruit called Cola, as great as a pine apple, within it hauing an other kinde of fruit like chestnuts, wherein are foure redde or carnation hoales, which they holde in their mouthes, sucking and chawing them, thereby to quench their thirst. This fruit put into water, maketh it soure, and of a good taste, they strengthen the stomacke, and are passing good for an euil lyuer, other sortes of wilde Palme trees are likewise found there, which yelde much fruit, to be eaten, the leaues seruing to make mats, to couer houses, and to make baskets or other necessary household stuffe, whereof I haue many sortes.

There are likewise other trees caled Ogbeghe, which bring forth fruit, in some like yelow plumbes, pleasant both in smell and taste, from these trees they cut certaine bzaunches, which they plant or sette close together, making them fast each to other, as we doe Bore or Thornes, therewith making fences for their houses, which bzaunches growing vp they make likewise galleries and arbores, therein to keepe them from the heate of the Sunne.

Besides all the fruits aforesaide, there are many other sorts, verie good for phisicke, as also to eate, specially Tamarinde, of a beie tart and pleasant taste, and verie good against burning feaues. The Moyses and Turkes travelling by land, take the rind of Tamarinde with them, and mixing it with water, drinke it, to coole the inward heate, specially the lyuer & kidnies, thereby also to make them laratiue, as also Casia Fistula, which is there verie plentiful, also Citrons, Pelens, Pompsions, Cucumbers, and al other sorts of fruites that grow out of the earth. Such as desire a larger discourse touching the same, let them reade Odoardus Lopez, translated by Pigafetta, and printed in Rome, from whence I haue gathered the most parte hereof: and although the houses in Congo are small and low, yet there wanteth no substance to builde withall, specially Stones, for there are great store, whereof may be made whole Pillers, and foure square peeces of fine redde Marble stone, and there are such great peeces, that a whole Church might be

Translated by  
master Abraham  
Hartwel, and  
Printed in  
London,



hewed out of one of them. Besides this marble, there are hills of iasper, porphyre, or red marble, mixed with white and other colours, which in Rome is called marble of Numidia, Affrica, and Ethiopia, whereof many pillars are to be seene in Rome.

There is likewise found many grained stones, among the which there are that are mixed with iacinths, which maye bee taken soorth and separated from the other stones wherein they growe: of those maye likewise pillars and other workes be made, wherein might bee seene diuers sortes of stones. There are also other strange stones mixed with mettall, of diuerse colours, as copper, in shew Greene and shining, whereof they maye make Images, and other princely workes, so that want of substance to builde withall is not the cause of theyr small houses, for neyther stone, chálke, wood, nor beastes to drawe or carry them is wanting, onelie, they haue no masons, carpenters, nor brichelayers, that shoulde make their houses, so that they dwel in little cotages. Where might be declared, how this kingdome in the discouerie of the East Indies, bringn the yeare 1490. and 1491. was by the Portugales brought vnto the Christian faith: also howe shamefully the countrey was left when golde beganne to faile, I meane not by the decaying or diminishing of the golde, but because the King of Congo was perswaded by a Portugale, not to discouer the mine, as also not mentioning the euill gouernement of the Bishoppes, Priests, Monkes, and friers, that were sent thither, as being sufficiently declared by Odoardus Lopez in his description thereof, shewing that they desired not the health and saluations of mens soules, but rather glozy and rule, and to satisfie their insatiable lustes and greedinesse after golde. Yet not long since the King of Congo now liuing, hath twice sent his embassadors to the King of Spaine & the Pope of Rome, friendly & hartly desiring them, to send certaine preachers and teachers of the word of God, to instruct his subiects, withall, offering to discouer the rich mines of gold that are within his countrey, thereby to winne them to bring preachers to instruct his country: but christendome hath other matters in hand, as to hang, suppress, pursue, and destroy their chailden brethren, which being beyond my profession, is not fofhne to deale in.

But returning to the further description of the coast of Angola, to the great cape de Bona Speranza: first as touching Angola, it is (by report) very populous, and abun-

dant in siluer, copper, and other mettall, rich of al kinds of beaſts and victualles, specially kine, yet the people rather eate dogs flesh, which they buy and pay dearer for it, than for any other flesh: their mony is schulpens like theirs in Congo, and are like in speech, yet different in some words, as Spanisht and Portugale: their king is an idolater or a Heathen. They haue as many wiues as they will, whereby they haue such abundance of people, that Angola alone can make a million of armed men, all ready to serue theyr gouernours in the warrs. They vse many glasse beades brought out of Venice, being of diuerse colours, which they weare for an ornament about their neckes and armes, in their speech they doe call them Anzoles, and being hanged on strings, Mizanga.

Hauiing passed the kingdome of Angola, and the shoare of kine called Seno delle Vache, southward to the black cape, or Dut hooke, the coast stretcheth about 220. Italian miles. This coast is all one land, like Angola, and is vnder the gouernement of many lordes: and from this blacke cape reacheth a line Eastward, parting the hills called the colde hills, which also in some high places nearer to the Equinotiall line, are by the Portugales called the Snow hills, which end at the fote of the Cristall hill, taking her name from the great abundance of cristall found therein: out of those Snow hills the waters that make the lake haue their beginning, by the Portugales called Dumbea, Zocche, and this cristall hil stretcheth further into the north toward the siluer hills, as farre as Malomba, where the kingdome of Congo endeth, being diuided by the riuer of Coari. Coast ing along the shoare from the kingdome of Angola, to the cape de Bona Speranza, you must passe by the kingdome of Climbebi, wherein raineth king Matama: this countrey reacheth to the riuer of Bauaghal spring ing out of the hill called Luna or the Stone, and both together running into the riuer Magnice, which sloweth out of the lake as fofelaid: behind this lieth Tropicus Canceri, and betwene this Tropicus Canceri and the cape de Bona Speranza, there raineth no king, but diuerse seuerall lordes. This land is compassed by high, sharpe, and colde vnhabited hills: the people that are there liue in the fields, like labourers in cotages, apparelled in beaſts skins, wild rough people, and not to be credited, not induring or permitting anie traffike with straungers. Their weapons are darts and arrowes: their meate fruites of the earth, and flesh of beaſts

beasts. The ancient Writers thought the river Nilus to haue her off spring in the hills of the Gnone, so that many to this day are likewise of the same opinion. In this hill towards the west lieth a small lake called Gale, out of the which lake floweth the River Camilla, by the Portingales called the fresh river, which about the end of the false cape de Bona Speranza runnes into the sea. This booke is called the false or vnrighr Cape, because the ships that saile from India to Portingale, doe first discover a great corner or hook of land called Deli Agughe, and after that this smaller booke, and therefore call it the false Cape, being seperated from the right and great Cape. The space betwene these two bookes or Capes is 20 Dutch miles, which bearing out like two hornes, make an intercoure or gulf where the Portingales at times take in water out of the fresh river aforesaide: and the people dwelling about this river are blacke (although the pole antartike is there at 35 degrees) as also those that dwell in the colde hills of the Gnone, so that it is not the heat of the Sunne, but the nature of the Countrey that maketh them blacke. And because this is the greatest booke or cape, and that reacheth furthest into the bay of any Cape whatsoeuer in al the world, and very dangerous to passe (as al other Capes are) as also because that in this place the sea makes a most fearful noise, & that the land windes comming downe, make the sea thereabouts most rough and troublesome, whereby so many Portingale ships haue there bin cast away: and because by ancient Historiographers so little hath bin said thereof, before and since the Portingales discovered the same, I thinke it good in this place to set downe, the measure and certaine knowledge of the greatnesse of the Portingales voyage towards the Indies, so that there are about 6000. Italian miles to saile before you com to compas this great cape, so that from the river of Fernando Poo, where the head first beginneth to iut into the sea, to the furthest point, which (as I said) is called Deli Agughe, that is, the needles, the coast from north to south is accounted 2200. Italian miles, and on the other side of the same booke or corner, to the point or cape Guardafuy, lying oueragainst the Island Socotora, the coast from south to north is accounted 3300. Italian miles, whereof 1000. Italian miles make 200. Dutch miles, and is 600. Dutch miles, so that from Lisbon sailing about the coast of Affrica, & the cape de Bona Speranza to the kingdome of Goa, are about 15000. Italian miles, and thence to

Malacca, & China, is as much againe: so that not any people in the world did euer make so dangerous a voyage, as the Portingales haue done, except within these few yeares, certain English gentlemen, that not onlie haue performed this voyage, but haue sailed round about the world. This head is called the cape de Bona Speranza, that is, head of good Hope, so that al the ships that saile to India, or from India to Portingale, do feare the passing of this cape, thinking if they passe it, to haue passed al danger.

Now to returne to our matter touching the coast of Affrica, hauing passed the cape deli Agughe, there are diuers good hauens for ships to harbor in, first Seno Formoso, & il Seno del Lago, because in that place the sea makes a gulf or entrance, wherein are certaine Islands and hauens: alittle further the river called S. Christopher runs into the sea, in the mouth whereof lieth iii. Islands: and somewhat further there comes a river out of the land (which the Portingales call Terra della Natiuita, that is, the land of Christs birth, because it was discovered on the same day) downe to the cape de la Pesccheria, between this cape & the river Magnice, lieth the kingdome of Burrus, which reacheth to the hills of the Gnone, and so to this river towards the north, where the country of Monomotapa lieth, and on the west side to the river Bauagui. In this country are many gold mines, the people being altogether like the men of Monomotapa: & passing in this maner by the coast, you see the river of Magnice, by the which begins the kingdome of Sofala, & the country of Monomotapa. This river springeth out of the same lake where Nilus issueth forth, & runneth into the sea, in the middle of the entrance betwene two corners of land, one called Della Pesccheria, the other Deli Correnti, lying vnder 23. degrees: on the south side of the pole, vnder Tropicus Cancr. Into this river not far from the sea, run three other rivers, whereof one is called S. Christopher, and by the inhabitants of the country called Nagoa: the second hath her name of a particular man called Lorenzo Marchos, (because he found it first) and in that country Toroa: these two issue out of the hills of the Gnone: the third is called Arroo springing out of the other side of the hills, by the golde mines of Monomotapa: in some places of this river they finde golde as small as sand. These three rivers, together with the river of Magnice running into the sea, cast forth great abundance of water, and from the mouth of these three Rivers stretcheth the kingdome of Sofala, to the river of

Cuama, which hath received his name from a Castle of the same name, inhabited by Bahometanes. This river of Cuama divideth it selfe into seven partes, besides the channel that floweth upwardes, all inhabited and very populous, and floweth out of the same river from whence Nyus doeth issue: so the kingdome of Sofala lieth between these two rivers Magnice and Cuama on the sea side, yet very small, having but fewe townes or villages, whereof the principall cittie is Sofala, lying in an Island of the same river, giving the name to the whole country inhabited by Bahometanes, their king being of that sect, but subiect to the king of Doringale, onely because they wil not be under the obedience of Monomotapa.

In the mouth of this river Cuama, the Doringales have a fort, where there is much traffike for golde, iuorie and amber, which is found by the slaues upon the coast, bartering the same for linnen made of cotton, and for silke, brought from Cambaia. The people as now inhabiting therein, were not borne in that country, but before the Doringales discovered the land, they came out of Arabia Felix, with small barkes to traffike there: and being once brought in subiection by the Doringales, doe now inhabite and dwell there, being neither Turkes nor heathens.

In the inward parte of the countrey between these two rivers beginneth the kingdome of Monomotapa, wherein are many golde mines, which is carried into all the places round about, as well to Sofala, as throughout Africa, some being of opinion, that out of this country Solomon caused golde and iuorie to be brought into Jerusalem, which seemeth not unlikely, for that in this kingdome of Monomotapa, were found many olde and princely buildings, very costly, both for timber, stone, chalker, and woad, which in the countries about it are not found. The government of Monomotapa is very great, and reacheth over many warrelike people, all Heathens and Pagans, blacke, of a middle stature, and very swift: in the which government are many kings that are subiect to the same, and doe often rebell: their weapons are darts and light targets. This Emperour holdeth many armies in severall provinces, divided into legions, after the manner of the Romanes, thereby to defend his great countrey, and to maintaine his estate: amongst his men of warre the legion of women is the best, which are greatly esteemed of by the king, wherein consist

eth his greatest power. These women do burne their breastes, because they shoulde not hinder them in shooting, like the Amazons, whereof the ancient Historiographers make mention: these women are very swift, expert, and cunning in shooting out of their bowes. In their fight they use a certayne subtiltie, which is, that seeming to runne away and flee from their enemies, as being scattered, upon the sodayne returne agayne, and do their enemy great mischief, especially when they thinke to have gotten the victory, and by that subtiltie are overthrown. These women have places appointed them to dwell in by themselves, and at certayne times have the company of men, that they may have children, which if they be boyes, they send unto their fathers, if daughters, they keepe them.

The countrey of Monomotapa is in manner of an Island, formed in that order by the sea, the river of Magnice, and a parte of the lake from whence the river springeth, together with the river Cuama, bounding on the south upon the borders of the cape de Buona Speranza, and on the north upon the kingdome of Monemugi.

Sailing along the coast by the river of Cuama, you come to a small kingdome lying upon the sea side called Angoscia, taking the name from certaine Isles that beare the same name, lying right against it, inhabited by Bahometanes and Heathens, which in small shippes doe traffike, and deale in such wares as those of Sofala use. And saying further, you discover the kingdome of Mosambique, lying under foureteene degrees and a halfe, whereof I have sufficient spoken heretofore, as also of the Island lying behinde it called Quiloa, and the great Island of S. Laurence, making the channell, which in the entrance towards the west is three hundred and forty Italian miles broad, and in the middle towards Mosambique, where it is narrowest a hundred and seauentic miles, keeping that breadth all along the coasts towards India, containing many Isles. The shippes that saile from Spaine into India, and from India into Spaine, do commonly keepe their course through this channell, unless they be otherwise compelled by the winde: and surely this Island deserueth to have better people than it hath inhabiting therein, because of the situation, having many good and safe hauens, together with sayre rivers, & sweet fresh waters, which cause the land to bring forth diuers kinds of fruits and spices, as beans, pease, rice and corn, oranges, lemons,

lemors and citrons, and all sortes of flesh, tame and wilde beemies, swine and harts of very good and swete flesh, by reason of the fertilitye, and excellent good fish. The inhabitants are heathens, and some of Bahometes sect, of a fayre colour, much giuen to war, and to their weapons, specially bowes and wooden hoiberts. This Island is diuided into foure governments, ech fighting against other. Therein are many mines of gold, siluer, copper, yron, and other metals: but the wilde people vse not to traffike out of their owne countrey, but onely sayle in small scutes (cut out of trees) from one place of the Island to the other, for the most parte not suffering any traffike in their Islands with strangers: yet the Portingales at this time traffike in some of their hauens, but go not on land, and from thence bying ambergræce, ware, siluer, copper, rice, and diuers other wares. In this chanel between the firme land of Affrica and this Island, there lieth many both great and small Islands, all inhabited by Bahometanes, among the which the chiefe is S. Christofer, then the Holyghost, another called Magliaglie, as also Comoro, Auizoame, Maiotto and such like. Returning againe vnto the coast, and hauing passed Quiloa, you see the kingdome of Mombaza, lying vnder thre degrees and a halfe on the south side, taking the name from a certaine Island, so called, wherein lieth a faire towne, with many goodly buildings, beautified with diuers Images and figures, the king being a Bahometane, who withstanding the Portingales, speede like those of Quiloa, taking it by force, where they found much golde, siluer, pearles, cotten, linnen, silkes and clothy of golde, with other sortes of merchandises. This Island bordureth on Quiloa, and Melinde, inhabited by heathens and Bahometanes, and subiect to the king of Monemugi.

Saying further, you come to the kingdome of Melinde, which is likewise verie small, stretching along the sea coast till you come to the riuer Chimamchi lying vnder two degrees and a halfe, and vpwordes by the riuer it runneth to a lake called Calice, about a hundred Italian miles, or twentie Dutch miles: In this countrey about the sea side there is a very great towne, most inhabited by white people, all heathens and Bahometanes: their houses are built almost like the houses in Portingale: theye shape are almost as bigge againe as those in Portingale, with tailes, which are accounted for a quarter of mutton, weighing at the lest five and twenty or thirtie pound. The 2. Booke.

The women are white, and dress themselves after the manner of Arabia, very proudly, and in great pompe, all in silkes, wearing about their neckes, armes, and legges, iewels, rings, and bracelets of gold, going with their faces couered, like the Egyptian women, not being seene or known, but when it pleaseeth them: in this towne there is a good haven for ships to lie in, and for the most parte, the people are friendly, vpright in worde and dede, holding good friendship with strangers, specially with the Portingales, giuing them much credit, and neuer hurting them. Betwene the heads of Mombaza, and Melinde there lieth thre Islands, the first called Momie, the second Zanzibar, and the third Pemba, all inhabited by Bahometanes, white of colour, very rich and abundant in wealth, but not vled to the warres, only to til the earth. In those Islands is much sugar, which is by them brought in boates vnto the firme land, with other fruites of those Islands within the firme land.

Beyond those thre kingdomes of Quiloa, Melinde, and Mumbaza, lieth the great and large kingdome of Monemugi, which on the south lieth vpon the kingdome of Molambique, by the riuer of Coauo, and on the west vpon the riuer Nylus, between the two lakes, on the north vpon the land of Prester Iohn it lieth peaceably with the 3. kingdomes aforesaid, traffiking with them for cotten, linnen, which is brought thither out of Cumbaia, w such like wares, brought out of India, which they barter for golde, siluer, copper, and iuoxy, but on the other side towards Monomotapa, it hath continuall warres, and that so cruel and bloody, that it can hardly be knowne who hath the victory, because in that place there meeteth two mighty people, and those that are most expert in armes throughout all Affrica, for those of Monomotapa, the women called Amazon, whereof I spake before: and for Monemugi, the people (by those of Moncong) called Giachi, but in their owne speech Agazi, which in time past vied much to inuade the kingdome of Congo, nothing incomparable for strength, and agillitie to the Amazons.

This people haue a custome, with hote yrons to burne their faces, especially their vpper lippes, and so make strikes and lines in them: also they turne their eyes lids vpwordes and round about. They are blacke with shining skinnies. The white of their eies being of so swart a colour, that by their faces they seeme to be strange and cruel monsters: they are ill fauored, a great bodies,

lining in the fields like beasts, & eate mans flesh. In war they are most couragious, setting most fiercely vpon their enemy: their arms are darts, wherein they are most cunning. Comming again vnto the Coast, & hauing past the kingdome of Melinde, to the Cape de Guarda fuy, there are many other places inhabited by white Shomocanes, where there are some good hauens, whither diuers strange shippes and Marchants with their wares doe ordinarily resort, wherof the chiefe is Pate, the second Braua, the third Magadoxo, the fourth Amffion, and behinde that reacheth the broad and wide head of Cape of Guarda fuy, which because of the greatnes, issueth farre into the sea, is knowne by many ships comming out of India, Arabia, Ormus, & other places. And about this Cape the Portingales do yearely watch for the Turkish ships, which saile with many costly wares, not hauing licence of them, & they are boorded and spoyled of their wares by the Portingales, presuming themselves to be lords of al the traffike in those countries, not permitting any other to traffike therein but onely themselves, or by their licence.

Hauing sailed about this Cape de Guarda fuy, and setting your course towardes the redde Sea, there are other towne and hauens, inhabited by the Shomocanes, the first called Meth, the other being somewhat further Barboraz, and there are the last white people: from thence you finde al blacke people, and beyond that you come to Ceila, Dalaca, Malaca, & Carachin, which coast in their speech is called Baragiam being al spoore, and expert in armes, their apparrell from the middle vnto the being of cotten linnen. The chiefe gouernours or nobles weare Cappoten, which they cal Bermisli, this countrey is rich of gold, Iuoy, mettall, and al kind of victuals. From thence you come to the mouth of the red sea, wherein lyeth an Island called Babelmandel, on both sides wherof there runneth a channel into the red sea, wherof the West side is almost fiftene Italian, that is, thre Duch miles broad, through the which al the shippes doe passe both in and out: the channel lying on the other side, is shallow, and full of sandes and clifles, so that in al it is about sixe Duch miles broad, wherof the one point lying in the African shore, is called Kasbel, and the other lying in the countrey of Arabia Felix, is called Ara, whereabouts also is the haue of the rich towne of Aden in Arabia, already spoken of in this booke. This water runneth inward vnto Swes, being about 1200. Italian The 2. Booke.

miles in length, on both sides altogether dry and verie shallow, full of Islands, deep only in the middle, where the shippes doe ordinarily saile, which is onely by the great & swift course of the water, which scouring the channel, keepeth it cleane and deepe, calling by the sande on both sides.

Now to say something of Prester Iohn, being the greatest and the mightiest prince in all Affrica, his countrey beginneth from the enterance into the red sea, and reacheth to the Island of Siene, lying vnder Tropicus Cancr, excepting the coast of the same sea, which the Turke within these fiftie yeares hath taken from him, so that his gouernment towards the North west and East, lieth most part by the red sea, and North east, vpon Egypt, and the desarts of Nubia, and on the South side vpon Monomugi, so that to set downe the greatnesse of all the countries which this Christian king hath vnder his commandement, they are in compass 4000. Italian miles. The chiefe Cittie whereof, and wherein he is most resident, is called Belmalechi, his gouernment is ouer many countries and kingdomes that are rich and abundant in gold, siluer, and precious stones, and al sorts of mettals, his people are of diuers colours, white, blacke, and betwene both, of a good stature and proportion. The noblemen and gentlemen of the countrey, apparel themselves in silke, Embrodered with gold and other such like. In this countrey they obserue lawes for wearing of apparel by degrees, as they do in Portingale, so that some are not permitted to weare any other apparel but Leathers: the people are Christians, but hold certaine ceremonies of the Jewish lawe, and vpon the day of the conception of the virgin Mary, al the kings and Princes vnder his obedience, do come vnto the saide towne of Belmalechi, there to celebrate the feast, euerie man bringing with him such treasure or yearely tribute as he is bound to pay, and at the same feast the people come thither in pilgrimage to honour it, where vpon that day there is a great procession, and out of the church from whence they come, they bring an Image of the virgin Mary, in form like a man, of Passie gold, and where the eyes should be, it hath two great rubies, the rest of the whole Image being wrought with excellent workmanthip, and set with many precious stones, laying it on a bære of gold very cunningly wrought. At this procession Prester Iohn himselfe is personally present, either sitting in a Chariot of golde, or riding on an Elephant, most richly trapped, himselfe apparelled in most strange

strange and costly cloth of golde, al embzodered and set with pearles and stones most sumptuous to beholde : to see this feast and Image the people runne in so great troups, that by reason of the pcase, many are thrust to death.

This Emperour Prestor Iohn is not rightly named, for that his name is Belgran, Bel signifying the highest, perfectest, and excellentest of all things, and Gian Worde, or Prince, which is proper to all that commaund or gouerne ouer others: so then Belgian signifieth the chiefe or highest Prince, which name being so toynd, is proper to none but to the king, hauing also a surname of Dauid, as our Emperours the name of Cæsar or Augustus.

Here I must a litle discourse of the riuer Nylus, which hath not her issue in Belgians land, neither from the hilles of the Pone, nor as Ptolomeus saith, from the two lakes which he placeth in the middle between east and west, with the distance of almost foure hundred and fiftie Italian miles one from the other, for that vnder the same pole wher in Ptolomeus placeth the saide two lakes, lieth the two kingdomes of Congo and Angola, towardes the west, and on the other side towards the east the kingdome of Monomotapa and Sofala, with distance from the one sea to the other of about twelue hundred Italian miles : and Odoardus saith, that in these countries there is but one lake, which lieth on the bozdures of Angola, and Monomotapa, which is in bignesse about a hundred ninety five Italian miles : of the which lake we are well assured, and truly certified by those of Angola, but on the east side of Sofala and Monomotapa, there is no mention made of any other lake, where by it may be saide, that vnder the same degrees there is no other lake. True it is that there are yet two other lakes, but they lie clean contrary to those whereof Ptolomeus writeth, for hee (as I saide before) placeth his lakes right in the middle betweene east and west, and those whereof I speake, lie right by direct line betweene north and south, distant about foure hundred miles. Some men in those countries are of opinion, that Nilus springeth out of the first lake, and then againe hideth it selfe vnder the earth, and issue out againe in another place, which some men deny, and Odoardus saith that right the opinion therein is, that Nylus passeth not vnder the earth, but that it runneth through certayne fearefull and desart balleis, where no man commeth or inhabiteth, (without anye certaine channell) and so it is sayd that it runneth vnder

the earth.

Therefore it is most certaine that Nylus floweth out of the first lake, which lieth vnder twelue degrees, by the pole antarctike, which lake is almost compassed about with hills, whereof those that lie eastward, are called Cafates, with rocks of Saltpeter, and of siluer on the one side, and on the other side hilles, through the which Nylus descendeth about foure hundred miles right north, and then runneth into an other lake that is greater, which the inhabitantes doe call a Sea or Piere, because it is greater than the other, being in breadth about two hundred and twentie miles, lying right vnder the equinotiall line. Of this second lake we are truly aduertised by the people of Anzichi, the which bozdure vpon Congo, who trafficking in that country reporte, that in that lake there are people that do saile in great shippes, that can write, vsing weights and measures, which they haue not in the bozdures of Congo, which also build their houses of stone and chalke as it groweth in the earth, much like the people of Portugale, whereby it may be saide, that Prestor Iohns land is not farre from thence. Out of this second lake aforesaide, the riuer Nylus runneth to the Island of Meroe, being distant from the lake 240 Dutch miles (whereunto other Riuers haue their course, as the riuer of Colues, &c. lying on the bozdures of Melinde,) and comming to the saide Island of Meroe, it diuideth it selfe in two partes, compassing about a high land called Meroe : on the right side of Meroe towardes the east runneth an other riuer called Abagni, springing out of the lake Bracina, which riuer runneth through Prestor Iohns land to the saide Island : and on the other side towardes the west runneth other riuers, among the which is Saraboe. This riuer entring into Nilus, and running about the Island of Meroe, runne together in a border streame through Ethiopia, which is called Ethiopia, lying about Egypt, and reacheth to the descending thereof, where the riuer Nylus meeteth againe with both the streames, together, in a high valley, and so with a great fall runs to the Island of Siene, with so horrible a noyse, that the people thereabouts by that means are most part deafe, and thence running through Egypt, it watereth al the countrey, and maketh it fruitfull, and from thence runneth into the Mediterranean sea, right ouer against Cipres, and that with two notable streames, besides others, whereof one at



Rosetto a dayes iourney from Alexandria runneth into the sea, the other at Pelusio, now called Damata: so that hereby I conclude, that the river Nylus in Egypt, the river Zaïre in Congo, and the river Nigri in Ethiopia, are the causes of the fruitfulness of those countries: at one time increasing and overflowing, by means of the exced-

ing great raines, that for the space of five moneths do continually fall in the countrey of Congo, and the places bordering on the same. Touching the coast of Aden, the coast of Arabia Felix, and the country running along by the gulf of Persia, until you come to Goa, it is sufficiently already declared in this booke, whereunto I refer you.



The description of America, and the severall partes thereof, as, *Nova Francia, Florida, the Islandes called Antillas, Iucaya, Cuba, Iamaica, &c.* with the situations, degrees, and length, how farre they are distant one from the other: likewise the fruitfulness and abundance of beasts, birdes, fishes, and fruits of the same countreyes, with the manners, fashions, appparels, and religions, together with the principall actions of the people inhabiting therein.

When the authour of this booke, as also the Printer, had bestowed and vsed great labor and charges herein, to set forth some perfect Cardes of *America*, because that often times the Indian shippes in their sailing out, or returning home, do fall vpon those coasts, specially *Brasil*, which herein is most discovered, they thought it expedient therewith to place a brieve description of the same countreyes, thereby to shew the readers the principall places therein, whereunto at this day most ships do traffike, hoping they wil take it in good part.



The fourth parte of the world, which at this day we call *America*, or west *India*, was, because of the great distance unknowne to the ancient Cosmographers till the yeare of our Lord 1492. that Christopherus Columbus a Geneuois discovered the same, and five yeres after that one Americus Vespacio, by the King of Castillias commandement, sailed thither, and called all the countrey *America* after his owne name, and for the greatnes thereof, is also called, the new world, reaching as Posillus is of opinion, from the one pole to the other, being divided by the straights of Magellana, where it endeth vnder 52. degrees on the south side of the Equinodial line. This countrey by diuers men is diuersly parted, some making it a parte of the whole worlde, and call it the fourth part by the name of *America*: others make out of that countrey in general, two other parts of the worlde, diuiding the worlde in six parts, as *Asia, Affrica, Europe, Mexicana*, or the new *Spaine*, The 2. Booke.

*Peruana*, and *Magellanica*, as the first part which as yet is but little discovered: others divide it into three parts, in *Peru*, newe *Spain*, others *Mexico*, & new *France*. They that first found it, accounted it but for one part, after that, the Spaniardes discovering more land, diuided it into two parts, into *Mexico*, (or new *Spaine*) and *Peru*: after that the Frenchmen discovering more countreyes, called that which they discovered *Nova Francia*, which in time being by the Spaniardes, wonne from the Frenchmen, was accounted for a peece of newe *Spaine*: at the last the straights of Magellana being founde out, was by Petrus Plantius, a minister of the worde of God, added as a first parte, but because our Card extendeth no farther then to certaine limits of *Nova Francia*, namely to the prouince or countrey of *Florida*, we wil not speake much of the rest, and proceede with the other partes, with certaine Islandes in our Card, called *Antillas* or foure landes, because they lie before the firme lande, defending and couering the same, as a henne with her wings couereth her chickens.

The land then which stretcheth towards the

the pole Arcticum, or northward is called new Fraunce, for that in Anno 1524. Iohannes Verrazanus of Florence, being sent by the King and Queene mother of France into the new world, did almost discover all that coast, beginning from Tropicus Canceri, about 24. degrees, til he came to 50. degrees, and somewhat further into the north, where he erected the french standard, so that from thenceforth that countrey was called by the name of Noua Francia and Villagagno Francia Antarctica. The breadth of this countrey is from 24. degrees to 54. degrees towarde the North. The length from 280. to 330. miles, whereof the East part by the writers in these dayes, is called Norumbega, reaching to the gulf of Gamus, where it is seperated from Canada. About this land, which is not lesse in compass then Europa, or whole Christendome, lie diuers Islands, & among the rest Terra di Laborador, stretching towarde Greenland, whether diuers ships, both Spaniards, french, and English, do often times resort, seeking some passage through the same to enter into the East Indies, but all in vaine, for the most part consuming and destroying themselves therein, & found much ice and snow. The people of this Island are wel proportioned of bodie and limbes, wel made, and fitte to labour: they paint their bodies, thereby to seeme faire, and weare silver and Copper rings in their eares, their apparel is speckled furs and marternes, and such like, in winter they weare the furs inward, and in summer outward, like the Lapelanders and Ginenen: they gird themselves with cotte girdles or with fish skins, and such like things: their chiefe fode is fish, specially Salmon, although they haue both birdes and fruit inough: their houses are made of wood, whereof they haue great quantities, and couered with the skinnes of beastes or fishes. In this land are griffons, white beares, and birdes. There is a countrey vnder 44. degrees and a halfe, called Baccalaos taking the name of some kind of fishes, which thereabouts are so abundant, that they let the shippes from sailing. This countrey of Baccalaos reacheth nine hundred miles, that is, from the Cape de Baccalaos to Florida, which is accounted in this sort, from the point of Baccalaos to the bay of the riuer, are 70. miles, from the bay of the riuer, to the bay de los Illos, 70. miles, from thence to Rio Fundo 70. miles, from thence to Cabo Baxo 160. miles, and again to the riuer of Saint Anthony, 100. miles, from thence to the furthest Cape 180. miles, and againe to the Cape of Saint Elena, 110.

The 2. Booke.

miles, and from Saint Elena to the point of Canauerall, or the Reddhook 100. miles, then to Florida 40. miles, which is in all nine hundred miles, which is the greatness of this land, whereof the least latitude from the Equinotial line is 48. degrees and a halfe: this country both on the sea coast and otherwise, is verie populous, and like the low countries, because it lyeth in a corner. This Land hath many Islands lying about it, as Curia, Regia, Baya Bica Stella, the Cape of Hope, and the Brittons Cape. Before you come to Florida, the prouince Cichora, lyeth by the Riuer Jordan, and another hard by it, called Guada Lupu. The west side of Noua Francia hath diuers prouinces now discovered, as Quivira, Ceuola, Astacan, Tetlichichimichi. The south side of Florida is called by the Spaniards Floridum Pascha, because Iohannes Pontio Legionensi founde it out on Easter day, in Anno 1512. and not because of the greenesse and budding of the trees in the same land, as Theuet writeth. The north side of noua Francia is as yet not discovered, and because our Carde discovereth no further then to Florida, we wil begin therewith, and describe some part of the situation thereof, because it is worthie memorie, as being a place wherein many Spaniards & frenchmen haue lost their liues, as also because it is the first, & best knowne of all new France, whereunto the frenchmen haue vsed to saile, and therein in the time of Charles the ninth, had a certaine fort, which was called by his name, Charlesburgh, but was after taken by the Spaniards, and all the frenchmen slaine, contrary to their sayth and promise, specially such as yielded themselves into their hands. But because my meaning is not to recite histories, I remit the reader to the bookes which make mention thereof. Florida hath a Cape lying far into the sea stretching Southward, in manner of a tong reaching an hundred miles, the measure being taken from the lowest northerne corner, to the south point. This Cape or hoke as I sayde, is long and narrow, like Italy: in length an hundred miles, and in breadth twentie or fiftie miles, where it is broadest. On the East side it hath the Islands of Cichora Bahama, and Lucaya, on the west side towarde Spaine and the gulf of Mexico, it is diuided from new Spaine, by the land of Anauaca. On the north side it lieth on the firme land, it lieth right against the point towarde the south 25. miles into the sea, lieth the famous Island Cuba, otherwise called Isabella: the sea that runneth between this point of Florida and Lucayan,

is called Mare Catayum, by other, the gulfe of Ferdinando Cortosi, of the gulfe of Florida, of Mexico. It is a flat lande, wherein are many riuers, which moisture the land, and make it fertile, thesea side being landie, whereon there groweth diuers pine trees, without nuts or shels, also many acornes, wild cherries, mulberies, chesnuts, but ranker of taste then oures in these countreyes, many Pastike, Cedars, Cipres, Bayes, & Palme trees, Huls, and wild vines, which grow vppon the trees that are next them, bringing forth grapes that are good to be eaten, also a certain fruit of Pedlars, greater and better then ours, there are also plums verie faire to behold, but not good of taste: there are also Framboisen or Minnebesien, and some verie small round berries, of a pleasant taste, not much vnlke our Clappe berries: there groweth rotes which in their speech they cal Harle, whereof in time of dearth they make bread. Fourefooted beasts are there likewise in great abundance, as Harts, Winds, rain Deare, Goats, Beares, Leopards, Foxes, & many kind of Wolves, wild Dogs, Hares, Conies, &c. Their birds are Peacocks, Partridges, Parrats, Pigeons, ring Doves, Turtledoves, Perelens, Crows, Hawks, falcōs, Parlens, hearns, Cranes, Stoykes, wild Geese, Ducks, water It auens, white, red, & blacke, and a thousand, Reighures and many other water foules, & Crocables in so great abundance, that it is incredible, which ofte times do eat and deuoure men swimming in the water: there are likewise many kindes of snakes, and a certain kind of beast not much vnlke the lion in Affrica.

Golde and siluer wherewith they traffike, they haue it (as they say) out of the ships which sal on ground vpon the Cape, which is not vnlke, because most of the ships are cast away vpon that Cape so that there is moze money thereabout, then in the north parts. They said likewise that in the hills Apalatecyeris, there is gold to be found: in this countrie also groweth the rote China, which by meanes of the Emperour Charles. hath gotten a great reposit, and is much vsed by physicians, which some also vse to heale the french pocks. Besides al these things aforesaid, there are diuers sortes of sedes and hearbes, whereof many kindes of colours are made, very profitable for painters: the inhabitants knowe well how to vse them, therewith to die al kindes of leather. The people are in a manner a black yellow, and euil fauoured, yet strong, of good proportion of bodie. They couer their members with verie faire dzeff hart The 2 booke.

skins: most part of them paint their bodies, and also their armes and thighes, with many figures, which colour wil not off, vnlesse it bee washed, it is so painted and sunke into the flesh: they haue black haire downe to theyr hippes, being long, which they verie cunningly bind vpin their deallings they are wholly light, and not to bee credited, but verie bolde and valiant in armes, and in the warres, wherein they vse bowes and arrowes, whereof the shafts are made of hartes, goates, or skinnies finely painted, and so cunningly wrought, that in these countries they cannot be mended, and in steele of heades, they take fishes teeth, or sharp peeces of wood: they exercise their boyes in leaping, shooting in bowes, and playing with balles: they haue great delight in hunting and fishing: their kings holde continuall warres, not sparing any of theyr enemies, if they ouercome them, but presently cutte off theyr heades, to bee no moze troubled with them: which coming home, they set vp in certaine places for a triumph and victorie. Women and children they will not hurt, but keepe and nourish them among them: and returning from theyr warres, they call all theyr subiects together, where for the space of thre dayes, they doo nothing but banquet and make good cheere, with singing and dauncing.

To the olde women that are among them, they giue the skinnie and the haire of the heades of their enemies that are cutte off, compelling them to deuour, and sing songs in prayse and thanksgiving to the Sunne, as hauing by his meanes obtained victorie. They haue no Religion, nor any knowledge of the true and lining God, but in steele of him, (as other Americans) they honour the Sunne and the Mone. They feare theyr Priests, and put great credite in them, because they are great coniuers, sculflayers, and innocaters of Diuelles, which by most feareful meanes they cause to appeare.

Their priests are likewise theyr physicians and surgeons, for the which cause they vse continually to beare a sache full of hearbes and salues to heale theyr sicke people with, for the most parte haue the pocks, as beeing verie hot of nature, and much addicted to lecherie, whereby often times they vse women, maydes, children and boyes. Currie man hath but one wife, onely the King, to whome it is permitted to haue two or thre, but with this condition, that the first hee marrieth shall bee honoured before the

the rest, and onely holden for Quene, and her children to inherite his goods, and to be heires of the crowne. The women do al the worke about their houses, and when they are once with child, their husbands neuer deale with them untill they be deliuered, and eate no meate of their dressing, at such time as they haue their flowers. Besides this, al the countrey is ful of Hermophrodites, which of nature are both man and woman, those are kept to labour, and to carrie their munition and weapons when they go to warres, they paint their faces, and put certaine birds feathers into their haire, thereby to seeme the fairer and more fearful. Their prouision of victuals is bread and Meale of wheate and hony: they rost their Meale of Maiz, because it may continue the longer, & cause some boyled fish dried to be carried with thē. In time of dearth they eate many bad things, putting sande and coales among their meale. When they go to warres the king goeth first, hauing in one hand a staffe, in the other a bow, with arrowes in a case hanging on his shoulder: the rest follow him with bowes and arrowes, either in cases, or else stucke in their haire: at their meeting with the enemy, and also in fight, they vse great and fearefull cries, like other Barbarians, Turkes, and Tartarians. They neuer beginne war before they haue taken counsell together, meeting about it in the morning: in which their assemblies they vse a very strange custome, which is to be noted, for that being assembled, they sette themselves downe on both sides of the king, in manner of a half Moone, the king sitting alone in the middle of them vpon a stole made of nine peeces of round wood, higher then the rest, that hee may bee knowne, which done, they come and do him honour, saluting him, the oldest beginning first, and lifting their handes about theyr heades, speake and say, Ha, He, Ya, Ha, Ha. the rest answering Ha, Ha which done, each man sitteth downe. And if there be any matter of great importance to be handled, the king causeth the priests (by them called Iauas) and the auncients to be sent for, asking their aduice, meane time he causeth certain women to seethe Cacinam, which is a certain drink pressed out of leaues, which being sodden and clarified, the king being set with his Lords & others, each man in his place, there cometh one in presence of them all, and lifting vp his hands, and blessing, and wishing them al good lucke, filleth a cuppe of mother of pearle, ful of that hot drinke, which he first presenteth to the king, which hauing drunke, he willet him giue it to the

rest. This drinke they make great account of, and giue it not to any man that sitteth in counsell, before he hath shewed some valiant act in the fildes against the enemy: which drinke is of such force, that presently after they haue drunke it, it maketh them sweate, and such as drinke it and cast it vp againe, are not imployed in any great affaires, nor may not serue as Captaine, or other officer in the field, as being vnperfitt for such a place, for that when they are in the field, they must of force often times fall two or thre dayes together, to the which ende this drinke is verie good, for that whosoever drinketh it, may wel last foure and twentie houres after, and neither eate nor drinke: wherefore when they go to warre, they cause the Hermophrodites to carry diuers bottles of that drinke with them, which sustaineth, feedeth, and strengtheth the body, not once making their heades idle nor light. They sow their wheate twice euerie yeare, that is, in the moneths of March and June, & all vpon one land, in thre moneths being ripe and readie to reape. The other fire moneths they let the earth lie untilld: they haue very great Pumpions, melons, & very good beanes: they neuer dung their ground, but burne off the stubble, which in the fire monethes consumeth, and with those ashes fatten the ground, as they do in some places of Italy, they plow and dig vp their ground with a wooden spit or shouel, and throw two or thre graines of wheate into one hole, as wee vse to set beanes or pease: when their cozne is to be sowed, the king sendeth one of his seruants to assemble the people, that they may plow and dig the earth, and then causeth much of the foresaide drinke to be made, to giue it to the labourers. The wheate being reaped, they carrie it into a common barne, or place made for the purpose, whereof euerie man according to his desert hath a parte. They sow no more then necessarily wil serue, keeping the rest to serue thē for the six months wherein they sow not, and for longer time they prouide not: also euerie yeare in winter time they withdraw themselves into the woods for thre or foure moneths together, continuing there in certaine places made of Palme tree branches, meane time feeding vpon Acornes, flesh of Harts, fish, and oysters, peacocks, and other foules. All their meate is boyled vpon coales, making it somewhat hard, by reason of the smoke and extreame heate: among other meate, they are verie desirous of Crocodiles flesh, which sheweth very white and faire like beale, but tasteth like rotten Mofchus:

chus: if any man be sicke, in stead of letting blood, their priests do suck the place where their paine lyeth, until the blood doth issue forth.

The women in Florida are great and verie wise, and coloured like men, and pinked on their bodies, legges, and armes, putting such colour into the places, that will not easily come forth: but the women kind when they come first into the world, are not so blacke, but verie white: the blacke yellowish colour is made upon them by a certaine oymtent, as the Tartarians and other heathens vse to do, which oymtent they vse to make of a certaine ceremoniall oyle by them vsed. Their colour likewise changeth because they go naked, and with the burning heate of the sunne. The women likewise are verie quicke and subtle, like the women of Egypt, and can swim ouer great riuers, holding their children fast vnder one of their armes, and will likewise climbe vpp the highest trees that are in all those countries.

The chiefe prouinces in Florida, which the Spaniards, both in the beginning, and since at other times haue founde out, are these: first Panuca, lying on the bozdes of Noui Spaigna, discovered by Franco de Gray, in An. 1518. who left many Spaniards behind him, being slaine, eaten and deuoured by the wild people, whose skinnnes being dyed, they hung for a memorie and euerlasting triumph in their Idols Temples. Those people are verie vncaste, and helde open fires, where by night they mete and lie together. They boze holes in their noses, and also in their eares, to hang rings at the: they scrape their teeth to make them cleane, and marrie not before they be fortye yeares of age, although their daughters are deslowered at the age of ten or twelue yeres. There are in Florida other prouinces, as Anauares, Albardasia, Iagualia, Apalachia, Autia, Samouia, and diuers others, al obseruing one kinde of religion & customes, wholly without any feare of God, pollicie, manlinesse, or reason. The best and fruitfullst part of Florida bordereth on Noua Spaigna, to the riuer and prouince of Panuca, which riuer runneth with so great a streame into the sea, that it is a verie good haven for ships.

Here followeth the description of the coast of Florida, forasmuch as is contained in the Carde hereunto annexed.

The length of the furrthest poynt of Terra di Laborador, vnto the Cape of Saint Elena, lying in Florida, is before declared, The 2. Booke.

nowe shall follow that which is furder sette downe in the Carde, beginning from Saint Elena, which lyeth vnder 32. degrees: This is a verie faire and broad riuer, surpassing all others whatsoeuer in the north coastes: wherefore by the Frenchmen it is called Porto Real, or kingly haven, hauing found it to be tenne seadom water: about this riuer there are many woods of Oakes and Cedar trees, wherein are many Harts and other wilde beastes, and Peacocks. The mouth of the riuer is three miles broad, and hath two Capes or hookes of land, one stretching West, the other South: vppon this riuer the Frenchmen haue built a fort, called Charles fort: some say this riuer runneth vnto the riuer Iordan, and so into the other sea. Betwene both these hookes of lande, in the mouth of the Riuer, there lieth a fayre Island full of trees: from Saint Elena to Rio Secco, is fortye Spanissh miles, whereof seuentene and a halfe make a degree, and this Riuer lieth vnder 31. degrees: from Rio Secco to Santa Croce, and from thence to the point of Cannaueral, which lyeth vnder 20. degrees, are forty miles. Here I must pause a while, & follow the Frenchmens rule, because this countrey was likewise discovered and also described by them. So then the Frenchmen reton from Saint Elena, sayling southward along the coast foure French miles, where you come to the Riuer Magnus, or Grandis that is the great Riuer: then Guade or as it is in our Carde Guate, and further Bellum or Bellus, from thence to Gironda, then to Garumna, and so to Charenta, from Charenta, to Ligeim, or the Loire, five miles, from Loire to Axona in the mouth whereof lyeth an Island, in our Carde called Rio di S. Piero, from Axona to Sequana or Seine, because it was like the riuer that runneth thzogh Paris vnto Roan, lieth five miles, and all these nine riuers lie within the space of sixty French miles, leauing the Seine, and sailing southward by the shore, you passe certaine small Riuers, as Ay & Serrauahi, then you come to the great Riuer Mains (so called by the Frenchmen) that is the Riuer of May, because it was found by one Landonero vpon the first day of May, and is distant from Sequana or Seine 14. miles: thereabout grew certaine redde and white mulberie trees, vppon the highest branches whereof, hung great numbers of silke woymes: from this riuer you come to a gulfe that reacheth somewhat inward into the land, being the place where Landonerus first arriued, when hee sayled out of France into those countreyes, and there hee saw in the mouth of

of a certaine river, many sea Swine or Dolphins, whereupon he called the same River by the name of those Dolphins : on the South side of the gulfes lyeth the French Cape, about thirtie degrees from the line, so called because the Frenchmen did first land there. This Cape is not high, but a flatte strand, all full of high trees and thick woods. From the French Cape you come to Cananaueral, another Cape, five & thirtie miles distant, taking the name from the reeds that grow thereon. The Spaniards and also our Carde doo not let downe many of these Rivers, and the greatest parte of them that are described, are altered in their names, for the River of Bay by them is called Matanzas, the Seine Saint Augustin the Garumna S. Matheo, & the great river S. Pero. From Cananaueral to the cape of Florida are fortye miles, and betweene these two Capes lie many flats. The cape of Florida lyeth vnder five and twentie degrees, and before it lie many clifffes, which they name Martires or Martirs, and on the other sides little Islands, called Testudines, that is Torteaux, because they are in forme like those kindes of beasts. The Cape of Florida is in breadth twentie miles, and from thence to Ancon Baxo are 100. miles, and lieth fifty miles east and west from Rio Secco, which is the breadth of Florida.

The description of some Islands that lie ouer against the coast of Florida.

First you must note that the whole coast of Florida is full of Islands, clifffes, banks, flattes, and such like dangerous places, and as touching the Islands, they are at the least foure hundred in number, besides the great Island called Lucara, that giueth the name to all the rest, and Bahama, which lie at north from Cuba, and saint Dominico. The common opinion is, that these Islands were all one land, and ioyned to the great Island, and by the force of the sea seperated one from the other, as it is thought of Italy and Sicilia. They lie vnder seuentene and eightene degrees: the people of those Islands are whiter, and better proportioned then those of Cuba, and Spaignola, specially the women that are verie faire, for the which cause many of the firme land went thither to dwell, as from Florida, Cichora, and Lucatan, because there they founde more pleasure among the people, then in other Islands, and great difference in their speech, whereupon hath risen the common opinion, that in those Islands the

Amazons did dwell (beeing women that burnt their right breasts, the better to shoue in bowes; when they went to fight against their enemies) and that there was a fountain that made olde women yong. The men go naked, onely when they go to wars, and when they keepe any feastes, or vse to dance, then they put on a certaine cotton garment, and other garments of diuers coloured feathers, finely wrought, with a great plume of feathers on their heades. Touching the women, they haue verie strange customes, for the married women, or such as haue had the company of a man: they couer their priuite members from the shauel downe to the knees, with certaine mantils of cotton, made in manner of nets, wherein they sticke certaine leaues, otherwise they go naked, until such time as they first perceiue their sowers, and then they inuite all their friends, and make a great feast or banquet, as if they were married, with great signes of ioy, and then they beginne to hang that kinde of mantle before them, wearing the same as long as they are unmarried. They are in great subiection to their maisters, in such maner, as that if they should command them to throw themselves headlong from off a hill, or to do any other thing whatsoever, they wil not refuse to do it, what danger soeuer consisteth therein, not once asking wherefore they should doo it, but only, because the master commandeth it. Here also you must note wherein their kings gouernment consisteth, which reacheth no further then only concerning sowing or planting the ground, hunting, & fishing, for that whatsoever is sowed or planted, hunted, or fished in any respect, is onelie in the kings power, and done by his commandement, which diuideth those kindes of labours among the people, directing euery man what he should do. The fruit that is reaped and gathered, is brought all into a place appointed, and from thence if it is pearely deliuered vnto euery man according as his household and necessarie vse requireth, so that their Lords are nothing else but kings of Bess, Guards, & distributors of the common goods of the countrey: thinke then (I beseech you), what a golden time those people had, where neither this is mine, or this is thine, was euer heard among them. The only iuel spring of strife & contentio. Those in the east parts vsing nothing els but playing at the ball, fishing, and hunting, where neither law nor proceesse was vsed nor decided, where onely the kings will was a lawe, and in all things were content to obey it. They found certaine red stones in



thels of fishes much esteemed and accounted of among the which they weare at their eares, and others more esteemed, of which they took out of snakes *Hersenen* or *snails*, (whereof the flesh is very good to eat) of a fire red colour, cleare, and so like rubies, that they could hardly be discerned from them, whereof the Snakes in their speech are called *Cohobo*, and the stones *Cohibici*. They gather likewise in the sande vppon the sea side, certaine cleare shining stones, yellow, blacke, and other colours, whereof they make necklaces and such like Jewels, to weare about their necks, armes, and legs: in many places of those Islands they haue no flesh, nor eate it not, their meate is fish, bread of wheate, rootes, and some fruites. The people of these Islands being carried to *saint Dominico* or *Cuba*, died there with eating flesh, it being giuen them by the Spaniards. In some of those Islands there are so many pigeons & other birdes, which build their nestes in the Trees, that many out of the firme land, and also from the other Islands, come thither and load whole scutes ful, and take them with them: the trees wherein they breed are like *Boungar*, net trees, the barke hauing a certaine taste like *Cinamon*, and somewhat better, and hot like ginger, smelling like cloues, yet are they not accounted for spices: among other fruites they haue a certaine kind by them called *Iaruma*, both sanoxic and holsome, about a span and a halfe long, like a fig when it is greene: the leafe likewise not much differing from the fig leafe, and of the bignesse of a willow tree: not close like other trees, nor hollow like reedes, but fast like Elbers, the leaues being excellent good to heale wounds, as the Spaniards haue wel tryed. To speake more hereof is needlesse: those Islandes of *Lucaya* are more desolate and not inhabited, for because they haue no gold. The Spaniards carried many thousandes of them into other places, and in seeking for Golde spoiled and destroyed them.

Hereafter followeth other Islands lying about that coast, and first *Cuba*, being one of the principal Islands vnder the *Antillas*.

**C**Vba another verie great Islande, accounted among the *Antillas*, was by Columbus first foundout, and discovered in An. 1492. which he called *Fernandinam* and *Iohannam*, as also *Alpha* and *Omega*, as Peter Martir saith, and by others the *The 2. Booke.*

Island is called *saint Iacob*, after the name of the chiefeest towne therein, which by reason of the great haven as also the situation therof, hath a verie great traffike, as hauing on the East side the Islande of *Saint Domingo*, on the West *Lucatan*, on the North the great *Cape of Florida*, and on the South the Island *Iamaica*, all set downe in this Carde. It is in forme like vnto a willow leafe, because it is longer the broad, being in length from east to west three hundred miles, and from north to south seventy miles, in breadth in some places but fiftene and in some nineteene miles. The middle of the Island lieth in longitude 19. degrees, and in latitude 22. height twentie degrees. It was long time accounted for firme land, because of the greatnesse, which is no maruaile, for the inhabitants themselves knew no other, but that it had no ende (and also long after the Spaniards comming thither) because the people are poore and naked, contented with a little, and with their own, not seeking any further, neither caring what their neighbours did, and therefore knew not if there were any other lande vnder the heavens, then that wherein they dwelt. The ground is high, rough, and sharpe of hills, the sea in many places being white, and the riuers small, and good water, rich of golde and good copper, the aire temperate, yet somewhat colde: therein is found much Spathier, seruing to die wools, cloath, and leather: it is also ful of thicke woods, fishponds, and faire Riuers of fresh water, also of ponds that naturally are salt water: In the woods are many hogges and oren, the riuers do oftentimes cast forth gold: in this Island are five townes inhabited by Spaniards, whereof the first & principal is *Saint Iacobs*, the residence and sea of the Bishop, but *Hauana* is the cheefe towne of marchandize, and where all their Shippes are made. Twoo principal and notable things are by *Gonsalo Onetano* written of this Island, the first, that therein is a valley situate betwene two hills, in length about two or three Spanish miles, wherein nature of it selfe bringeth forth certaine round balles, such as by art cannot possibly bee made rounder, and in so great abundance, that they may ballist or loade whole Shippes therewith, and are vled in the shippes in freds of Iron or Leaden bulletes. The other is a certaine hil not farre from the sea, from whence there slopeth pitch in great abundance, and runneth into the sea, where it diueth vppon the shore from place to place, as the winde and weather serueth. This pitch

is used by the inhabitants and Spaniards, to pitch their shippes. The people of the Island are like those of Hispaniola, onely differing in speech: both men and women go naked, and keepe their bydales in verie strange manner: for that he which is married lieth not the first night with his wife, be it he a Lord, he biddeth all the Lordes, and one of them doth it for him, and if it be a Merchant, then Merchants take the paines to helpe him, but if it be a countrey man, either one of the Lordes or the priest doth ease him of a labour. They leaue their wiues for verie smal occasions, but the women may not forsake their husbands for any cause whatsoeuer. The men are very brachasse, and wicked liuers: there are great wormes and snakes in the Island, and not venomous, but easie to be taken; the flesh whereof they eate, and are neuer hurt therewith: which snakes do liue by eating certaine beastes, called Guabinquimazes, whereof many times there are seauen or eight found within their mawes: they are in greatnesse like Hares, in form like foxes, onely that their feete are like Conies fate: the head like a Weasel, a foxes taile, long haire like a Badger, of colour somewhat red, the flesh lazie and holstone. This Islande was verie populous, but now hath verie few, onely certain Spaniards, the rest being almost cleane rooted out, and dead for want of meate.

Iamaica.

**R**ight against Cuba lyeth another Island, which still holdeth the name, it alwaies had, and is called Iamaica and of the Spaniards saint Iacob, it lieth betwene seuentene and eightene degrees, on this side the Equinotiall line, on the East side it hath Saint Dominico, about five and twentie miles distant, on the West side the Cape or corner of Iucatana, on the north Cubam, also five and twentie miles distant and somewhat more, and on the South another smal Island, called Lacerana, of five and twentie miles distant as the rest. This Islande was discovered by Christopherus Columbus, in his seconde nauigation into those countreyes, and was taken by his son Don Diego, governing the Island Saint Dominico, by one Iohan de Squibel, a captain.

The breadth of the Islande surpasseth the length, for it is from East to West about fiftie miles, and from north to south twentie miles, it is most inhabited by Spaniards,

the inhabitants also being burnt and destroyed by them, like those of Lucaya. The middle of the Island hath the longitude of 191. degrees, and latitude or height eightene degrees, and is distant from the line seuentene degrees, on the north side. It hath a hill that raiseth it on all sides, inward to the middle of the land, and so proportionably and even, that it can hardly be discerned: it is verie fruitfull both on the sea side, and within the land, and in times past verie populous, such as were very wise and subtilie, more then either of the Islanders thereabouts, both in wars and other labours. There is likewise gold, and verie fine cotton wool, and at this present it is full of beastes brought thither by the Spaniards, and there haue increased. The swines flesh is better in that Island, then in any other place. The cheefe towne in this Island is called Hispalis of Sionia, because of the abby which therein is erected, the first abbot being Peter Martin bozne in Milan, an excellent learned man, and hee that wrote most concerning this Dyctorie.

Hispaniola or Haiti.

**T**he seconde great Islande accounted among the Antillas, was by the first inhabitants called Quicqueia, or Quiqueia, and after that Haiti, and then Cpanga: Haiti is as much to say, as roughnesse or sharpnesse, and Quiqueia a great land, Christopherus Columbus called it Hispaniola, and now it is called Saint Dominico, after the cheefe towne in the same Island: it was discovered in Anno 1493: on the east side thereof lyeth the Island of Saint Iohn, and many others, on the West Cuba and Iamaica on the north the Island of the Canibals, and on the south the firme land, which is the Cape of Vela by Venezuela, or little Venice. The compass of this Island is 350. miles, Benzo saith 400. French miles, which is in a manner al one, and it is broader then long, for in length it is from East to West 150. miles, and from north to south 40. miles, the middle of the Island lyeth in the longitude of 300. degrees, in latitude 19: in it there are verie many and great haucens, as Hambanico, Iuaa, Ozoma, Neyua, Nizao, Nigua, Hayua, and Iaques which do all runne into the sea. There are others that are smaller, as Macorix, Cibao, & Cotui, whereof Macorix is verie full of fish, the other two abounding in gold. In this Island are two very strange lakes, the one because of the goodnes and profitableness thereof, the

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other, by reason of the strangenesse, the one comming out of the hilles, from whence the Riuer Puizao hath her issue: it profiteth no man, onely it giueth a feare, and a little sinder sulkes.

The other of Xaragua is salt, although many sweete riuers runne into it, and hath many fishes, among the which are verie great Tortuxes and Tiburones or Hayen: it is hard by the sea, and is eleuen miles in compasse: the riuer sides and shozes were much inhabited, except the Saline a verie faire hauen, and the Riuer Iaques, where there is a great salt hil: There groweth in this Island great store of very fine blew colour, and much brasill wood, cotten wolle, (but they know not how to make any thing of it) amber, rich mines of gold, and is also fished out of lakes and riuers, and likewise silver and other mettals, great abundance of sugar: it is verie fruitful ground, Reddish, Lettice, and Coleworts beeing sowed therein, are within sixteene dayes after ripe, and to bee eaten: Melons, Cucumbers, and Gourdes, within five and thirtie dayes are also ripe and verie sauory, aboue al others whatsoeuer. The forme of the Island is like a chestrut tree leafe, in the middle of the Island there passeth a stony or rough hil, in forme of a mans backe, which is called Cibani or Cipangi: where in times past much gold was founde: out of this hil runneth foure great riuers, diuiding the Island into foure partes, whereof the one is in the East, and is called Iunna: the second in the west, called Aribunicus, the third in the north, called Iachem, and the fourth in the South, called Naxban, whereabouts there is much brasill wood, and woods of diuers spices, but not like our spices, which they barter for other wares, specially for shooles and dishes of blacke ebony. Upon the hil of Cibano, lyeth the Castle of Saint Thomas. There are likewise many towne within this Island, the principall called Saint Dominico, made by Bartholomeo, Columbo, and by him so named, because they arrived in that Island vpon saint Dominicks day: it lyeth on a plaine ground, vpon the sea side, and hath aboue fife hundred houses, built after the spanish manner, on the West side thereof runneth the riuer Ozama, or Ozonca, into the sea, where there is a good hauen, in the which manie shippes may anker: about this Riuer lyeth verie great and thicke woodes: the greatest traffike next their golde is sugar, and hides, for that al sorts of foure footed beasts being brought thither out of Spaine, haue so much increased therein, that there

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are some spaniards in the Isle, that haue fife thousand or eight thousand beasts.

Isabella and another towne lying on the other side of the same Islande in a valley, concerning the situation, the people, their Religion and customes, you may sufficiently reade in the spanish Historie thereof set forth, yet will I note some that are verie strange: in this Island are certain woymes verie common among them, and by the inhabitants called Cuero, in greatnesse as bigge as a ioynt of a mans finger, with foure wings, two verie little, the other two somewhat greater, and harder, and are as couers to the smaller, these woymes shine by night as the flou woymes here with vs, which light doth not onely appeare like a starre, casting forth streames and shining out of their eyes, but also in the whole body, so that when they flie and spreade their wings, they giue much more light out of their bodies, then when they sitte still: in which woymes men may well behold the great woymes and blessings of God, by his strange gifts bestowed vpon his creatures: for by the light of this little woyme, the darkest chamber that is in the night time, may be made cleare and bright, whereby a man may reade, write, or do any thing, not needing any other light: and likewise if a man beare that woyme in his hand, he shall haue as great a light as if he bore a torch or lanterne, and many light others therewith, and the more woymes there are, the greater will be the light.

Not farre from Hispaniola lyeth another small Islande, called Mona, betwene Hispaniola and Boriquena, or Saint Iohns under seuentene degrees on the North side of the line. This Islande is small and flatte, and euen lande, in bignesse about thre miles, and inhabited by a fewe Indians, and Christians, it hath verie good water, and is full of fish, specially of verie good crenishes.

#### Boriquen.

From this Island you come vnto Boriquen, now named S. Iohn, a rich hauen: on the East side it hath the Island of Sancta Croce, on the West other small Islandes, Northwarde the Island of Saint Dominico, which is fife and twentie miles distant, and on the South, the Cape of Paria, distant aboue thre hundred thirtie and fife miles. The length of this Islande is more then the breadth, for from East to West it is fiftie miles, from north to South eightene miles, and

is diuided into two partes, that is, the North and the South quarter: the middle of the Island lyeth vnder 303. degrees longitude, and 18. degrees latitude: in forme almost square, populous and wel housed, hauing many good hauens and woods. The inhabitants haue continual warres against the Canibals, or such as eate mens flesh. This Island was rich of gold on the north side, and towards the south, fruitfull of beead, fruit, grasse, and fish: it is said these people vfed not to eate any flesh, which is to be vnderstood of wilde flesh, but they eate many birdes, as Pigeons, and such like: in other things they are like those of Hispaniola, onely that they are better souldiers, and vse bowes and arrowes: in this Island there is a certaine gumme, by them called Tabunuo, vnholosome and fatty like tallow, wherewith and with oyle they dresse their shippes, and because it is bitter, it preserveth the ships from wormes. There is likewise much por wood, which is vsed to heale the poxe and other diseases. This Island was discovered by Chrostopherus Columbus, in his second voyage into India: There is a verie strange and notable Historie wrytten of the inhabitants hercof, which is, that at the first arrival of the Spaniards in that Island, they thought the Spaniards to be immortal and neuer died, whercof to be assured, vppon a time, one of their Cariquen or Lords, called Vraioa de Yaguara, caused one of the Spaniards to be taken, and to proue if he were immortal, caused him to be put into a Riuer vnder the water, and there holden, to see if hee would come forth aliue, but being dead, and brought before the king, he was thereby assured of their mortalitie, wherupon he rose against them, and slew 150. of them, that were busie in seeking of gold.

Saint Crus, Hay, Hay.

From Borequien you come to the Island S. Crus, in time past by the inhabitants called Hay, Hay, being inhabited by Canibals, or eaters of men, as also the next vnto it, called Guadalupea, by them called Quiera, or Quiera, which Caribes or Canibales had in short time deuoured at the least 5000. men, which they stole and tooke out of the Islandes rounde about them: from thence you come to diuers other Islandes, which lie like an Archipelago, hauing the same name, but many of them are likewise called after the forme or fashion that they beare, as Anguilla, which is an eele, as being long and smal, Redonda Maria, because

it is like a sheepe, & verie round Monserratu, that is, a closed hill, because the Island hath high hills round about it, full of people and victuals, some of saints, as S. Martin, S. Bartholmew, S. Barbara, Beata Virgo Antigua, till you come to the olde Virgin Maryes, which lie together in a rowe, verie pleasant to beholde, some graine, others red, blew, yelow, and violet, most wonderful for such as faile by them, wherof many colours are made.

Guadalupea.

Antigua lieth Guadalupea, the cheefe and greatest Islande of Canibals foure degrees distant from the Equinotiall line, it is round about 130. miles, and diuided by two streames, like England and Scotland, so that it seemeth almost to be two Islandes: it hath many goodly hauens, the name being giuen it of our Lady of Guadalupea, it is full of villages, each of twentie or thirtie houses, all wood, and rounde, made of certaine great oaks which they thrust into the earth, and those serue for the doores of their houses, then they place smaller, which hold the rest from falling. Their branches on the toppes being bound together like tents, which they couer with Palme tree leaues, to keep them from the raine, within they fasten ropes made of cotton wool, or of Bielen. Wherupon they lay cotton mattresses, and hanging beddes therein to sleepe. This Island hath seuen faire riuers, the inhabitants were called Carucuerum, it hath verie great Parrots, much differing from others, being red both before and behind, with long feathers, the wings speckled with red, some yelow, some blew, all mixed together whercof there are as great abundance, as of Spreenwen in our countreyes: there groweth in this Island a certaine gumme called Anime, not much unlike Amber: the smoke or aire of this gumme being let vp into the head, dyueth out the colde: the tree bringeth forth a fruit like dates, but of a spanne and a halfe long, which being opened, hath a certaine white and swete meale. This fruit they keepe for winter, as we do chestnuts, the trees are like figge trees: they haue likewise in this Island all kind of orchard fruit, and some are of opinion that all kindes of swete fruites were first brought out of this Islande into the other Islandes round about it, for they are hunters of men, which hauing taken, they eate them, and for the same cause they trauaile abroade many hundred miles, both farre and neare, and in their trauell whatsoeuer they finde, they bring it home and plant it. They are not friendly, but

fierce and cruell. They indure no strangers among them, both the men and the women are verie subtle, and expert in shooting with their bowes, and their arrowes being poisoned: when the men are gone abroad, the women keepe their places, and countreyes, most stoutly defending them from al inuasion: to conclude, al parts of that Islande both hills and dales, are verie fruitfull, and in the hollow trees and cliffs of hills, and rocks, they find homie.

#### Desiada, or Desiderata.

**A**Bout eightene miles from Guadalupe towards the East, lieth Desiada, another Island, being twentie miles great. Desiada, or Desiderata, that is desire, so called by reason of the fairenesse of the Island: ten miles from Guadalupe towards the south, lyeth Galanta, being in compasse about thirtie miles, it is an euen and faire country, where of the Island hath taken the name, for Galanta in Spanishe betokeneth faire. Therein are diuers swete smelling trees, both in barks, rootes, & leaues. There are likewise many great Woodpeaches. Nine miles from Guadalupe towards the East, there lieth six small Islands, called Todos los Santos, or al Saints, and Barbara, spoke of before. Those Islands are verie full of cliffs, stonie, and unfruitful, which the Pilots are to looke vnto to auoyde the danger that may ensue. A little further lyeth Dominica, taking the name from the day, because it was discovered vpon a Sunday, and also an Islande of Caniballes, so full and thicke of Trees, that there is scant an elle of free land. Thereabouts also is another Island called Madanina, or the womens Island, where it is thought that women onely inhabited in manner of Amazons, whither the Canibales often times resorted to lie with them, and if they had daughters, they kept them, but boyes, they sent vnto their fathers: it lyeth foztie miles from Mons Serratus. After that lyeth yet thre Islands, (besides other little Islands and diuers cliffs) called S. Vincent, Granada, and S. Lucia. Comming further towards the coast of Florida, where we left, right against it there lyeth certaine small cliffs, called Martires, and the little Islands called Tortugas, because they are like a Torteauxes. From this poynt of Florida to Ancon Baxo are 100. miles, and lyeth fiftie miles distant East and West from Rio Secco, which is the breadth of Florida, from Ancon Baxo 100. miles to Rio di Nueues, from thence to the riuer Flores 20. miles and somewhat moze, from the riuer

of Flores to the bay called Bahya del Spirito Santo, which is likewise called La Culata, being in the entrance thereof thirtie miles broade: from this Bahya which lyeth vnder 29. degrees, are 70. miles to the riuer called Rio del Pescadores, from Rio del Pescadores (which lyeth vnder 28. degrees and halfe, there is 100. miles to the Riuer called Rio de las Palmas, from whence Tropicus Canceri beginneth: from Rio de las Palmas to the Riuer Panuco are 30. miles, and from thence to Villa Rica, or Vera Cruz, are seuentie miles, in which space lyeth Almeria: from Vera Cruz, that lyeth vnder 19. degrees, to the riuer of Aluarado, (by the Island called Papa Doapan, are thirtie miles: from the riuer Aluarado to the riuer Cozacacoalco are fiftie miles: from thence to the riuer Gritalua are foztie miles. The said two riuers lying about eightene degrees: from the riuer Gritalua, to Cabo Redondo, are eightie miles, as the coast stretcheth along wherein are contained Champoton and Lazaro: from Cabo Redondo to Cabo di Cotoche, or Iucatan are 90. miles, and lyeth about 21. degrees, so that there are in al nine hundred miles in the length of the coast of Florida to Iucatan, which is another Cape or booke, which stretcheth from off the land northward, and the further it reacheth into the sea, the more it crooketh or windeth about, and is firtie miles from Cuba. The Island whereof we haue already spoken, which vnto almost inclose the sea that runneth betwene Florida and Iucatan, which sea by some men is called Golfo de Mexico, of others Golfo de Florida, and of some others Cortes: the sea that runneth into this gulfe, entrench betwene Iucatan and Cuba with a mightie streame, and runneth out againe betwene Florida and Cuba, and hath no other course.

#### A breefe description of Noua Hispania, or new Spaine.

**T**He second part of America is called Noua Spaigna, or new Spaine, it beginneth towards the South, about the Riuer of Panuco, vpon the borders of Florida, on the South side it reacheth to the prouince Dariens, where it is diuided from Peru, on the East it hath the maine Sea, and on the West the South sea called Mare Australe: this whole prouince was in times past by the Inhabitants called Cichemecan Culhuacan, or Coiacan, which people came out of the land of Culhua, which lieth aboute Xalisco, & made their habitation about the Pores

of Tenuchtlan; where at this present lyeth the towne of Mexico, which people haue neither countrey nor dwelling place, chiefe that for the best and most profitable; therein building diuers houses and habitations, and in that manner placed both their new and old villages vnder the commaundement of Culhuacan, giuing the same name to all that countrey.

This land is great and hath many people and countries vnder it; but the principall and chiefe prouince which the Spaniards holde therein is Mexicana, also Tenuchtlan or Culhuacan, as I saide before; the other prouinces are Guatimala, Xaliscus, Hondura, Chaicos, Taica, Chamolla, Claortomaca, Huicacholla, and the kingdoms of Michuacan, Tescuco, Tlaxcala, Tenuacan, Maxcalincio, and Mixtesapan. Mexico or Culhuacan was brought vnder the subiection of the kings of Spaine, by Ferdinando Cortes Merches della Valo in the yere of our Lorde, one thousand five hundred and eightene, which countrey is very rich of golde and siluer, for that many riuers haue golde in the sand. The Sea those in those Countreys yieldeth manie pearles, muskies, or oysters, wherein they finde the pearles; whereof there is a great fishing, and much traffike for them. There are likewise in this countrey many lakes or meres that are still and haue no issue, which by the heate of the Sunne tourne into salt. There is likewise no lesse abundance of Calsia Pistula then in Egypt, growing on trees, with leaues like walnuts, and yellow blossoms, from whence the pipes or cases of Calsia do issue forth, which are vsed to purge in hote feuers, to cole and cleanse the gall and heart blood, as also very good against the Stone in the bladder and kidneys, and other diseases. There is likewise in that countrie a kinde of fruit that groweth in great abundance called Cacao, altogether like an almond, which is taken out of the huske, and couered with a thinne skinne, whereof the kernell is diuided into three or foure partes, of a darke yellow with blacke veines, being harsh in the mouth, and of an euill taste, but with them is much esteemed, whereof, being beaten with some of their countrey pepper, they make a certaine drinke, which they esteeme of great price, giuing it vnto great Lordes, and such as are their especiall friends, as we esteeme of muscadell or maluesie. The sea bordering vpon this countrey, as also the riuers running thorough it are full of fish, wherein also they finde diuers Crocodiles, as in Egypt, the flesh whereof is so much esteemed before  
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at other meates, that they account it for a princely dish, whereof some are about 20. fote long. The countrey is full of hilles, and stony rocks, and great difference in their speeche, so that they hardly vnderstand each other without Interpreters. The places wherein the Spaniards first placed their men were Compostella, where the Bishop and the Kings counsell are resident, and Colima, which they call the Purification: in new Galicia is the chiefe Guadalaiaara, and the head or principall part of the kingdom. Mechoacan also a Bishops see, Cacatula the towne of Angels, a chiefe towne and bishopricke, Mexico a kingly cite, and Quene of all cities in the new world, lyeth vpon the border or side of a lake: the market place of the towne lying full vpon the lake, whereby they can not come at it but they must passe ouer bridges. This lake is salt, and is in length five lucas, or twelue miles, and is in breadth tenne miles, without fish, onely a small kind that may rather be called wormes than fishes, from the which lake in summer time there ariseth such a stinke, and infecteth the ayre in such manner, that it is vnto wholesome to dwell there, notwithstanding it is inhabited by as many marchants, as any towne in Europe, the citie is great, at the least three miles in compass, wherein are so many temples that it is incredible: the particularitie whereof, before it be long shalbe translated out of Spanishe into our mother tongue, by the author thereof, whereunto I referre you.

Not farre from this citie lieth an other fresh lake very full of fish, whereon, as also vpon the shore, lie many townes. When this towne was first taken by the Spaniards, there reigned a king called Montezuma, being the ninth in degre, and as then the towne was but 140. yeares old, which is to bee wondered at, howe it is possible that so great a citie in so few years should be so famous. The marchandises that are most carried out of this countrey, are golde, siluer, pearle balsam, corbenilia, the white roote Macheocan, which is good to purge, Salsa Parigila, and an other roote which maketh men sweate, bymstone, beastes skinned, and fish. And thus much for new Spaine in generall, and of Mexico in particular.

Not minding at this present time to make any longer discourse, because that our Carde sheweth little thereof, and now returning to our owne Carde, you must vnderstand that the lower ende of Cuba hath an out Brooke, called P. de Santa Antonia, which is very fitte for



take in fresh water, and to calke and mend the shippes.

Sailing from this hooke sixtie five miles, to the firme land, you come to the hooke of Iucatan, which runneth into the sea like a halfe Island. Tectetan is in Indian speech, I vnderstand you not, for that vpon a time when certaine Spaniards put out of the ha- uen of Saint Anthony, to discouer newe countries, and arriued in that Island, they made signes vnto the people to knowe the name of the country, whereupon the In- dians answered them and saide, O Tectetan, Tectetan, that is, We vnderstand ye not: and so the Spaniards corrupting the name Tectetan call that land Iucatan, yet the furthest point therof in their speech was called Eccampit. This point of Iucatan ly- eth vnder 21. degrees, vnder the which name a great country is comprehended, by some called Peinsula, that is, a place al- most compassed about with water, so: that the further this point reacheth into the sea, the broader it is, being in the narrowest part 80. or 90. Spanish miles broad, for so farre it is from Xicalanco.

Therefore the sea Cardes that place this land nearer or smaller, do erre much, for that it is in length from East to West two hundred miles, being discovered by Fran- cisco Hernandez of Cordua, in the yeare of our Lord 1517. but not al of it, for that sail- ing from out of Cuba from Saint Iacobs, to discouer new countries, or (as some say) to fetch labourers to trauell in his mines, he came about the Island Guanaxos. (here- in called Caguan:xi) to the cape di Hon- duras, where good, honest, ciuill, and simple people dwelt, being fishermen, hauing no weapons, nor bled to the warres: and pro- ceeding further, sayled to an unknowne point of land, where hee found certaine salt pannes, whereunto he gaue the name of Donne, that is, women, for that there were certaine stone towers with staires & chap- els covered with wood and straw, wherein were placed diuerse Idols that shewed like women, whereat the Spaniards marvel- led, to finde stone houses, which till then they had not seene, and that the inhabitants were rich and well apparelled, with shirtes and mantles of cotten white, and coloured, with plumes of feathers, and iewels of pre- cious stones sette in golde and siluer: their women likewise appareled from the middle downewardest, as also on the head and breast, which hauing seene, he stayed not there, but went vnto an other poynt, which he named Coteche, where he met with certayne fishermen, who with feare fled

from him into the countrey answering or calling vnto him, Coteche, Coteche, that is to say, home, home, thinking hee asked them the way into the land, whereby this poynt hath holden the name of Coteche. Where vpon the sea side they found a great towne, which for the greatnesse thereof, they called Alkair, after a Towne of the same name, lying in Egypt (yet I thinke it not to be halfe so great as they affirme it to be) where by the Inhabitantes they were friendly receiued, and being entered into the towne, they meruelled to see houses with high towers, goodly churches, paved streets, and great trade of marchandise. The hou- ses were of hewen and carued stones work- manlike made, and built with chalke, but covered with strawe and leaues, the cham- bers within them of tenne or twelue steps high: they were likewise apparelled, but not with wollen cloth, because they had no sheepe, but with cotten wouen in diuerse sortes, very finely coloured: the women likewise apparelled from the middle downe to the foot, couering their heads and breasts in diuers sortes, very carefully seeking to co- ner their sexe that they might not be seene going diligitly to church, to which end such as were rich & of authozitie had their owne paved street from their dozes to the church, but were Idolaters, & although they offered men vnto their Idolles, yet they did not eate mans flesh. They were likewise cir- cumcised, but it is not knowne why they be- sed it, vlesse it were the diuell that ruled ouer them willed them so to do: in their dea- lings they were vpright, and kept their promises: they traffiked without mony, by bartering, specially for cotten and apparell, or gownes made therof, all without slaues, which is the greatest riches they hying vnto their Lordes, and which they carry to Mexico, Capo di Honduras and Cuba: they haue likewise many Bees, hony and ware, but they knew not how to vse ware befoze the Spaniards came thither: golde and siluer mines they had none, although the Countrey was a rough, sharpe, and stonie land, yet it is fruitlesse, full of Maiz or Tur- kish wheate, and abundant in fish: there was in those Countries befoze the Spani- ardes arriual, at the least foure hundred thousand Inhabiters, whereof there are scarce eight thousand left, they haue bene so rooted out by the Spaniards, some slaine, some solde for slaues, and carried into wild vnhabited places, to see for golde, and o- thers by hiding themselves from the cruell Spani- ardes.

## Guatimala.

1541.

**B**y Lucatan inward to the land, lieth the Province of Guatimala, wherein there was a towne, hauing the name of the Province, which vpon the eight day of September An. 1541. by means of continuall stormes and raine was wholly ouerthrowne and destroyed, wherein were killed about a hundred and twenty Spaniards. The day before it hapned, some of the Indians went vnto the Bishop of Guatimala, whose name was Franciscus Masoquin, telling him that at the fote of the hill whereon the towne stood, they had heard a most horrible and fearful noise: whereunto the Bishop answering them saide, haue I not often times willed and instructed you not to thinke vpon such thinges, and presently after about two houres after midnight, there fell an vnmesurable water downe out of the hill, that ranne with so great a force, that it carried stones and all thinges with it, diuers fearful sightes and horrible cries being heard and scene in the aire: after the which the Towne was new built, & placed in a plaine field about 3. miles distant from the place, wherein it stood, hauing about 80. or 90. houses in it all of free stone, & couered with tiles. In this Province are many Earthquakes, as Benzo writeth, who continued long in those countries, otherwise the country is of a good and temperate aire, fruitfull of corne, and of trees that were brought out of Spaine thither, yet fewe of them prosper, onlie figge trees and Appicokes, but the fruit is not very sauorie. There are likewise many Cacaouens: as touching the Religion and manner of those people, they are much like those of Mexico, and of Nicaragua, whereof I wil speake, they likewise deale together, but because this Province standeth not in our Carde, I haue spoken sufficiently thereof.

## Fonduras.

**N**ext to Guatimala, is the great country of Fonduras, wherein before it was inhabited by Spaniards, there were at the least, 410000. Indians, whereof there are not at this present (nor many yeares since) about 8000. left aliuie, part of them slaine by the Spaniards, part led Captiues and consumed in their golden mines, and part ranne away to hide themselves in desert places and holes vnder the earth, so to auoide the Spaniards tirranie. In this Province the Spaniards haue erected 5. townes, The 2 booke.

which are not in all about 120. or 130. houses, most part built of reedes and straw, and at this present not much inhabited, because the gold which is their onlie desire beginneth to faile. The chiefe of these townes in our Card is named Truxillo, of others, Trugillum, or Turtis Iulia, wherein there is a Bishop, this Towne is situate vpon a litle hil, on the sea side in the north part the rest of the townes shall likewise be spoken of in the description of the coast. And returning againe to the Cape of Lucatan, right against it there lieth a most sweete and pleasant Iland, by a king named Cozumelao, whose ancestors dwelt therein, called Cosumell, which from the further corner of Cuba Porto di Saint Anthoine, is seuentie miles, and from Lucatan fiftie miles, it is round 45. miles, being a flat and euen country, very fruitfull they haue gold, but it is brought from other places, and great abundance of honie and wax, and all kind of fruits, hearbs, birds, and foure footed beasts, for other thinges, as Churches, Houses, Streets, traffique, apparrell, and customes, altogether like Lucatan, some of the houses are couered with straw, because they want stones, yet there are many stonie places, & in some places pillars of Marble as they haue in Spaine.

At the first entrie of the Spaniards into that Iland they were not receaued, but after the ruler thereof entertained them very courteously, and brought them vp into a tower, where they erected a Crosse, because that they arrived there vpon the 5. of May, being as then holie rode day, and called the Iland S. Crus, but in our Carde it keepeth the old name. In this Tower they found certaine chambers, wherein they saw many Idols, lying among other Images, which they with great noise called vpon & prayed vnto, offering certaine sweet sauiours and incense vnto them, as other Idolaters and Heathens vse to doe, therein fulfilling their Heathenish Ceremonies, they are likewise circumsised.

From this cape to Rio Grando are 100. miles, wherein are contained La Punta de las Mujeres, and the Bahya de la Ascension. Rio Grando lieth vnder 16. degrees, and from thence are 150. miles to Cauo di Camadon, which are accounted in this manner: first, from the great river to the hauen of Higueras are 30. miles, from Puerto Higueras to the hauen of Puerto di Cavallos, other thirtie miles. This is the second place by the Spaniards diuided into a colonie: a dayes iournie from thence lieth Saint Pedro in a plaine field close to certaine hilles, being

being the third Colonie of the Spaniards, not farre from thence runneth the river Vilua, and the lake in the middle: from whence lie certaine hard groundes like Ilandes couered ouer with woodes, which as the wind bloweth, flak from place to place.

From Puerto de Caualias to Puerto del triumpho de la Crus are thirtie miles betwene, the which lieth next to Guamaraca, Saint Iacob, and Truxillo. From Puerto del triumpho de la Crus to Capo de Honduras are 30. miles, and from thence to Cabo del Camaron 20. miles, from thence to Cabo de Garias a dios lying vnder 14. degrees, are accounted 70. miles: this is likewise a Spanish colonie of towne builded by them, and betwene them on the same coast lieth Carthago, also a Spanish towne from Gracias a dios are 70. miles to del Aguadara, which springeth out of the lake of sea of Nicaragua, and is heere called Aguadaco: now againe for a time we will leaue speaking of the coast, to declare the Province and Countrie of Nicaragua.

#### Nicaragua.

**D**Eparting from Fondura, and passing the borders of Chiulutecca, you come to the Province Nicaragua, stretching towards the south sea, which is not verie great, but rich, fruitfull and pleasant, but of so unreasonable a heate, that in Sommer time the heate cannot be indured in the day time, but only in the night, it raineth there for the space of 6. whole monthes together beginning in Maie. The other fire monthes are erreeding drie: the day and night being all of a length, honny, ware, cotton, wool, and balsam growe there in great abundance, and many kindes of fruites, which are not found in other provinces, neither yet in Hispaniola, nor any other place: and among the rest a kind of apple, in forme much like a pear, within it there is a round nut, almost twice as bigge againe as one of our common nuttes, very sweete and pleasant of taste, the tree is great, with small leaues. There are few kine, but many hogges, which were brought out of Spaine to breed therein. The country is full of Indian villages, all with small houses made of reedes, and couered with strawe: they haue no mettall: yet at the first entrance of the Spaniards, the inhabitants had certaine common and base gold among them, which was brought out of other places thither: there are many parrats, which doe great hurt vnto the seedes, and would doe more, were it not that they are diuyn away by

The 2. Booke.

skins and other meanes. The Spaniards at their arriuall in those countries, by reason of the great abundance of all things, called them the Paradise of Mahomet. There are many Ginny hennes, and a certaine fruit called Cacauate, which they vse instead of mony, it groweth on an indifferent great tree, and onely in warme and shadowe places, as soon as the Sunne commeth vpon it it withereth, and therefore it is sowed in woodes vnder trees, and in moyst places, and alittle enough, but the trees whereby it is planted must be higher than it, and bound close together, that they may defend and couer them from the heate of the sunnet: the fruit is like almonds, and being taken out of their shels, are couered with a thinne blacke skinne, and the pitts being taken out it may be diuided into two or thre partes, hauing browne and gray veines, but of a hard taste. When they make drinke thereof, they drie it in a pot by the fire, and then bruise it with stones, which done, they put it in a cullender, or potte made with holes, mixing it with water, and putting thereto a little of their pepper, and so drinke it. This drinke is somewhat bitter, it cooleth the body, not making them drunke, and by them throughout all the country, it is esteemed for a most precious thing, which they present to men of great account, as we do maluesey or hypocrase. The maners of this people are not different from those of Mexico, they eate mans flesh, their clothes and garments are without sleeves: they kindle their fire by rubbing two peeces of wood one against another, which is their common custome throughout all India: and although they haue great store of ware, yet they knewe not howe to vse it, so that in steade of candles they vset lights made of pine tree boughes: their speech is diuerse, but the Mex can speech is the best, and that is furthest known, so that therewith men may trauell though the country aboue fiftene hundred miles, and is very easie to learne: when they daunce, they vse a very strange manner, so they are at least thre or foure thousand together, sometimes more, according to the number of inhabitants, in the fielde where they wil daunce, being all together, they make the place very cleane, then one of them goeth before leading the daunce, commonly going backward, turning in and out, all the rest following by thre and foure together, vsing the like aply toys, their minstrels and drummes, singing and playing certain songs, wherunto he that leaueh the daunce answereth, and after him all the rest, some bearing Wayerkens

in their hands, & some rattles full of stones, wherewith they rattle, others haue theyr beades all stucke with feathers, some their legs and armes bound about with stringes full of shells, some ouerthwart, and some crooked, turning their bodies, some opening their legs, some their armes, some counterfeiting the deafe man, and others the blind man, some laughing, others grinning, with many strange deuises, they keep their feasts al that day till night drinking nothing but Cacauate.

The ships that saile ouer the south sea to Nicaragua, passe thorow the narrow stream about fife and twenty miles inwards, towards the land, til they come to a doze called Realegio, where there are certaine reed houses, inhabited by Spaniards, where the ships anker by reason of the good haue, and because of the wood. A dayes iourney from this place eastward lieth Legio or Leon: the Bishops sea of Nicaragua, standing vpon the bozder of the lake of Francisco Fernandez, as also Granaten and other Spanish townes lying vpon the same lake, fifty miles from each other almost, at the other ende where the lake issueth into the northerne sea. Those two townes are both scarce fourescore houses, part made of lime and stone, and parte of reedes and strawe. Fife and thirtie miles from Leon lieth a hill, that casteth out fire, in such abundance, that by night they may beholde at the least 100000. sparks of fire flying into the aire: many Spaniards are of this opinion, that therein must be gold, which giueth the fire a continual effence, wherby they haue sought many meanes to trie it, but al in vaine, and therefore needlesse to rehearse.

Returning againe to the lake of Nicaragua, therein are great fishes, and amongst the rest a certaine kinde of fish, in Spanish called Manati, hauing finnes hard by their heades, like two hands, this fish is almost like an otter of 35. fote long, and twelue fote thicke, the head and tayle like an ore, small eyes, hard and haitie skinne, of colour light blew, with two fete like elophantes fete; the finnes standing out like Kopen, feeding their yong ones with their dugges. This fish feedeth both on land and in the water, they are very familiar with men, whereof the Indians tell a most wonderful thing, which is, that there was a king called Caratamayuis, that had taken a yong Manate, which for the space of six and twenty yeres he kept and bought vp with bread, in a lake called Guainabo, that bozdered vpon his house, which fish in time became so tame, that he surpassed the dolphin, wher-

of we reade so many histories, for that at what time soeuer the kings seruants called him Matto, Matto, which in Indian speech is Manisecale or courteous, hee would presently come out of the lake, and came meate out of their handes, and woulde likewise come out of the water, and goe into the house, to fetch his meate, and there woulde play with the children: and when any man was desirous to go ouer the lake, he would oftentimes take eight or tenne of them together, and swimming beare them lightly on his backe ouer the water, in which manner playing with him, the Indians kept this fish long time, til by some iniury done vnto him he became angry, for that vpon a time as a Spaniard would proue if his skinne were as hard as they reported it to be, theye an arrow or dart at him, and although it hurt him not, yet he felt the sharp point of the arrow, and from that time perceiving that men with beards and in apparel were there, they might wel call him, but al in vaine, for he would neuer come vp againe, but in the end, when the riuer Atimbucis chaunced to slowe so high, that it ranne ouer the bankes, and so into the lake Guainabo, the fish followed the streame, and swamme into the sea, these kindes of fishes are much sene and taken in that countrey, for that their flesh is of a very good taste, like hogs flesh, which being salted is carried to Nombre de Dios, and other places. The lake of Nicaragua lieth not farre from the south sea, and about a hundred miles from the north sea, running through a riuer that is full of ships, which the Spaniards called De saguadera, that is, falling of water therein. Whereabouts, in that riuer there are many crocodiles, that lay their egges vpon the sands on the riuers sides, as bigge as gese eggs, which being thzowne against a stone wil bzuised, but not breake, and in time of hunger, are eaten by the Spaniards, their taste is like a Moschu, halfe rotten, and by the Indians is accounted for an excellent kinde of meate: by Nicaragua the country is rough and sharpe, because of the thicke wooddes, and vneuen hilles, where not onely horses, but men can hardly passe ouer, vlesse it be with great paine and labour: about this countrey for the space of foure months, there are certaine Torteaux that doe continue in the sea, as also vpon the shoare, which lay their egges as the crocodiles doe, in the sand vpon the shoare, whereof presently by reason of the great heate of the sunne, there cometh yong Torteaux the flesh of this beast being fresh, is wholesome and pleasant to eate.

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From Cabo de Gracias a dios, to the Rio Grande, or Desaguadera (as I said before) are seuentie miles, from Desaguadera to Corobaro are fortie miles, from Corobaro to Nombre de Dios fiftie miles, betwene Corobaro and Nombre de dios lieth Veragua, and the riuer Swerus: these 90. miles lie vnder nine degrees and  $\frac{1}{2}$ , so that from the poynt of Iucatan to Nombre de Dios are 500. miles.

As touching the maners of the Indians of Swerus that are about the riuer Swerus, & dwelling by Veragua they are not much different from the rest, onely that they eate no mans flesh: in their countrey are many beares, tigers, and lions, that are very fearefull, and flee when they see a man: there are likewise very great snakes, but not venomous, and many sea cats: there is likewise an other kinde of beast called Cacu, in a manner like a blacke pigge, hairie, with a hard skinne, smal eies, open eares like an elephant, but not ful to open, no hanging down, clouen feet, and a little snout, armed like an elephant, and of so thil a voyce, that it maketh men deafe, and is of a good and sauory flesh. There is likewise an other wonderful and straunge beast, of Gesnerus called a sforce ape, on the belly whereof nature hath formed an other belly, wherein when it goeth into any place, it hideth her young ones, and so beareth them about her. This beast hath a body and member like a fore, fete like mens hands, or like sea cattes fete, eares like a batte, it is neuer sene that this beast letteth her yong ones come forth but when they sucke, or ease themselves, but are alwayes therein, until they can gette their own meate: also there is another kind of beast called Iguanna or Iuanna, not much vnlike our effes, hauing a thing hanging at his chinne like vnto a beard, and on her head a combe like a cockes combe, vpon his backe certaine sharpe quilles, sticking vpright like thornes, and amongst the rest, some hauing teeth like a sawe, with a sharp taile, and stretching out, sometimes winding like the adder. This beast is accounted among the vnhurtfull snakes, euery time it layeth it hath fortie or fiftie eggs, round, and as big as a nut, whereof the yellow is separated from the white, like hennes eggs: they are good to eate, and very sauory flesh, but not roasted either in oyle or butter, onely in water: this beast feedeth both on land, and in the water, it climeth trees, and is fearful to behold, specially to those that knowe not the nature thereof, yet it is so gentle & quiet that it maketh not any noyse, and being taken and bound, it liueth at the least tenne or  
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twelue dayes without meate, it is of a good and sauory flesh, and is kept for likourishnesse, specially the women, onely such as haue had the pox, if they eate it, their paine reneweth.

#### Nombre de Dios.

Nombre de Dios, is a towne of traffike lying on the north sea, so named by Diego de Niqueza, a Spaniard, that had indured some hard fortune, and landing in that haven with the rest of his men saide, in Nombre de Dios, that is, in the name of God, and so began his worke againe which before he did pretend, and there erected certaine houses, giuing the place the name asforesaid: this towne lieth east and west vpon the sea side, in the middle of a very great wood, in a very vnholesome place, specially in winter time, by reason of the greates heate and moystnesse of the earth, as also, because of the moyst ground that lieth on the west side of the towne, whereby many of the Indians die: the houses are built after the Spanisch maner, as also those of Panama, wherein many merchants dwell that sell their wares by the great: the rest of the houses are for strangers, like Iunes, as also for Cocers, handicraftsmen, and such like, most part of the merchants of Nombre de Dios, haue houses likewise in Panama, for that the traffique out of Peru commeth to Panama, and out of Spaine to Nombre de Dios, and there they are continually resident, until they become rich, and then they goe to other places, or else returne into Spaine. On the north side of this towne lieth the haven wherein many ships may anchor: touching such fruits as they bring out of Spaine into those countries, there groweth some in that vntemperate and vnholesome ayre, as lemons, oranges, reddishes, colewortes, and lettuce, but very small, few, & not very good; other victuals are brought thither out of Hispaniola, Cuba, and the prouince of Nicaragua, as India wheat or maiz, bread called Cazabi, salt fish, hogges, batatas, and from Panama kine, and flesh vnsalted, all other kind of wares are brought out of Spaine thither, for that euery yere there commeth shippes out of Spaine laden with wine, meale, bread, biscet, olives, oile, figs, readins, silks, wollen and linnen cloth, and such wares necessary for the sustenance of man: which wares being arriued in that countrey, are carried in little canoes through the riuer Chiara, to a place called Cruyce, fiftene miles distant from Panama, where it is deliuered to a Spanisch factor, which registreth

registreth all the wares, and keepeth them, untill they be carried by beasts vnto Panama, a Towne lying on the other side of the Lake, from whence by ships they are conueyed into other places, thorow the whole country of Peru, Chaicas, and Chilas, as also northward in the out places of the Spaniards. The breadth of the country betwene Nombre de Dios, and Panama, from the one side to the other, is not aboue seuentene miles, whereby Peru is no Island. The Spaniards compare this towne to Venice, but I think they nere saw it, for if they had, doubtles they would be of another opinion.

But letting Panama rest til another time I will procede with the description of the coast, from Nombre de Dios to Farallones del Darien, lying vnder eight degrees, are seuentie miles: touching the towne of Dariene, til you come to the old virgine Mary, it lieth in an vnwholesome place, therefore all the inhabitants are of a pale yellow colour like those that haue the yellow iandise, yet it proceedeth not from the nature of the land, for that in places of the same height there is wholsome dwelling, that is, where they haue fresh water, and cleare fountains and where vnder the same height they dwell vpon hilles, and not as Dariene which lieth in a valley: the sides of the riuer being compassed with high hilles, and by that means they haue the sunne but at none time, only right ouer them, and on both sides, both before and behinde they are no lesse troubled with the reflexion of the sunne beams, causing a most vnsupposable heat, in such sort that the dwelling in Dariene is not hurtful, by reason of the nature of the land, but because of the situation thereof: it is likewise deadly, by reason of the moorishnesse of the ground, beeing wholly compassed about with moorish stinking water, the Towne it selfe being a very pitte or moorish plotte of ground: and when they throwe water vpon the slopes of their houses, it doth presently ingender toades, and when they do digge but a spanne and a halfe deepe in the earth, presently there appeareth Adders out of the poisoned water, that are with in the filthy earth of the riuer, which floweth with filth, and full of durt. Out of this deepe valley, euen vnto the sea, in Dariene are Wygars, Lions, and Crocadiles, Oren, Hogges and Horses, in great abundance, and greater than those that are brought thither out of Spaine, many great trees and fruit, and all kindes of fruits and herbs that are to be eaten: the people are of colour betwene darke and red yellow, of good proportion, with little haire, &c.

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beardes, onely vpon the head and the eyebrows, specially the women, which with a certaine heare make it fall off, they goe all naked, specially vpon their beades, they haue their members hidden, either in a shell, or in a case, or else they couer it with a cotten linnen, the women are couered from the middle to the knees, all the rest is naked and bare: in that countrey there is no winter, for that the mouth of the riuer Dariene lieth lesse than eight degrees from the equinotiall, so that day and night is there of a length: from the furthest point that reacheth into the sea, lieth a villiage in the Province of Caribana, nine miles from Dariene called Futeraça and from thence about thre miles lieth Vraba, wherof the whole stream hath her name, and in time past was the chiefe Towne of the kingdome: five miles off lieth Fetz, from thence to Zereme are 9. miles, from Zereme to Sorache, are twelue miles. These places were all full of Canibales, and when they had no enemies to fight withall, they fought one against the other, that they might deuoure the men.

The gulfe of Vraba is 14. miles long, and in the entrie five miles broad, and the nearer it runneth to the firme land, the narrower it is, into this riuer runne many waters, and one that is muche moze prosperous then the Riuer Nilus, whatsoeuer is sowed or planted in Vraba, it springeth very speedily, for that within 28. daies they haue ripe Cucumbers, Goardes, Melons, &c. In Dariene and Vraba there groweth much fruit that is verie pleasant and sweete of taste, & much about our fruits, wherof whosoever is desirous to know moze, let him reade the histories thereof, as Peter Martin in his ninth booke of the description of the firme land.

In the mouth of the gulfe of Vraba, lieth a small Island called Tortuga, that is, the Island of Torteaux, because it is formed like a Torteaux, or because there are many Torteauxes therein, and further on the same coast lieth the Island I. Fucite, which is in the middle betwene Vraba and Carthago, wherein also are Canibals, most cruell villains, and from thence you come to Puerto de Caribana, the haue of Caribana, or of Canibals, wherof the Caribes haue receiued their name. From thence you come to the riuer de Guerra, and then to the riuer of Zenu, which is a great haue, the towne being about seuen or eight spanish miles and a half from the sea, wherein is great traffike of fish, fine gold & siluer works. They gather gold out of the riuers in great floods & rains placing great nettes in the water, wherein they stay the gold, which is in great grains:

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it was discovered by Roderigo de Bastidas, in the yere of our Lord 1502. And within two yeaeres after by Giouanni de la Cosa: And then againe in the yeaere of our Lord 1509. by Don Ancisus: and after him followed Alonso de Hoieda, who desiring to discover their lands, or barter with the inhabitants, as also to learne their speech, and to know the riches of the country, sought to come acquainted with them, but the Indians withstood them, and determined to fight: wherewith the Spaniards shewed signes of peace, causing an interpreter (that Franciscus Pizairo had brought from Vraua) to speake vnto them, saying that hee and his companions the Spaniards were christians, peaceable and quiet people, and such as hauing by long voyages passed the great Ocean seas, had as then need of all necessary provisions, and of golde, desiring them to barter the same with them, for other costly wares, which they had neuer seene. Wherevnto the Cariben of Zenu answered them, that it might well be they were such quiet people, but yet they shewed not the signes of peace, and therefore they willed them presently to departe out of their countrey, for they saide they were not minded to be mocked by them, neither meant they to indure an enemies or strangers weapon within their country. Wherevpon D. Ancisus replying answered them and saide, that he could not with honour depart from thence, befoze he hadde deliuered his message vnto them for the which he was sent thither, making a long oration, thereby to perswade them to the christian faith, grounded onely vpon one God maker of heauen and earth, and of all creatures therein: in the end telling them that the holy Father the Pope of Rome Christs lieutenant throughout al the world, hauing absolute power ouer mens soules, & religion, had given their countrey to the mighty king of Spaine his master, & that he was purposely sent thither, to take possession thereof, wishing them therefore not to oppose themselves agens him, if they meant to become christians and subiects to so great a Prince, onely paying a small yereely tribute of golde. Whereunto they in iesting manner, and smiling, answered much after the same manner, as it is written of Atabalipa, that they liked well of his proposition touching one only God, but as then they were not minded to argue thereof, neither yet to leaue their religion, & that the Pope might well bee liberall of other mens goods, that belonged not to him, or at least that he should giue that which was in his power to deliuer, as also that the king of

Spaine was either very poore, to desire that which was none of his, or very bold to seeke that which he knew not, and that if he came to inuade their countrey, they would set his head vpon a stake, as they had done manie other enemies his like: but the Spaniards not esteeming their wordes, entred vpon the land and ouercame them.

From the gulfe Vraba to Carthagena are 70. miles, betwene the which two places the hauens and riuers aforesaide do lie, the partition being passed ouer, as also Puerto de Naos, that is, the haue of Shippes, it is from Carthagena to S. Martha fiftie miles.

#### Carthagena.

Carthagena was so named, because that in the mouth of the haue there lieth an Island in Indian speech called Codego, as also new Carthago, in Spaine Scombria, or els because al the Spaniards dwelling therein, came out of the Cittie of Carthago in Spaine: the Island is about two miles long and a mile broad. When the Spaniards came first into that countrey, they found it full of fithermen, wherof at this time they can hardly find any remnant, which is not to be wondered at, for that not onely in this prouince, but in al the other Islands, wherin the Spaniards haue bene, there is hardly any Indians left, because the Indians as long as possibl they might wold neuer haue any dealings with the Spaniards, because of their tyranny. This Countrey is rich of fish, fruites, and all kinde of victualles necessary for men: they couer their priuy members with clothes of cotten wolle: both men and women go to the wars, for in the yere of our Lord 1509. as a Spaniard called Martinus Amisus made warre vpon those of Zenu, bordering vpon Carthagena, hee tooke an Indian woman of the age of twentye yeaeres, that with her owne hands hadde slaine 28. Christians: their arrowes are poisoned, and they eate their enemies flesh, and spoiled many Spaniards: at their feasts which in times past they vsed to hold they beautifie their bodies in the best manner they can deuise, with iewells, and golden bracelets, mingled with pearles, and stones called smaragdes, wearing them about their faces, armes, legges, and other parts of their bodies: their chiefe merchandises are salt, fish, and pepper, which groweth in great abundance all along the coast, it is of fozme long, and sharper than the East Indian pepper, and much sweeter and pleasanter of smell than the common Brasilia pepper, which wares they carrie into such places

places as want it, where they barter for other things, before they were under the subjection of the Spaniards: they had many kinds of fruites and trees, cotton wool, feathers, golde bracelets, gold, many pearles, smaragdes, flauces, and diuers roses, where with they trafficked, bartering them without any respect, desire or couetousnes, using these wordes, Take this, and giue me some other ware for it, but no ware was more esteemed with them than victualles, but now they likewise beginne to couet after golde and other thinges, whiche they haue learned of the Spaniards. Benzo in his second booke of the Indian historie and sixt chapter sheweth a notable example, saying, that vpon a time he being very hungry, went into an Indians house, praying him to sel him a chicken, and the Indian askt him what he would giue him, he pulling forth a spanish riall of siluer, gaue it him, whiche the Indian taking, helde betwene his teeth, and saide, When I perceue you would haue my victualles, and giue me that which no man can eate, neither is it of any account, therefore take you your peece of siluer, and I wil keep my victualles.

Betweene Carthagera and saint Martha, there runneth a great swift riuer called Rio Grande, which standeth in our Carde, which issueth with such force into the Sea, specially in winter, that it beats the stream of the sea backe againe, whereby the shippes that passe by it, may easily take in water. Saying vpwordes into this riuer to the kingdom of Bogota, by the Spaniards called Granada, there are certaine mines of emeraldes found in the valley of Tunia, in this Carde called Tomana, whereabouts the Spaniards haue builded new Carthage. The inhabitants of the valley of Tunia, and the people bordering on the same doe worship the sunne for their chiefe god, with such reuerence, that they dare not stare or once looke stedfastly vpon it: they likewise worship the Moone, but not so much as the sun: in their wars, instead of Ancients they tie the bones of certaine men (who in their liues were valiaunt in armes) vpon long stauces, and so carry them before them to incourage others to be the like, and make them the readier to fight. Their weapons are arrowes, pikes made of palme tree wood, and stone swordes. They bury their kings with golden neckelaces, sette with emeraldaes, and with bread and wine, wherof the Spaniards haue found many such graues, which they haue opened. The people that dwell vpon the aforesaid great riuer, are all Canibals or Caribes, as also those that dwell

about saint Martha, and in time past were Caribes. The inhabitants of the Islands of Boriquen, Dominico, Martini, Cibuchi, ne (now called saint Croce) and Guadalupe, as it is already declared, which rowe on the water with scutes made of a certayn wood called Canois, and that fought against those of Hispaniola, and the people of the firme land, whome they spoiled and eate.

The common opinion is, that they came first out of the firme land of Caribana, by Araba, and from Nombre de Dios, in Indian speech called Caribes, and all strong and valiaunt menne, are now by them called Caribes, which are very expert in bowes and arrowes. The Basilians name them Prophets, or soothsayers, and Caribes Priests.

The people inhabiting in the valley of Tunia, poison their arrowes, and before the Spaniards ouercame them they hadde continuall warres against the people of Bogota, or Bogora, they are good souldiers, cruel, and very reuengeatiue: when they goe to warres, they carry their Idoll Chiappen with them, as a iudge of the victorie, vnto whome before they enter into the field, they offer many sacrifices and offerings of certaine liuing men, being the children of slaues, or of their enemies, painting all the Image with blood, which done, they doe eate the flesh: when they retourned victorious, they helde great feasts with dauncings, leapings, and singings, some drincking themselves druncke, and agayne besmearing their Image with blood, and being ouercome, they were sorrowfull, and heauy, seeking by new sacrifices to intreate theyr Chiappen, that he would helpe and assist them, and send them victory against theyr enemies.

#### S. Martha.

Saint Martha is also a Towne and Haueu of the Spaniards lying on the firme land vnder eleuen degrees, on the north side of the Equinoctial line about fiftie Spanish miles, from Carthagera, it lieth at the foot of certayne hills, so monstrous high, that it is incredible, howe in so great extreame heate, so great quantitie of snowe should lie vpon the toppes of those hills which is seene a great way off, and whereby the haueu is knowne.

This country was discovered and taken by Roderigo de Bastidas in 1524. where it cost him his life, not by the enemy, but by his

his olone men, that when he was asleep, killed him, and gaue him five woundes in his body. The people of this country are so cruell and fierce, that they haue oftentimes diuinen the Spaniards from their countrey, not caring for the shippes, but running into the sea, till the water mounted as high as their breasts, shooting with thousandes of poisoned arrowes, and neuer would giue ouer, were it not by meanes of the great shot, together with the cries of such as were afraid, and ran away, thinking them to be thunder claps, which oft times happen in those countries, by reason of the euennesse of the countrey, with the height of the hills. The compasse of this haue is three Spannish miles, and so cleere that they may see stones lying on the ground within the water, although it is at the least twentie elles deepe: into this haue there floweth two running waters, but not fit for great ships, but onely for little boates, cut out of peeces of wood: it is a great pleasure to heare what they report of the great numbers, and goodness of the fishes that are taken thereabouts both in fresh and salt water, for the which cause they found many fishermen thereabouts, with many nettes made of packethrede, hanging on cotten ropes, which was their greatest liuing, for that for fish they had whatsoeuer they desired of their neighbours. In this country they found sapphires, emerauldes, calcedonies, iaspers, amber, bzasil wood, golde and pearles, that is, in the two prouinces Caramaira and Sarturma, wherein the two hauens Carthageana and S. Martha do lie. Caramaira is a very fruitfull and pleasant countrey, wherein there falleth neither hard winter, nor ouer hote summer, day and night being there almost of a length. The Spaniards hauing taken in this country, found gardeins rowdy planted, moistned with strange waters like the gardeins in Italie: their common meate is Ages, luca, Maiz, Baratas, and some fruites of trees, such as other Indians thereabouts do vse, they eate fish also, and mans flesh, but not often. Ages are rootes, of the greatnesse of long turnopes in Italie, pleasant of taste, not much unlike chesnuttes, which they vse in banquets instead of fruit. Luca is also a kinde of rote whereof they do make bread: the Luca that groweth in Cuba, Hayti, & other Islands, is very hurtful being eaten raw: and to the contrary that of S. Martha is very wholsome, being otherwise eaten, it is very good of taste: these roots are planted, & not sowne, which being ripe, are as great as a mans arme, or the smal of his leg, & ripeneth in halfe a yere, but if it stand

The 2. booke.

two yeres in the ground, it maketh better bread, being ripe, they are prest betwene 2 stones, wherby the sap runneth forth, which is very hurtful in the Islands, vnlesse it be sodden, as we doe milke: otherwise being drunke of men or beasts, it kills them as being a strong poison, but sod till it consumeth to the half, & so let stand till it be cold, it may be used instead of vineger, & being sod till it be thick, it becoms sweet like hony, & so they vse it in the firme land, being raw, for drinke, and sodden, for vineger & hony. I said in the firme land, for that in the Islands it is very dangerous & venomous: of the material substance of the rote being prest, which is like almonds that are stamp, they make round cakes as big as dollars, which they bake, & is their Cacaut or bread, wherewith they so long haue nourished themselves: this bread is somewhat harsh in the throat, if it be not tempered with water, or mixed with other meate. Yet I had rather eate bread made of Maiz, that is, Brasilia wheate, for that it giueth no lesse sustenance than our wheate, & is very wholsome, agreeing with the stomack, wherof they make bread, as we do of wheat Baratas are also common, & in great abundance in this country, which are roots of the thicknesse of a mans arme, & some smaller, pleasant of taste, and procuring good nourishment, yet they cause wind, vnlesse you roast them, then they lose that effect, specially when they are eaten with any good wine: of these rootes they also make conserues, not much unlike that which is made of Quinces, and cakes, with other such kinds of deuises. At this time there are many of them in Spaine, whence they are likewise brought into our countries: Those that are desirous to reade moze hereof, let them peruse the Writers of the new World, or the bookes of the learned doctor Carolus Clusius, which writeth therof at large, from whence this is taken.

In S. Martha is great traffike for fish, cotten, & feathers, their houses are of earth, hanged with mattes made of ielen, and of diuers colours, they haue many couerlets of cotten, wherein are wouen the figures of Tigers, Lions, Eagles, and such like. From Saint Martha to the Cape de la Vela, that is, the cape of the saile, are 50. miles: this cape lieth vnder 12. degrees, & is 100. miles from S. Dominico: betwene S. Martha and the cape de la Vela, lie these places, Cape de la Guia, the point of the needle or of the compasse, Ancon de Gacha, an open haue of Gacha, Rio de Palominas, the riuer of Palominas: Rio de la Hacha, the riuer of the Teerte: Rio de Piedras, the riuer of Stones: Laguna de S. Iuan, the lake of S.

Iohn

John. From the Cape de la Vela to Coquibocoa are fortie miles, in our Carde it is placed with twoo wordes diuided, which should be but one. This is another point lying on the same corner, behinde the which beginneth the gulfe of Venezuela, which in compasse and breadth is from the cape of S. Roman eightie miles.

• Porete Venezuela, little Venice.

1498.

1518.

The whole coast from the Cape de la Vela, to the gulfe of Paria, was discovered by Christophero Columbo, in An. 1498, and the first gouernour of Venezuela, was a high Duchman, called Ambrosius Alfinger, who in the name of Welfaren trauailed into those countries, the Emperour hauing besieged their towne, in the yeare of our Lozde 1518. and died of a wound giuen him by a poysoned arrow, and most of his men dyed for hunger, after they had eaten dogs and some Indians flesh: it is a Whopzicke, the towne being called Venezuela, because it is builded in the water vpon an euen rocke, which water and lake is called Maracaibo, and by the Spaniards Lago di Nostra Donna: the women of this place are prouder, & better mannered then others of the prouinces thereabouts, they painte their breests and armes, al the rest of their bodies are naked, only their priuities which they couer with certain cloaths, which to leaue off were great shame vnto the, & likewise if any man should lift it vp, he shuld do them great iniurie & dishonour. The maides are knowne by their colour, & the greatnes of their girles that they weare, which is a certaine signe of their maidenhead. The men carrie theyr members in a shell, they pray to Idols, and to the diuel, whom they paint in such a foyme as he instructeth them: or as hee shewed himselfe vnto them. In warres they vse poysoned arrowes, & pikes of fise and twentie handful long, kniues of reedes, great targets made of barks of trees, and also of leather. Their priests which also are Physicians, aske the sicke person (by whom they are sent for) if they certainly beleue that they can help them, and then lay their hands vpon the place where they say theyr paines, impostumes, or swellings are, crying or calling out, and if it fortune that they heale not, they put the fault either in the sicke person, or in their gods, and in this sort their Physicians deale with them. In the night time they mourne for theyr Lozds, which is singing certaine songs in their commendations, that done they roast them, and beate them to smal powder, which they drinke in wine, which among them is a

great honour. From Venezuela to Codi S. Roman is eighty miles, and from S. Roman to Golfo Trille, are fiftie miles, wherein lieth Curiana.

• Curiana.

Curiana hath a hauen like that of Callice in Spaine, where on the shore there are about eight houses, but not farre from thence within the land there was a village, full of people, that went naked, but very friendly, simple, innocent, and familiar, and receiued the Spaniards with great ioy, and for pinnes, needles, bells, glasses, and beads, they gaue them many strings of pearles: receiuing them into their houses, seruing them with all kinds of meates, and for foure pinnes gaue them a peacocke, for two pins a pheasant, for one pinne a turtle done, or house pigeon, for a stone, glasse, or a pin or two, a gosse: & they asking them what they would do with the pinnes, seeing they were naked, they said they were good to pick their teeth, and for the belles they toke great delight to heare them ring: the country is very full of the birdes before rehearsed: also of hartes, wilde swine, and conies, of colour and greatnesse like our hares, which birdes and deeres flesh is their meate, as also the pearle oysters, wherof thereabouts are great abundance, and much eaten: they are al very skilful in shewing at wild beasts and birds, their boates are hewed out of a peece of hard wood, but not so well proportioned as those of the Canniballes, and in Hispaniola, which they call Gallitos: their houses are made of wood, and couered with palme tree leaues, wherein, when they are at rest, they may easily heare the fearefull cries of wilde beasts, which hurt not any man, for the inhabitants go al naked, and without company into the woodes, onely with their bowes and arrowes, and yet it was neuer heard that any of them was euer slaine or deuoured by wild beasts. They likewise brought the Spaniardes as many hartes and wilde swine as they desired, all killed with theyr arrowes, their beade is of rootes or Hair like other Indians: the people haue blacke and halfe curled hayre, and somewhat long: they make their teeth white with an hearb which all the day they chaue in their mouthes, which hauing chawed, they spitte out againe, washing their mouthes. The women are better for keeping of a house, than to labour in the fieldes, and the men vse to worke in the groundes, and to hunt: also to goe to warres, to dance and to play. In their houses they haue many earthen vessels, as cups, pots, & such like, which are brought from other places.

They keepe certayne yereley fayres, eue-  
ry one carrying to ech other, such things as  
they want. They weare stringes of pearles  
about their necks, as common as the coun-  
treys women in Italie weare cristall beades,  
whereon hangeth many beastes and birdes  
made of base gold, like Rheins gold, which  
is brought vnto them from Carichieta, five  
dayes iourney from thence, towarde the  
south: and when the Spaniards asked of  
them where they had the golde, they made  
signes which way, shewing them it was in  
an other country beyond them, but coun-  
selling them not to go thither, saying they  
were Canniballes, and such as eat mans  
flesh. The men boze a goard which they  
weare for a cospèce, and tie about their  
middles with a string, hiding their mem-  
bers therein, or in a Snakes shēl, the rest  
of theyr bodies are al naked. Thus much  
for the customes and manners of Curiana.  
Betwene the Cape of Saint Roman, and  
Golfo Triste lieth Core Taratara, and P.  
Secco. From Golfo Triste to Cariari  
are a hundred miles, the coast lying vnder  
tenne degrees: betwene them lieth manie  
hauens and riuers, specially Puerto di Can-  
na Fiskola, P. Flechado, that is, the point  
where they were shotte at with arrowes.  
Punto Muerte, the dead hauē. Cabo de  
Ioan Blanco, the cape of Iohn White, Cabo  
la Colhera, Rio Dunari, Illa de Pirico, Ma-  
racapana, Chelheribiche, St. Fee, that is,  
holy Faith, Rio de Cumana, Punta D'araia  
Cumana and Maracapana: along by the  
coasts aforesaid lie many Islands, as Mo-  
nies, that is, the Isle of Monks, Quiracao,  
Buen aire, God Ayze, Rocques, or Roca,  
Stone Rockes, de Aues, the Birds, Tor-  
tuga, Torteaux, and then Cubagna, or  
Margaritha, the Isle of Pearles.

A certaine description of Maracapana,  
and Cumana.

Cumana signifieth a Province and a Ri-  
uer, wherein there is a towne and a clois-  
ter of grey friers, because of the great  
numbers of pearles that are found therea-  
bouts. The people of this country went  
naked, onely that they couered their mem-  
bers, eyther in a gorde, or Snakes shēls, or  
else with bandes of reedes or cotton wolle: in  
wars they weare mantles, and decke them-  
selues with feathers: at feasts and bankets  
they paint themselves, or else stroke them-  
selues ouer with certaine gum, and salues  
that be clammy, wherein they sticke fea-  
thers of all colours, which is no ill sight:  
they cut their haire aboue their eares, and if  
The 2. Booke.

any haire grow vpon their knees, or on their  
faces, they pul them out, and will haue no  
haire vpon any place of their body, although  
they are by nature most of them without  
beards or haire, and such as let their haire  
grow after the Spanisch manner, they call  
them beasts: these people make great  
meanes to make their teeth blacke, and such  
as haue them white, they esteeme them to  
be women, because they take no paines to  
make them blacke, which they do with the  
powder or sap of a certaine hearbe, by them  
called Hay, or Gay, which leaues are very  
soft like turpentine leaues, and in fashion  
like Mortella, being of the age of 15. yeres,  
and that their courages began to rise: they  
begin to beare those leaues in their mouthes,  
and to chaw them, vntil their teeth become  
as blacke as coles, which blacknesse conti-  
nueth vntill they die, which likewise pre-  
serueth the teeth from rotting, spoyling, or  
any paine, they mire the powder of that  
leafe with another sort of powder of a kinde  
of wood, and with chaffe of white shells bur-  
ned, in which sort those of the East Indies  
use their betele and Arrecea, with chaffe of  
oysters, which is already declared in the  
description of the East Indies: the pow-  
der of these leaues, woodde and chaffe they  
beare continually in their mouthes, still  
chawing it, which they keepe in basketts  
and boxes made of reedes, to sel and barter  
the same in the markets round about them,  
for gold, slaues, and cotton, and for other  
wares: al the maides goe naked, onely they  
weare certaine bandes about their knees,  
which they binde very hard, that their hips  
and thighes may seeme thicke, which they  
esteeme for a beauty: the married women  
weare shoes, and liue very honestly: and  
if they commit adultery, they are forsaken  
by their husbands, & punished. The lords  
and rich men of the country haue as many  
wiues as they list: and if any man come to  
their houses to lodge, they giue them one of  
the fairest to lie by them: the rest haue but  
one, and some none: the women till the  
land, and loke to the house, and the men  
not being in the warres, doe fish and hunt:  
they are highminded, reuengeatiue, and  
hastie: their chiefe weapons are poisoned  
arrowes, which they prepare in diuers ma-  
ners, as with the blood of snakes, the iuice  
of hearbes, and mixtures of many other  
things, whereby there is no means to heale  
such as are once wounded therewith. The  
childzen, women, and men from their youth  
vpwards learne to shote in bowes: their  
meate is horseleaches, battes, grasshoppers,  
creuishes, spiders, bees, and rauē, sodden,  
and

and rosted lice, they spare no living creature whatsoeuer, but they eat it, which is to be wondered at, considering their country is so wel replenished with good bread, wine, fruite, fish, and all kinde of flesh in great abundance, whereby it cometh that these people haue alwaies spots in their eyes, or else are dimme of sight, which some notwithstanding impute to the property of the water in the riuer of Cumana: they close their gardens or lands with cottage yarne, by them called *Bexuco*, placing it about the height of a man, and among them it is accounted for a great offence, if any man should venter either to climbe ouer, or creep vnder that cotten, holding for certaine that whosoever doth teare it, shall die presently after it. The men of Cumana, as I said before, are much giuen to hunting, wherein they are verie skillful. They hunt and kill Lions, Tigers, Coates, Ileren, Hogs, and all other kinde of foure footed beasts, which they kill with bowes, or take with nettes. There are likewise in these prouinces many verie strange beasts, part whereof are already described, and part not: he therefore that desireth further instruction herein, let him reade the Spanish historiographers, that write larger. The women as I said, till the ground, sow Maiz, and all kinde of corne, plant Batates, and other trees, watering them, specially the Hay, wherewith they make their teeth blacke: they plant trees, which being cutte, there issueth a white liquor like milke, which changeth into a swete gumme, verie good to smell vnto. They plant likewise other trees called *Guareima*, whereof the fruit is like a Pulberie, but somewhat harder, whereof they make a certaine kinde of sodden Puff, which healeth colde, and out of the wood of the same tree they make fire. They haue another kind of high and sweete smelling tree, which seemeth to be Cedar, whereof the wood is verie good to make chests & cases, & by reason of the sweetnesse of the wood, good to keep things in: but putting bread into them, it becommeth so bitter, that it is not to be eaten: the wood is likewise good to make ships, so that it neuer consumeth in the water, by wormes, or any other meanes. There are other trees from whence they haue lime, wherewith they gette birdes, and annoint their boopes therewith, wherein they stick feathers. The land of it selfe bringeth forth Cassia, but they eate it not, neither knowe how to vse it. There are so many Roses and swete flowers in that countrey, that the smell thereof maketh mens heades to ake, in smell exceeding muske: wormes, as grasshoppers,

Caterpillers, and such like, there are verie manie, which destroy the seed. There are likewise vaines of sea coles burning like pitch, whereof they make great profit. Thus much concerning the fruitfulness of the countrey, their manners and customes in planting, hunting, &c. Besides this, these people take great pleasure in twoo things, that is, dancing and drinking, often times spending eight dayes together in banquetting, dancing, and drinking themselves drunke: besides their ordinarie dancings and meeting together, at the feasts and coronations of their Kings and Lordes, or in common assemblies and publike bankets: many of them meete together, euerie one dressed in a seueral maner, some with crowns of feathers, others with shelles or frutes about their legges, like Juglers heere in our countrey, vsing all kinds of toys and deuices, some straight, others crooked, some backwards, some forwards, grinning, laughing, counterfeiting the deafe, blind, and lame man: fishing, weauing, and doing all kinde of woorkes, and that for the space of five or sixe howres together, so that hee which continueth longest in that manner is the best man, and he that drinketh wel is a lustie fellow: hauing danced, they sitte downe crosse legged like a *Taylor*, and make god cheare, drinking themselves drunke at the kings charges, of which their dancing I haue spoken in another place, so that to speake any more thereof it were needlesse. They are great Idolaters, praying to the Sunne and the Moone, thinking them to bee man and wife, and to be great Gods: They feare the Sunne verie much when it thundereth or lightneth, saying that it is angry with them: they fast when there is any eclipse of the Moone, specially the women, for the married women plucke theyr haire, and scratch their faces with theyr nailes, the maides thrust thornes of filthes into their armes, and therewith draw blood, thinking that when the Moone is in the full, they thinke it is to be shot or hurt by the sunne, by reason of some anger or græfe he hath conceiued against it: when any blazing star appeareth, they make a great noise with Drummes, and hallowing, thinking by that meanes it will bee gone, for they thinke a blazing starre signifieth some great hurt or euill fortune. Among many Idols and figures which they honour and inuoke for Gods, they haue a certaine thing like a *Burguinion Cross*, which they hang vpon their new borne children, thinking thereby they are preserved in the night from all euill things. Their priests are called *Piaces*,



who in those countries haue the maiden-  
heades of their Daughters when they  
marrie. Their office likewise is to heale  
the sicke, and to say truth, to call vpon the  
the diuel, and to conclude, they are skilful  
in the blacke art and coniurers. They heale  
with hearbes and rootes, both sodden and  
raw, beaten, and mixed with fat of birdes,  
fish, or beastes, with wood and other things  
vntknowne to the simple men, vsing certain  
darke wordes and sentences, which they  
themselves do not vnderstand. They sucke  
and lick the place where the paine is, ther-  
by to draw out the euil humours, and if the  
paine or feuer increaseth, the priests say that  
their patients are possessed with euil spirits,  
wherewith they rubbe their bodies all ouer  
with their handes, vsing certaine wordes of  
conituration and charmes, sucking after that  
very hard, often making them belecue that  
by that meanes they cal the spirit, which  
done, they take a certaine wood, wherof no  
man knoweth the vertue but onely them-  
selves, wherewith they rub their mouthes  
and throats, so long, vntil they cast al what-  
soeuer they haue within their stomackes,  
and with so great force, that oftentimes they  
cast forth blood, mean time stamping, stam-  
mering, calling. and knocking with theyr  
feete against the earth, with a thousande  
other toyes needlesse to rehearse.

#### • Cubagua, or Margaritha.

**C**Vbagua or Margaritha is the Island of  
pearles, and is in compasse thre milles,  
lying vnder twelue degrees and a halfe, vpon  
the north side of the Equinodiall line,  
four miles from the point d'Arya, a coun-  
trie wherein there is much salt, & although  
the ground is both flat and euene, yet it is  
vnfruitfull and drie, both without water  
and trees, and wherein there is little els  
found, then onely Conies, and some Sea  
fowles. The inhabitants paint theyr bodies,  
they eate the oysters wherein the pearles  
are founde, and fetch all their fresh water  
from the firme land, giuing pearles for it:  
there is not any Island in the world so smal  
as it is, that hath raised so much profit, and  
made both the inhabitants and strangers  
rich, as this hath doone, so that the pearles  
which in few yeares hath bin brought from  
thence, doe amount vnto aboute two milli-  
ons of gold, although thereby many Spani-  
ards and slaues haue lost their liues.

From the point d'Arya to the Cape de  
Salines, that is, to the poynte of the Salt  
pans, are seuentie miles, & between them ly-  
eth Caribes, and the Cape de tres Puntas,  
which is the Cape of thre poynts: from the  
The 2. Booke.

Cape de Salines to Punto Auegado,  
that is, the drowned haue, are more then  
seuentie miles, and the coast running along  
by the gulfe of Paria, the lande maketh with  
the Island Trinidad.

#### • Paria.

**I**n the mouth of the gulfe of Paria, lyeth  
the Island la Trinidad, taking the name  
from a certaine promise made by Columbus  
in his second voyage, in A. 1497. being in  
danger, or because he first perceiued these  
hilles, seeking for fresh water, his people in a  
manner dying with thirst. The mouth of this  
gulfe was called os Draconis, y is, the Dra-  
gons mouth, because of the great streame  
that runneth therein. The whole countrey  
and thoe of Paria stretching forwardes the  
South, is the goodliest country in all India,  
and the fruitfulllest, as Benzo and Colum-  
bus both doe witnesse, so that by some it is  
called the earthly Paradise: it is a great,  
flatte, and euene land, ouersflowing and a-  
boundant of all things, alwaies bring forth  
flowers of sweete and vnswete saour.  
The trees continually greene, as it were in  
May or Iune, but not many fruitfull or  
wholsome trees, and in some places thereof  
is great aboundance of Casia Fisula, the  
whole countrey is generally hot and moist,  
wherby there are diuers woymes, among  
the which are many myges, which by night  
fall verie heauily vpon the people, and ma-  
ny grasshoppers, that doe much hurt, the in-  
habitants beare there members in a good or  
reede, as it were in a sheath, letting their  
stones hang out, before the Spaniards  
came into the countrey, they wore such kind  
of coppeces bordered with gold & pearles,  
and such like things, which custome the  
Spaniards made them to leaue: the marri-  
ed women couer their secret parts with an  
appon, by them called Pampanillas, and  
the maides tie a peece of cotten before their  
bellies, their kings haue as many wines as  
they will, yet one of them is accounted for  
the right Quene, and hath commandement  
ouer all the rest: the common people haue  
thre or foure, as they think good, and when  
they are olde they put them away, and take  
yong for them. They likewise let theyr Pi-  
acchos or priests lie with their gentlewo-  
men and their maids the first night of the  
marriage. This people, as also most part of  
the Indians, maintaine themselves with  
fish, and wine made of Maiz, which is with  
them in steede of cozne, and also with other  
fruits and rootes, as all the rest of the Ca-  
ribes do, and some eate Lice, Apes, Beets,  
cats,

cate, Frogs, Moynes, and such vnprofitable things as those of Cumana, they vse a kinde of salue, to make their teeth black like those of Cumana, which is made in this manner : they take shels wherein the pearles are found, with the leaues of the tree called Axis, (the fruit of the which tree they eate continually al the yeare like sauce oꝝ pepper) which they burne together, and being burnt, they put a little water vnto it, wherewith the white looketh like chalke, with the which saue they make their teeth as black as coles, and therewith p̄serue them from ach, their bodies are painted red and blacke, with colours made of the iuice of Herbes, and the filthier it sheweth, the fairer they esteeme it to bee. Their beddes are like nettes made of cotton, which they make fast to twoo bordes, and therein they sleepe. Sleeping in the fields they haue on the one side of their beddes a fire, to warme them in the night : their weapons are arrows, made either of reeds oꝝ palme wood, whereon they putte sharpe stones oꝝ bones in place of iron, which they smere with pitch, which is a most cruel poyson, made of rotes, hearts, Antes, fruites, and certaine stinking iuice, which the olde women do be- rie diligently sathe with snakes blood, with the venomous aire whercof many of them die while they see the it, if any man be stricken with an arrow that is new dipt there, in the y body p̄sently swelleth, and they die with al speede, in a manner rauiing, and when the poyson is olde, it looseth the greatest parte of the strength : the remedie against such poyson, is to thrust a hot burning iron into the wound : all the slaues that the Spaniards take out of this coun- try, they carrie them into the countrey of Cubagua, burning them in the foreheads with a letter C, whom they keepe foꝝ fishers of pearles, by which meanes many of them are carried out of the Island, wherby at this p̄sent it is almost desolate, foꝝ that the fishing foꝝ pearle is there almost clean done, and the gold consumed, which maketh the Spaniards not to esteeme of that place.

Hereafter followeth the description of the coast of Paria, to the Straights of Magellanes.

From Punto Anegado which lyeth vnder eight degrees, are fiftie miles, to Rio Dulce, which lieth vnder sixe degrees: from Rio Dulce, that is, the sweet riuer, to Rio de Orellana, which is called Rio de la Amazonas, is 110. miles, so that there is accounted eight hundred Spanish miles, oꝝ 3200. The 2. Booke.

Italian : from Nombre de Dios along to the coast of the Riuer Orellana, which runneth into the sea, (as it is saide) hauing fiftene miles in the breadth of the entrie, and most vnder the Equinoctial line. From this Riuer I will shew the coast as it lieth, yet first I must tel you the riuers, & their names that lie betweene it and Punto Anegado, first Rio Grando, the great Riuer, then Rio Dulce, the swete riuer, Rio de Canoas, the Riuer of Canoas : Canoas are scutes, by the Indians made out of peeces of wood, which they make hollow, and therewith they fish in the riuers, Capo de Corrientes, the point of the streame, Aldea the village, Capo de los Farillon, the point of the cliftes, Rio de Ancones, the riuer of the open haucns, Rio de Lagartos, the riuer of y Crocodiles, Rio de vincente Pinzon, Rio de Cacique, the Riuer : foꝝ Cacici in Indian speech is Raings. Costa Braua the wild poyn, Capo de Corrientes, Rio de Caribes, the riuer of Caribes, oꝝ eaters of men. Rio de Canoas, Rio de Arboledas, the riuer of bowes, Rio de Montanna, the riuer of the hill, Rio Apercellado, the riuer of the Bankes, Bayha de Canoas, the bay of Canoas, oꝝ Scutes, Atalaya sentinel oꝝ watch, Rio dos Fumos, y riuer of Smoke, Rio de Praceller, y riuer of banks, Capo de North, the North point. And there being past that point, the great Riuer Orellana (in Spanish Orellana,) runneth forth which is the greatest riuer in India, in all the world, some called this riuer the swete sea, it is at the mouth oꝝ entrie fiftene Spanish miles broade, there are some that said this riuer and the Riuer of Maragnon, which hereafter shall follow, haue all one head oꝝ spring from Quito by Mollubamba, & then this riuer runneth vnder the Equinoctial line at the least 1500. Spanish miles, as Orellian & his companions recite, that came out of Peru from the south sea, cleane ouerwhart the countrey through this riuer, with great hunger & much trouble, and so entred into the north sea, not that it runneth straight outright, but crooking and compassing in and out, which maketh it so long a iourney, foꝝ that from the head of this riuer to the sea it is but seven hundred Spanish miles, to traualle right forth ouer the countrey. This Riuer within the land is in some places foure and some five miles broade, making many Islands. The common opinion is, that vpon this riuer there dwellecth women that burne off their right breasts, that they be not hindred thereby to specke in bowes, which they vse in the warres: by the ancient writers they were called Amazons, and had a great parte of Asia vnder theyꝝ subiection

subiection : from the riuer Orellana, to the Riuer Marañon, or Maragnon, are 100. miles, which in the mouth or entry is 15. miles broad, & lyeth vnder 3. degrees, on the south side of the Equinoctial line, in it also ate many Island : thereabouts likewise there groweth good Frankensence, which is esteemed better then that of Arabia, & there also were founde certain Emeralds, and tokens of gold, with other riches. They make wine of diuers kinds of fruit, specially of great dates, in quantity as big as Spanish Quinces, which is verie good, & may be kept, the men weare iewels at their eares, and three or foure rings through their lips, which they likewise list, as a beautifying vnto them, they sleep in beds stretched abroad and made fast to trees, a good height from the ground, without any couerlets, as all the Indians from Nombre de Dios, & so to the Straights of Magellana vse to do. There are in this riuer filthy flies which make men lame, being bitten or stinged by them, vntill they doe presently pul out the stings : there are many of opinion that this Riuer Maragnon, and the aforesaide Riuer of Orellana, doe both spring out of the countrey of Peru, but no man knoweth the certaintie thereof. From Maranhon to terra de Humos, or Fumous, that is, the countrey of Smoke, where the line parteth is 100. miles, & from thence to Angla de S. Lucar, are 100. miles, and from thence to Cabo de S. Augustin, lying vnder 8. degrees and a halfe, on the South side of the Equinoctial line are 70. miles, the length of the coast from the riuer of Maragnon to Cabo de S. Augustin, is as followeth, first an Island called Isla de S. Sebastian, Ascencao, Ascension : P. de Pracell, the haueu of Bankes : P. de Corrientes, the haueu of the Streame, Rio de Ilheo, the riuer of y Islands, Costa Branca the white coast, Rio de Coroa the riuer of the Crowne, Cabo del este, the Easter coast, Rio des Lixos, the riuer of filth, Rio dos Recifses, the riuer of cliffes, Rio S. Miguel, the riuer of saint Michael, Bahya dos Tortugos, the Riuer of Torteeux, Grand Bahya, the great Bay, Cabo de S. Roque, the point of S. Roche, Cabo de S. Raphael, the poynt of S. Raphael, Baya de Traicam, the Bay of Treason, Paraiba os Partiguares, Pernambuco, the Cape of S. Augustin was discovered in A. n. 1500. by Vincentio, Ianes Pinzon, in the first month of the yeare.

#### Brasilia.

**N**OW followeth the East prouince of America, or of Peruana commonly called  
The 2. Booke.

Brasil, the which was most discovered by the Portugales, and by them subdued and brought vnder subiection, they had therein from North to south, 40. miles, and from East to West 160. miles, which stretching along by the coast, is more then 700. miles. This countrey hath the name of Brasilia, by reason of the great abundance of red brasil wood which from thence is brought into these countreyes: in this countrey are manie prouinces and sundrie people, some subiect to the Portugales, & some to the Frenchmen, as Margaiates, Tabaiarico, Ouetacaten, Tououpinambaulticem, and Morpions, all cruel Indians, and most of them Canibals, whereof in the description of the coast we make mention: not far from the Cape S. Augustin, lyeth Pernambuco, a place where the Portugales haue great traffike for sugar and Brasil wood. This cape lyeth vnder eight degrees and a halfe, on the south side of the Equinoctial line, and was discovered by Vincente Ianes Pinzon, in the yeare of our Lord, 1500. in the moneth of January, and is the neerest place to Affrica or Spain, of al the countrey of America, for y it is accounted but 500. miles from this pointe to Cabo Verde in Affrica, the common reckoning of the sea Cards, yet some esteeme it to be less. From this cape to Baia de todos Santos, lying vnder 13. degrees, are 100. miles: between the which two places, I let passe S. Alexio, S. Miguel, Rio de Aguada, that is, the riuer of watering, Rio de Francisco, Rio de cana Fitola, because in that place there groweth much Casia, such as is in Egypt, Rio Real, the Kings riuer, Rio de Tapuan A. Pouocam, the village or common assemblie, &c. after the which followeth the Baya de todos Santos, From this bay to the Cape dos Abrolhos, or dos Baixos, that is, the Cape of the droughts, which lieth vnder 18. degrees, are 100. miles, and betwixen them lieth these places, Rio de S. Giano, that is the riuer of S. Iulian, os Ilhos, the Islands, Rio de S. Antonio, Rio de S. Crus, P. Seguro, the sure haueu, Rio de Brasil, Rio de Caruelas, &c.

#### Margaiates.

**M**Argaiates are certaine people mingled with the Portugales, & are Canibals, the countrey wherein they dwell is gran both in winter and summer, as it is with vs in May and Iune, both men and women go naked, as they come out of their mothers wombes, painting themselves with blacke strikes, like the Tartarians. The men haue themselves like friers, they make holes

holes in their nether lippes, wherein they weare certaine greene polished Jasper stones, wherewith they shutte and open the holes: which stones they weare for a great ornament, which notwithstanding being taken out of the holes, maketh them shew most ugly, as if they had two mouthes one ouer the other: the women lette their haire grow long like our women, and boze not their lippes, but make holes in they eares, wherein they hang certaine white bones, which hang as low as their shoulders. This countrey yeldeth much Brasill wood, from the Cape dos Baixos, to Cape Frio, which lyeth like an Island, are an hundred miles: betwene these two places lye many riuers and hauens, specially these, P. del Agnado, Rio Dulce, Reios Magos Spirito Santo, where the Portugales haue a Castle, which the Magarnes or Barbarians call Moab: from Moab you come to Tapenury, where there lieth certaine Islands friends unto the Frenchmen, from thence you come to Paraíba people that dwell in cottages made like ouens. From thence passing along the coast, you come to certaine running landes, whereabouts also are certaine clifses, that iutte into the sea, whereunto the saillozs are to take great regard. Right against those shalowes or flattes, there lyeth an euen or flat land, about twentie miles great, inhabited by the Ouetaçaters, most cruel Barbarians.

#### Ouetaçates.

**T**his people make warres, not onely against their neighbours, but also one against the other, as likewise against all strangers. They suffer no man to deale or traffike with them, and being hardly besetted by the enemies (although neuer overcome) they can runne so fast away, that they seeme in a manner to surpass the wild Hart, as it is seene by their hunting of wild beasts. They go naked like other Brasilians, and let their haire grow long, downe to the middle of their bodies, contrary to all other Brasilians: yet they cut it away on the fore part of their heades, and behinde in their neckes, as the rest doo. These cruel Canibals dwell in a small, but an inuincible countrey: they eat raw flesh like dogs and wolues, they haue a several speech different from their neighbours, and because of their cruelty they haue but little of our wares brought unto them, and that they haue, they get it in exchange, for certaine greene feathers. This exchange is done one standing distant from the other at the least an hundred paces, shewing each

other their wares without speaking one word, and each of them laying their wares in a certaine place appointed: they take it away, giuing no longer credite one to the other, then for the time that they haue exchanged their wares: after that beeing returned to their places, they to their best to rob each other of his marchandise, wherein the Ouetaçaters, running faster then the other, and faster then hounds, do oftentimes win the prize. Being past this countrey of the Ouetaçaters, you come to another prouince called Maq-He, which is likewise inhabited by cruel Barbarians, which neuer thelesse cannot sleepe nor rest in peace, for their bad neighbours the Ouetaçaters. Upon this coast lyeth a great high stonie rocke made like a tower, whereon when the sun shineth, it glitters like Smaragdus, whereby many haue thought it to be a rocke of Smaragdus stones, and therefore by the Frenchmen and Spaniards it is called Mag-henis, that is, Smaragdus. It is not possible neither by ship nor on foote, to get vnto that rock, because of the clifses where with it is compassed, and being by it, there is no wayes or meanes to get vpon it. About this countrey lyeth three small uninhabited Islands, called Mighenis full of birdes, which are so tame, that me take them with their hands, and kil them with staues. From thence you go to Cape Frio, a verie good haven, & well knowne by meanes of the French traffike, whereabouts the Lououpinambaulti, friendes to the Frenchmen doe inhabite: about this Cape are many great whales, in Latine called Prestis, and in Dutch Swordfishes, yet they are no wood fishes, for that their Iawes are full of teeth like Sawes. There are likewise on this Cape manie Parrats, in as great abundance as crowses with vs: about this Cape lyeth the creeke by the Barbarians called Ganabara, and by the Portugales Rio de Ganeiro, because it was discovered in the first month of the yeare, and the Baya Iermoza: this creeke is wel knowne to the Frenchmen, because they traffike thither, and therein had made a fort, it lyeth vnder three & twentie degrees, on the South side of the Equinoctial line, right vnder Tropicus Capricornus, it is in the entrie sixe Spanish miles broad, and further in but three or foure miles broad, and there lyeth smaller hills then at the entrie. The mouth of this creeke is verie dangerous, for that if you leaue the sea, you must saile by three uninhabited Islands, where it is great fortune but the ships doo strike in peeces vpon the rocks and clifses: you must likewise passe befoze a pointe, not

about

aboue three hundred paces broad, which hangeth from a high hill, hauing the form of a Piramides, which not onely seemeth verie great, but far off shewing as if it were made by mans art, which by reason of the roundnesse, as also because it is like a tower, is by the frenchmen called le pot de Buere, that is, the Butter pottle: a little further in the creeke is an euen rock, about a hundred and twenty paces great, by the frenchmen called Retier or Mouse fall, to which Vilagagno at his first arriual brought all his necessaries and provision, thinking thereon to build a fort, but the waues drove him backe againe: about halfe a mile further lieth the Island wherein the frenchmen did dwell, which before their arriual was not inhabited, and is in compasse about a thousand paces, yet the breadth is six times more then the length, all compassed about with clifles, as also with water, in such sort, that the shippes cannot come at it but with great danger, onely in one place, and that with small boates, whereby it appeareth that this Island by reason of the situation, is very strong: on both sides of this Island there standeth a little hill, whereupon the Gouvernour had made his house, and on a Rocke about fiftie or sixtie foote high in the middle of the Island, hee had placed his Court or Castle called Coligni, in honour of the Admirall of France, that had sent him thither. In other plaine fieldes about the same, were the rest of the frenchmens houses made rounde, and covered with leaues or bonghes, being in all about eighty men, 10000. paces, or two Spanish miles and  $\frac{1}{2}$  further from this Island, lieth another verie fruitfull Island, in compasse about three french miles, called the great Island, inhabited by Tououpinambanians, great friends to the frenchmen, to whome they oftentimes went to fetch meale and other necessaries: there are likewise in this creeke many other small and uninhabited Islandes, where there are many good officers, the Barbarians diue vnder the water, & with theyr hands bying vp certaine great stones, wherat there hangeth great numbers of Dyffers, and so fast cleued to the stone, that they can hardly gette them off, verie good to eat, some of them hauing small Pearles within them: they are by the Barbarians called Leripes. This water is ful of strange fishes, specially Barbel and Sea Swine: there are likewise whales with verie fatte and thicke skinn: there runneth likewise into this creeke out of the middle part of the land, two fresh riuers, bypon both the sides whereof lieth many villages of the Bar-

barians: tenne or fiftene miles further along the coast, towards the riuer de Plata, or the Straights of Magellana, there is another great creeke, by the frenchmen called Valarum, wherunto they vse to saile, as they do to the other which they first took in.

Hereafter followeth the manner and customes of the people.

The Toupinambaultii are not much vnlike our people, well proportioned of bodie and limbe, but stronger and healthfuller then wee, and lesse subiect vnto sickness: among them are found fewe lame cripples, blinde, or mishapen men, although there are of them that liue to the age of an hundred and twenty yeares, accounting their yeares by the Moones, fewe of them likewise hauing gray haire, which is a certaine signe of the temperatenes of that land, as hauing no extream cold, nor excessive heate, hauing greene trees, hearbes, and fields all the yeare through, and because they liue without care they shew alwaies of one age, for they haue no hurtful poison nor foule water to drinke, whereby all diseases do grow: they haue likewise no passions or afflictions of minde in their countreyes, which mooue, bere, and consume both the spirits and bodies, as not knowing of any fauours, couctious desires, chidings, hate, or enuie, which (but to our shame) consumeth the Christians. As touching the colour of their bodies, they are not altogether blacke, but browne like the Spaniards, because of the heate of the sun: they go al naked as they came out of theyr mothers wombes, not once shaming therat, vntill it be at bankets, or when they goe to warres: there are some of them that bind two great leaues together, therewith to couer theyr priuie members, not so much for their credite, but because they haue either some deforimity, or else disease therein, which oftentimes happeneth among them, they are not rough nor hairie, as some men describe them, for they suffer no haire to hang vpon theyr bodies, for that as soone as they perceiue it, they plucke it forth either with theyr nayles, or thers, which they haue either of the frenchmen, or the Portugall, which they pull not onely from their chins, but also from their eye browes, eye lides, which maketh them for the most part seeme feareful and ugly. The hinder part of theyr heades is covered with haire: the young boyes vntill they come to mans state, weare theyr haire from the crowne of the head, downe to theyr neckes, but all theyr fore heades shauen, as if it were a fifters crowne

crostone, on the hinder part of their heades they let the haire grow, after the manner of our auncestors, which were all shorne only in their necks, and that was rounded. They haue likewise for a custome, that they boze holdes in their boyes vnder lippes, wherein they stick sharp bones, as white as Iuorie, which they take out and put in as often as they wil, and being older, they take away the bones, and in stead thereof use greene Zapis stones, being a kinde of ballard Emerauld, inwardly flat, with a thicke ende, because they shall not fall out: some weare such stones that are sharpe, and of a finger long, when they take out the stones, they play with their tongues in the hole, which is most ugly to behold, for that if sometime they haue twoo monthes: some of them weare not onely this stone through theyr lips, but also through both their cheekes: touching their noses they are flat, which they cause to grow so by force when they are yong, contrary to vs, which desire strait noses, but they esteem their flat noses for a beauty, they paint their bodie with manie colours, specially about al others, their legs with a blacke colour, with the sap of a certaine hearbe by them called Genipat, so that a farre off they seeme to haue blacke bootes, or straight hose, like the priests in our countries, the blacknesse of this sap cleaueth so fast on, that if they wash themselves for the space of ten or fiftene daies together, yet it will hardly come off. They haue likewise necklaces of eight fingers long, made of bones, as white as Alabastrer, which they call Iaci, according to theyr forme, which they putte vpon cotton strings, and weare them about theyr armes, as also other flatte and rounde bones, like flint, uers, certaine peces of money in Holland, which being bozed through the middle, and hanged one by one vpon strings, they weare them in such sort as wee weare chaines of gold, which they call Bouze. Besides this, they make certaine rounde beades of blacke shining wood, which they tie together vpon strings, and weare them likewise about theyr neckes, which shine as blacke and glistering as if they were Jet. They haue likewise many Bennes of our countreys, which the Portugales brought thither, from the which they pull the small white fethers, which with irons they hacke and make soft, and then colour them redde, which done, they annoint their bodie with gum, and throw the feathers therein, whereby they loke like new hatched birds, whereby this opinion hath risen by some men that haue first gone into those Countries, The 2. booke.

and seeing them dwell in that manner) that they were so by nature. They dresse theyr foreheades with feathers of diuers colours, verie cunningly placed together, like the french gentlewomen, that ware periwigs of strange haire: these apparrells and ornaments of feathers and stones, as also the rattles wherewith they make a noyse with their wooden halberdes, and many other things to them belonging, you may see at Doctor Paludanus house: those crownes on theyr heades they call Iempenambi, in theyr eares likewise they weare certaine white bones, not much unlike those which the children weare in theyr lips.

In Brasilia there are certaine blacke Birdes like Crows, by them called Toucan, which haue certaine rings about theyr neckes, of yellow and red feathers, which they flea, and dye the skinner, and being dye, are likewise called Toucan, which they weare vpon each Cheeke, sticking them on with ware, and when they goe to warres, or to a banquet, when they meane to kill a man and to eate him, according to their manner, because they will bee after the finest sort, they putte on that kinde of apparrell made of feathers, with hodes vpon their heades, and things made of greene, redde, blew, and other colours of feathers, about their armes verie cunningly sette together, which by vs coulde not bee mended, shewing as if they were of wrought Metel, as Paludanus can shewe you. Such feathers likewise they binde vpon theyr Halberdes, which are likewise almost like a blacke Spitte, Lappe of harde wodde, made redde or blacke.

They weare likewise on their shoulders certain mantles of Casrige feathers (which is a signe that they haue Castridges) that are verie cunningly set together, and hang long about them, by them called Araroy: such as wit among them be accounted manly and stout, haue the report to haue killed & eaten many men, they cut great slashes in their breasts, hips, and thighs, whereby they make the flesh to rise, which they couer with a certaine pouder, and make them loke blacke, which colour neuer goeth off during theyr liues, whereby a farre off they seeme to haue ruste leather Jerkins on their bodie, such as the Switters vse to weare. When they will holde any drunken feast, or dawning, wherunto they are much giuen, to increase their mirth, besides the great noyse and crye which they ordinarily make, they haue a certaine kind of hollow fruit, which Thoretus calleth Ahonay, the pith where-



of being taken out, some of them are filled with stones, and some without, and so are put vpon strings of cotton wolle, which they tie about their legs, dauncing therewith, as our iuglers and moztice dauncers in these countreys dance with belles: likewise they carrie in their hands certaine dyed goods, which they fill with stones, & hauing a sticke in the ende, make a noyse therewith, as our children doo with a blather full of stones: which instrument with them is called Maraca: the women go naked like the men, and pul away their haire from the eye browes, and eyelids, but weare it on theyr heades like our women, which they wash and comb verie often, and tie it vp with redde cotton hairelaces, as our country women vse to do, but most parte of them vse to lette it hang downe about theyr shoulders, wherein they take great pleasure: the women neyther bore lips nor cheekes, but onely their eares, with so wide holes, that a man may thrust his finger through, in the they hang certain long things, which reach vnto their bzeasts or shoulders, like bloudhounes or water spanels eares. They paint their faces with all kinds of colours, which their neighbors and other women do for them: in the middle of the cheeke they make a rounde circle, drawing lines from it of diuers colours, vntill theyr face is full, not leauing so much vndone as the eye liddes: they weare bracelets of white bones, cut thin like plates, verie cunningly ioyned together with wax and gum, & also white necklaces, which they call Bonze, & weare them not about their necks like the men, but onely their armes, for the which cause they are verie desirous of the glasse beades of all colours such as we haue here in these countreys, by them called Maurobi: it is to be wondered at, that if any apparel be giuen vnto the, they wil not weare it, excusing themselves & saying that it is not their custome, but had rather weare stones & other things vppon their bodies, then such cloathes: they haue a custome that in euery riuier where they come, they steepe vnto the water and wash their hands, & many times they duck into the water at y least ten times a day, to wash themselves like birds, and if they were apparelled & should put it off as often as they do so, it would be ouer trouble: some vnto them: likewise the women slauces being compelled to weare cloathes, many eueninges to pleasure themselves, doo put off theyr cloathes, smock, and all, and so runne naked about the countrey: I must speake somewhat of their little children, of the age of foure or five yeares old, which being fat of body, with white bones in theyr

lips, their haire shorne, and their bodies painted, runne playing in great numbers about the countrey leaping and dauncing, most wonderfull and verie pleasant to behold: & lastly it is to be noted, that many are of opinion, that the nakednesse of their women should be an occasion to prouoke them vnto lust, which notwithstanding is found contrary, for that by reason of their vnseemly nakednesse, the men rather haue a loathing then a lust, and so to the contrarye, the great and costly apparrell, as gownes and petticoates, counterfeited haire, the sumptuous drelling of the head, the chaines and braces lets of gold, which our women vse, do moze prouoke and intice men vnto lust, then simple nakednes, although it is against the ordinance of God, and therefore not to be commended, as not beeing conuenient, but as therein they goe beyonde the limits of Gods worde, our women also doo passe the boundes of godly matrones, and sinne no lesse then they in such heathenly customes.

#### Of the meate and drinke of the Brasilians.

The Brasilians haue twoo sorts of rootes, called Aypi and Maniot, which being planted, in thre or foure moneths become a foote and a halfe long, and as bigge as a mans thigh, which being taken out of the earth, are by the women dyed by the fire vppon a Boucano, and then grated vppon sharpe stones, as we doo ptimings, whereof proceedeth a certaine white meale, and being moyst, is of taste like our newe starch, which to prepare, they haue great earthen pots, wherein they seethe it, stirring it continually, vntill it bee as thicke as pappe, yet they make twoo kindes of meale, one sodden till it bee harde, which they call Ouyentan, that is, hard meale, which because it will continue long, is carried with them into the warres, the other is lesse sodden, and somewhat softer, called Ouypon, that is, soft meale, which tasteth like white bread bran, specially when it is eaten fresh, and although both these kindes of meale being fresh, are of a verie good taste, and strong meate, yet are they not fit to make bread, they may well knead it as we doo wheate or rie, and it will bee verie white, but being baked, it will on the out side burne and become drye, and inwardly continue meale as it was at the first: with the boath of fat flesh.

flesh. They make good paype thereof, verie pleasant of taske, seeming like sodden ryce, by them called Mingant, with their hands they presse certaine iuice out of this roote, which is as white as milke, which being putte in earthen pots and set in the sunne, it runneth together like curds, which they put into earthen dishes, & frye them as we do eggs. The roote Ayo is much bled to be roasted and eaten, as being soft, and tasteth like chesnuts, the other must be made into meale and sodden, othervise it is dangerous to be eaten: both the steeles of the rootes are not much unlike each other, being as great as a small iuniper tree, and leaues like Poenie, the strangeness of these rootes consisteth in the great numbers, for that the branches (that are as byckle as the stalks of hemp) being broke into bizers peeces, and so thrust deepe into the earth, without any other blage, within thre or foure months after do bring forth great quantities of those rootes: they haue likewise much Indian wheate, by the called Anati, and by others Maiz, wherof they make meale, which they bake and eat. Touching their drinke, which they make of those two rootes, and also of Maiz, it is made in this sort by their women, being of opinion, that if it should bee done by men, that it would haue no taske. They cut the rootes in smal peeces, as we do turnops, which they seeth in yellow pots until they be soft, which done they set them from the fire, and then set themselves round about the pots, chawing the sodden rootes, which they throw into another pot made ready for the purpose, and set vpon the fire, wherein they are sodden once againe, and continually stirred, until they thinke them to be inough, which done, they are poured into other fasses made of reedes, not being clarified, and a third time sodden and skinned, they couer the reedes, and keepe it to drinke, as their maner is, and as hereafter I will shew you: in the same manner the women make a drinke of Maiz or Indian wheate, which they call Caou-in thicke and troubled, & in a manner tasteth like milke, and because this Maiz and rootes are there in great aboundance, they make as much drinke as they wil, which is by them likewise done, keeping it til they come all together to drinke: and when they come to the drunken feasts, and that they meane to kil a man and eat him, the women make fiers about the vessels, whereby the drinke becommeth warme, and then it is first drawne, and the women filling a gourd halfe full, giue it to the men as they are dauncing, which they drinke at one draught, and that so often and so long, that

they emptie all theyr vessels, as Lelio himselfe hath seene (from whom I gathered this discourse) that for the space of thre dayes they haue done nothing but drinke, and neuer ceased, and being so full that they coude beare no more, yet would they not leaue off, but still keepe companie: at these drinkings they are merrie, singing, leaping, dancing, and exhorting each other to be valiant in armes, and to kill many of their enemies. That done, they runne one after the other like cranes in their flight, leaping untill all theyr vessels are emptie, at the which feasts, especially when they meane to kill and eat a man, they are dressed in fine feathers and w necklaces, and bracelets: in theyr daunces there are no women coupled with them, but euery one daunceth by himselfe, and these drinkings are obserued when those of one village make together, and neighbours drinke one with the other, sitting in theyr hanging beds, but with much good fellowship, wherewith there are twoo things to be considered: first, that the Brasilians do neuer drinke when they eat, as we do, nor when they drinke, they neuer eat: secondly, that they eat without word speaking, and if they haue any thing to say each vnto other, they do it after their meat, they vse likewise no certaine houre to eat in, but when they are hungrie they fall to their meate, as well by night as by day, yet they are verie sober in eating, washing hands and meuthes both before and after meate, which I thinke they doo to take the clamines of the meat off from their fingers.

Of certain great beasts and Crocadiles in Brasilia.

First you must vnderstand that in al Brasilia there is not any soure footed beasts like these in our countries, they haue great numbers of one kind which they call Tapiroullou, of a middle stature, betwix a cow & an asse, this beast hath reddish & long haire, like a cow, but hath no hornes, and a shorter neck, long & hanging eares, smaller and longer legs, a whole foot like an asse, so that it is not wozong named to be called a cow asse, yet different from both, first because it hath a short taile (as many beasts in America haue no tailes at all) & sharpe teeth, yet without any corage, for it runs from a man: the Brasilians shoot at this beast with their arrows, or else take them in pits, which they dig for the purpose, & esteem much of it, because of the skin: they hauing sleyed it off, they cutte the hide in round peeces, which they drie in the Sunne, wherof they make buklers, wherewith they defend them

felues from the enemies arrowes, for that by reason of the heate of the sunne they become so harde, that no arrow will pierce them, be they neuer so fiercely drowne. The flesh of the beast tasteth much like our boyes flesh, and by the Brasilians it is roasted vpon the coales, and so kept, for that because they haue no salt, they boyle al theyr meat vpon wooden girdrons, and so keepe it: in euery villiage you finde such girdrons, which oftentimes lie full of mens flesh. Secondly, they haue a certaine kinde of Hart, by them called Seouassous, yet lesse then ours, and with shorter hoznes, with long haire like goates: and wilde American Swine, by them called Taiofou, which is as bigge of body, eares, head, and feete, as ours are, as also the like teeth, which are verie dangerous, but because it is leaner and ranker, and grinneth fearefully, therefore it is misshapen. This beast by nature hath a hole in the backe, as the sea Swine haue in theyr heades, wherewith they receiue and cast forth theyr breath. There is likewise a fine coloured beast, called Agouti, which is a kind of hart, with clouen feete, a shorte taile, with a nose and eares much like a hare, very pleasant and sauorie of taste: there are also two or thre kindes of beasts called Tapitis, not much vnlike our hares, red of haire: in the woods are great rats, of body and haire like Chehozns, in taste not much vnlike our conies, Pag. 02 Pague, a beast of the height and greater then an indifferent Grayhound, with an euil sauored head, a faire skin, speckled white and blacke, of taste much like beale. There is likewise another beast called Sarigoy, which because it stinketh, the Barbarians wil not eate, yet it is good & sauory flesh, specially when the fat of the kidnies (wherin the stinke lieth) is taken away. There are also Tatous or Armadillos, wherof in other places I haue spoken, which are of very white, good, and sauorie flesh: also there are certaine Crocadores, which they call Iacare, as big as a mans leg, and indifferent long, not hurtfull, they come into their houses, where the children play with them without any danger. The Crocadores in those countries haue a wider mouth, high feet, & taile neither round nor sharp, but very thin at the end: they are likewise diuers kinds of Casts speckled like our little ones, & of foure or fife foot long, in thickness correspondent, feareful to behold, but keepe in riuers & mozes like frogs, doing no hurt, they call them Touous: being sleyed & foddre, they surpasse al meates for taste & goodness, their flesh being as white as a capons flesh, sweet, short, & excellent good. They haue great toades, which the Toupi-

nambaulti eate whole being roasted, so that they are not poyson like our toades, they eat likewise snakes of the bignesse of a mans arme, & fife foote long, but of no great taste, they are also many other snakes, specially in the riuers, that are as green as grasse, long & thin, whose sting is very dangerous: there are also in some meeres of woods, diuers great and dangerous Casts. Iohanes Lerus writeth, that passing through a wood, he met an Cast, as bigge as a mans body, & of fife or six foot long, all couered with white scales like oyster shels, which lifted by one of her forefeete, and casting vp her head, looked vpon him with staring eyes, breathing at the mouth most feareful to behold, and after he and his companie had stayed a quarter of an houre to behold it, it clome by & hid with such a noise ouer and through the trees, that not any Hart running through the wood, could make a greater noise. There is yet in this countrey another kind of strange beast called lan-ouare, feeding only vpon the pray: this beast for length of legs and swiftnesse, is like the Grayhound, but vnder the chinne it hath a beard or certain long haire, & a speckled skin, like a Linx, and in other parts not vnlike the Linx: this beast is much feared by the Brasilians, for that whatsoever it taketh, it teareth it in peeces, and spoyleth it like a Lion, feeding therof: the Indians take this beast in pits, & to reuenge themselves, they cause her therein to pine to death, wherby they double her paine. Hercats are there in great aboundance, that are small & blacke, by them called Cay, and among the rest, one kind of Hercat called Sagouin, of a verie sayre coloured haire, as big, and of haire as an Chehozne, but as touching the forme of the chaps, breast, and necke & other parts, altogether like a lion, being one of the fairest litle beasts in al that country, but for the tendernes therof it cannot be brought ouer sea. There is yet another very strange beast, by the Indians called Hay, as big as a dog, with a face like a Hercat, & a hanging belly like a sow that hath new farrowed, of haire dark white, all black, with a long taile, with rough feet like a beare, long clawes, when it lieth in the woods, it is very wild, but if they take it, it will be tamed, the naked Tououpinambaultiers play not willingly with it, because it hath verie sharpe clawes: no man (as the Indians say) did euer see this beast wild or tame, to eate any thing, but as they think, it liueth by & aire, wherof I haue spok in other places. Lastly there is yet another strange beast called Coaty, as high as a hare, with short & speckled haire, small sharpe eies, a head very small, & downe from

from the eyes a snout that riseth vp, of a fiste long & more, round like a stick, & somewhat smal at the end, in such manner, that it is al of one bignesse, with so narrow a mouth, that a man can hardly thrust his little finger therein, very strange to behold: and being taken, it pulleth all his foure feet together and falleth either vpon the one side oꝝ the other, and wil not rise, vnlesse they giue it mite, whereof it liueth in the wood: this countrey aboundeth with al kinde of foule; whereof some are to be eaten, and some not, as Indian Hens, by them called Arignow Oussou, and common hennes of these countreys, first brought thither by the Portugals, and among them the white hens are much esteemed, to pull out their feathers, and to die them red, therewith to dresse themselves, yet they eat them not, thinking likewise that their eggs are popson, which they feare, because they see the Frenchmen cate them: whereby it cometh that in the villages where no strangers traffike, there are so great numbers of hens, that you may buy one for a penie: besides the hens, they bring by many ducks, which they cal Vpec: but because they are of this minde, that if they should cate such slow birdes, they shuld likewise become slow, and so might be taken by theyꝝ enemies; therefore they cate none of them, nor any other beest that goeth softly, nor fishes that swim slowly. There are likewise many speckled hens, of thre sorts, all blacke, with white spots, verie pleasant of tast, like pheasants: there are also two kinds of faire cocks called Mouton, as great as peacocks, speckled with white spots, and black feathers. Macocaua & Yamoun-Ouassou, are two kinds of partridges, as big as ducks, and of taste like pheasants, wood Doucs, Turtledoucs, and yet another kind of partridges, al of one tast: of foules that are not eaten, there are many, as diuers kinds of parrats, whereof some are so faire, that fairer cannot be found, specially 2. sorts, called Aras & Canide, the feathers whereof they vse for their apparell, hats, & arme bands. They haue verie faire redde, blew, and gold yellow shining feathers, whereof diuers of them sing. Besides those, they haue foure other kinds of Parrots, whereof one kinde is very little brought hither, by them called Aaiourous, which haue theyꝝ heades parted in thre colours, as redde, yellow, and violet, the wings all redde, the taile long and yellow, and the body greene, which learne to perfectly to speake, as if it were men: we reade of one that when it was bidden, would daunce, skippe, sing, and play all the parts of the wilde Barbarians:

being carried with them into the wars & commanded to be still, it would be as quiet as if it had bene dumbe, neither stirring foot nor tongue: such Parrats as are brought hither, they call Marganas, and esteeme them not, so they are as common there, as pigeons with vs, which although they haue a certaine harde fleshy like heathcocks, yet there are many of them eaten in those countreys: there are likewise little Parrots, which are brought hither, but among the cheefe foules of that countrey, there is a very smal bird called Toucan, as big as a pigeon, blacke like a Kauen, onely the breast, which is yellow, with a round red ring about her necke, as I saide in another place, which they weare vpon theyꝝ chokes, specially when they go to any feastes oꝝ dauncings, whereupon it hath the name of Toucan-Tabourace, that is, the feathers to daunce with: the bil of this bird is greater then all the body, and is one of the strangest things that euer was seene: there is another of the greatnesse and colour like a Merlin, onely vpon the breast, which is as redde as an ore bloud, it is also by the Indians sleped, and the skinne dyed like the Toucan, which bird they call Panou: there is another like a Lister, as red as scarlet, which they cal Quem-pian.

I must not forget a wonderfull strange little bird, no bigger then a Scalebiter, oꝝ a hoyle flie, with white shining feathers, which hath so great and pleasant a voyce in singing, y it resembls our nightingale, in such sort, y it may be said it were impossible that out of so smal a body, there could issue so great a voyce, which bird by the Indians is called Gonambuch. There are yet many other kinds of birds, of colour red, white, violet, & purple, &c. al much differing from ours, & needlesse to rehearse. There is one among the rest which the Indians do much regard, not suffering it to be hurt, oꝝ to be taken, as thinking it a bird of some secret diuination, it is as great as a pigeon, of a gray colour, crying verie beautifull, which is heard more by night then by day: the Touopinambaulii are of opinion, that those birdes are sent vnto them by theyꝝ friends that are dead, to bring them good newes, and prouoke and stirre them to bee of good courage against theyꝝ enemies in the fielde, they thinke also, so they take good regard vnto this Birds song, and fortune to bee slaine in the warres, that after they are dead, they shal goe vnto theyꝝ fathers, beyond the hills there for euer to be merry, and continually to daunce: They certainly perswade themselves that those birdes bring newes

from their friends, and that thereby they should be merrie, and of better courage, so that they take great regard vnto their cries. There are likewise in this countrey many battes as big as crookes, which by night enter into the houses, and finding any man lying naked, they sucke the blood out of their toes in great abundance, whereof in another place I will say more. Their Bees are lesse then ours, like blacke flies, and make theyr honey in hollow Trees: the Indians haue good knowledg how to gette theyr ware and theyr honey: they vse not the ware to burne, but onely to stoppe their robes, wherein they keepe their feathers from the worms. Touching smal wormes like flies o: Pytes, as also scorpions and earth creuises, which are hurtful vnto men, it is needlesse to write: they haue diuers fishes, whereof many are common here with vs, as twoo sorts of Barbel, the one called Rurema, the other Parati, both beeing sodden o: roasted, are of a verie good taste, which because they swimme in companies, are by them killed with darts, sometimes two o: thre together. The meate o: substance of those fishes is verie tender and short, wherefore the Indians die them, and make flower & meale thereof. There are thre other kinds of verie great fishes, whereof one is called Camoroupyou Ouassau, the other Ouara, the third Acara Ouassau, al be it good of taste, & good to be eaten: there is a certaine kinde of flat fish, called Acarapep, which being sodden yeldeth a certaine yellow taste, which they keepe for sauce. This fish likewise is verie good meat. Arabouten is a slimie fish of a redde colour, it is better then the other, but not so sauorie in the mouth, Pira-Ipochi is a long fish like an ele, but not to be eaten: the Rochets which are taken in the Creeke of Ganabara, and thereabouts in the sea, are much greater then ours, with twoo long hornes sticking out before, and five o: sixe clawes in the belly, which men would think not to be natural, but rather artificiall, with a long thynne venomous taile. In their Ri- uers are many strange fishes, specially one called Tamouara, which is a handfull long, with a most great and monstrous head, others called Pana, Pana, which likewise hath a great and monstrous head, yet both good to eate and verie sauorie.

A description of certain trees and fruits  
in those countries.

First there are many Brasil trees, whereby the country hath taken the name: this tree The 2. booke.

by them is called Araboutan, because of the great and thicke branches, not much vnlke our oakes, some of them are at the least thre sadomes thicke, their leaues are like bore o: palm trees, but yelde no fruite, the wood would with great labour and paine be conuayed aboord the shippes, if the wild people did not helpe them, for the marchants shuld hardly lade a ship in a whole yeare, because of the hardnesse and troublesomenesse in the cleauing, as also that there are no beasts to draw o: carrie it to the shippes, but must be brought downe by men, which for cloathes, shirts, hattes, kniues, and such like things, are hired to cleaue and rounde it, and to bring it out of the woods farre within the lande, vpon their shoulders, to the shippes: it is much burnt in that countrey, and is of nature dry, whereby when it is burnt, it maketh little smoke, the ashes whereof yeld a certaine red color: the Tououpinambau- vi wondered much what our men doe with all that wood, asking if there were no wood in our countreies for to burne, and answere was made vnto them, that we vse it to die withall, as they died their ropes o: strings: this is shewed in another place.

Beside this Brasil tree, there are fise kinde of Palme trees, whereof the principall is called Gerau, the other Iri, of these trees I haue sufficiently declared in the Histories of the East Indies, as also in the description of the African coast: there is a tree called Ayri, a kinde of Eban wood, with leaues, not much vnlke the palme trees, the body couered with thicke thornes, the fruite thereof inodifferent great, wherein there is a pith as white as snow, but not good to eate: the wood is blacke and verie hard, whereof the Barbarians make theyr halbeards, coluen & arrowes, it is likewise so heavy, that it sinketh vnder the water: there is also much wood in this countrey, whereof some is yellow like Box, some violet, some white like paper, some pale red, some barnish red, and some darke red, whereof likewise they make Halberds: another wood is founde therein called Copau, whereof the trees are like our wallnut trees, but beare no nutes, the wood being plained, hath graines like Walnut tree: there are many other kinde of trees, whereof some haue leaues rounde like pence, others great, of a foote and a halfe long, as also a tree which is very pleasant to beholde, and so sweete of smell, that it excelleth the rose, specially when it is cut: to the contrarie there groweth another tree called Aou-ai, which wood beeing cutte o: burnt, stinketh so vnreasonably, that no man can abide it: it hath leaues like our apple



ple tree leaues, and a fruit not vnlike the Eglel, the nut whereof is so venemous, that being eaten, it worketh presently; but because the Indians make their rattles of this fruit, they esteeme it much: Besides this, there groweth in Brasilia many kindes of fruits, and apples, pleasant to looke on, specially on the sea side, but not to be eaten, and very dangerous, some are like mispelles, whereof the Indians warned our men, that they should not eat them.

Huourae is a barley about halfe a finger thicke, good of taste, specially being fresh, it is a kinde of por wood, and by the Indians vsed for a certaine disease called Pians, which is as dangerous with them, as the por with vs, there is likewise a tree by them called Choyne, of a reasonable height, for leaues, forme, and greenesse like the Bay trees, the fruit as great as a childes head, as bigge as an Estridge egge, but not to be eaten: the Tonoupinambaulians thereof make certaine rattles, by them called Maracas, & of it also they make vessels to drinke, with such like things, cleaueing them in the middle. The tree by them called Sabancay, beareth fruit bigger than a mans two fists, whereof they make drinking cuppes, and is much like a cup in this nut there are certayne piths, not vnlike for forme and taste to the almon. There is an other tree in bignesse like a Sorben, the fruit wherof is by them called Aca-iou, of forme and greatnesse like a hennies egge, which being ripe, is of a golde yellow colour like a quince, very good and sauoy to eat, hauing a certayne sharpe taste, and in it a iuice that colcth heate, but because this fruit is not easie to be gathered, as being high trees, the mere-rattles eat them, and such as fall to the ground, are the Indians parte. Paco-aire is a sprig about tenne or twelue foote high: the body as thicke as a mans thigh, but yet so soft that it may be cutte in two with one blow: the fruit thereof is by them called Paco, which are of a handfull long, in forme like cucumbers, and being ripe, are of the same colour: this fruit groweth 20. or 25. vpon a braunch, which the Indians plucke off and carry into their houses, they are very pleasant of taste, whereof you may reade at large in the East Indian Histories: the sprigs that bring forth cotton, are there in great abundance, being of an indifferent greatnesse, and haue leaues like the yellow bels of the ash trees, fro whence there groweth an apple as bigge as Bulken, which being ripe, openeth in foure parties, and yeldeth forth cotton, the Barbartians call it Amen-iou, in the middle of

which wool are certain blacke kernels, pset together like mens kidneyes, and as bigge as beanes, this cotton is gathered by the Brasilian women, which they spinne, and thereof make many things: Citrons and Lemons by the Porzingales brought into those countries, grow there in great abundance, very pleasant and good: also many sugar canes, whereby much sugar is brought from thence into Porzingale: it is much to be wondered at, that seeing there is so sweet a substance in those reedes while they are fresh and newe gathered, that being but a litle withered or put into the water, they doo presently conuert into so sower a substance, that it is as good Winegere as any can bee founde. Besides these sugar reedes, there groweth other reedes as thicke as a mans legges, which being greene, are with one blow easily cutte in two peces, but when they are drie, they become verie tough and hard, whereof they make arrows, & sticks to carry in theyr handes: in that countrie likewise is much Passifick, & excellent good Gumme (which was ordinarily brought out of Chio) also diuers and innumerable sorts of sweete smelling flowers & hearbes. And although that about this Cabo de Frio there is much thunder, raine, and great winds, as lying vnder Tropicus Capricorni, yet because there falleth no frost, snow, nor haile, therefore the trees are there alwayes greene, as they are with vs in May: and in December when the dayes are shortest and coldest here with vs, they are there at the longest and hottest, but it is to be vnderstood, that they neuer fall out to be so long or short as they are with vs, for they haue the day and night of an euener length then we, and a more temperate aire. The fruits of this countrey are many, whereof Ananas is the best, the leaues whereof are like the leaues of Iris or aloes, a litle bowing, and in manner rounde, the fruit is long like Cucumbers or distaues, when they are greene they presse a certaine iuice out of them, which tasteth as pleasantly as Valuerie, of this fruit I haue already spoken in the description of the east Indians, so that at this time it is needlesse to write any more thereof, as being there to be read: there is an hearle in Brasilia, by the Tonoupinambaulii called Petum, which we call Tabacum or Nicotiana, and now it groweth in our gardens, but not so good, nor so strong as theirs: this hearb is sufficiently described by Clusius and other writers, & very well knowne, it hath leaues like our dock leaues, or Consolida Maior, by the Brasilians it is much esteemed, which they gather and make into balles, and be



ing dried, take foure or fūe of the leaues, and rubbing them together, they make the burne, the smoake whereof they receiue in to their bodie, which doth so fill & nourish them, that hauing receiued in the smoake, they will goe two or thre dayes when they are in the warres, and neither eate nor drinke, which Linius likewise hath tried, as also, that the same smoake maketh men auoyde flugme, out of their heads, & therefore the Indians weare bundles thereof about their neckes, to smel vnto it: the rotes Maniot and Aypi I haue already described. There is likewise another kind of rote called Hetich, whereof there are thre kinde, some being sodden are blew, others yellow like quinces, and the rest white like parsneps, they are all good of taste, specially the yellow, which being roasted, are as good as peares, & are there in as great aboundance as turnops in Sauoy, about two handfulls thicke, and a foote and a halfe long: the hearb runneth along vpon the ground, and hath leaues like cucumbers or great spinage, but differing in colour, nerer to the hosome or white wilde vine leaues: because these roots neuer yeld seed, they are cut in peeces and planted in the earth: he that desireth to knowe more hereof, let him reade Clusius his woorkes, and they wil satisfie his desire. There is also a kinde of nut (by them called Manobi) which groweth vnder the ground and hang by little thredes one fast to another, hauing a substance within them like to our hazel nuttes, of a browne whitish colour, with huskes like the shelles of pease. Touching Brasilia pepper, which also at this present day groweth in our gardeins, and very hot it is, by Mathiolus called Siliquastrum, and Brasilia beanes and pease, whereof needeth no great description, as being commonly knowne. To conclude, you must vnderstand, that seeing Brasilia hath no wilde beasts, foules, fishes, nor liuing creatures, such as are in Europa, neyther yet trees, nor hearbs, onely pulcelen, basill, and baarne or selir, which growe in some places thereof, we may say with the Prophet David in his 104. psalme:

*O Lord, thy works most strange and wonderfull,  
both far & neere are seene & known right well  
How wisely thou all things dost bring to passe,  
whereby all creatures thy great goodnes seele,  
And who can either number, write, or shew,  
the kindes of beasts that are in land and sea.  
And surely these people might well be accounted happy, if they had the knowledge of the true and euergl  
uing God.*

A brieue discourse of their warres  
and armes.

**T**ouching their warres, they vse them not, thereby to get riches by force, or to enlarge their dominions, but only of mere affectio and desire they haue to reuenge the deaths of their forefathers, which by the enemies haue from time to time bene taken and deuoured, wherein they are so zealous, that as many of their enemies as they take are sure to die the like death, and to be eaten by them, and hauing once begunne warres with their neighbours, they will neuer be friends againe, but where or how soeuer they can intray or catch each other, they are sure to die: The manner of the Tououpinambaulters warres are thus.

Although they haue no Kings nor Princes among them, not one of them beeing of greater account than the rest, yet they haue this custome, that they honour their auncients, by them called Peoreru Picheb, and in euery village they are ready to do as they commaund them, which their auncients many times, walking among them, or else sitting in their hanging beddes of cotten, take occasion to vse this manner of speech vnto the people saying, Are not our forefathers that haue fought with, ouercom, slaine and eaten so many of our enemies, an example vnto vs, not to stay continually at home: shall we suffer our nation, which in times past was so fearful to our enemies that they durst not loke them in the face, be thus brought into so open shame and reproache that it shall be saide our enemies came to assaile vs within our owne houses: shall we by our negligence and slownesse stay and watch till the Margauaters and the Peros Engapa, which are cruel Boztingales, doe first shew their powers and execute theyr tyrannies vpon vs: & hauing spoken in that manner, he clappeth his handes vpon his buttockes, and crying out faith, Erima, Erima, Tououpinambaults, conomi, ouassou, Tan, Tan, &c. that is, Beholde my friends, you strong yong men, is this conuenient to be done, let vs rather arme our selues, and by force be ouerthrowne, or els reuenge our iniuries receiued. These and such like Nations, which inuade for the space of sixe howers at the least do the Elders vse vnto the people, which they with great patience and quietnes hearken vnto, and therewith are so incouraged, that presently with all speed they assemble themselves together in a certaine place, and in great numbers with swordes and halberdes (by them called Tacapes) of red or blacke wood, very heauy like

bore trees, about five or six foot long, round at the end like a spit, a fote broad, and the thickenesse of a thumbe in the middle, al the other part sharpe. Besides those weapons, they haue oapats, which are bowes, there are likewise of blacke or red wood, where with they can shote so sure and certainly, that no man excelleth them, of the which bowes and arrowes, because there are so many of them brought into these countries, there needeth no great description: withall they haue bucklers of the skinned of Tapiroussou, broad, flat, and round like the corner of a drumme, wherewith they couer not themselves, but vse them onely to receiue their enemies arrowes: these are al the weapons they do commonly vse, only that they do put on certayne kindes of apparell made of feathers, wherewith they set forth their bodies, otherwise they will not haue any thing vpon their bodies (were it but a bare shirt) that might be any let or hinderance vnto them. And being armed in this manner, they set forward sometimes eight or tenne thousand men (with certayne women not to fight, but to carry their necessities & provisions) and being in the field, the ancientest among them (such as haue slaine and eaten many of their enemies) are appoynted for captaines and commanders, after whome the rest folowe, and set forward towards the enemy, and although they meete all together without order, yet when they march they place themselves in rankes, the strongest going before, and the rest after them, wherein it is strange, that so many men being together without a generall, can so well place themselves, and know when they should set forward. There are some of them that blowe in great hoznes, like our trumpets, which they call Inubia, where with they incourage the people, and giue them signes of battell, others haue pipes or flutes made of their enemies bones, which at other times they haue slaine and eaten: whereon all the time of their march they cease not to pipe, thereby to stirre their fellows hearts to do the like with their enemies bones that by them should bee taken. And if they assaile their enemies by water, they keepe close to the shoze, not daring enter farre into the sea, because their scutes which are made of the barks of trees, are not able to indure against a tempest, but serue onely in calme weather, eache scute holding fiftie men, which may easily sitte therein and rowe, with so great swiftnesse, that it is wonderfull.

In the manner before rehearsed they trauele sometimes tenne or twelue miles with-  
The 2. Booke.

in their enemies countrey, vsing to march with their strongest men first, leauing the weakest with the womē a day or two daies iourney behind them, marching very quietly entering into certaine woods, where they stay & hide themselves for the space of half a day, meane time if they meete with any of their enemies, either men, women, or children, they keep them not prisoners, neither take them with them, but presently kil and rost them vpon their boncans or girdrons, and so eat them, which they do, not to be troubled with them when they shoulde enter into the vilages of their enemies, which are all without walles, their houses being of 80. or 100. pases long, without doores, placing in steepe thereof certayne Palme trees or branches of the heare called Pindor, yet there are some villages among them, such as border vpon their enemies, that are paled about with bowdes of sixe fote high, against the which when they meane to doe any exploit, they watch the way that goeth vnto the village, where such as shal forth or enter in, fighting with them, are taken prisoners, and are killed and eaten. But when they meet in open field, army against army, it is done with such fury and horrible bloodshed, that it is incredible, as Iohnnes Lerus a Burgonian hath personally beheld them, can witness, from whome this is gathered, for that they run with so great fiercenesse and boldnesse together, as neuer was heard of: for (as Lerus writeth) when the Tououpinambaultiers first perceiued their enemies, they made so horrible a crie, as greater is neuer heard among vs when we hunt the wolfe, and that so loud, as if at that time it had thundered, it could scarcely haue bene heard: and approaching nearer vnto them, they beganne a second time to crie, with blowing of hoznes, and piping on their flutes, calling to their enemies, and shewing the dead bones of their friends, and their teeth, which they do wear about their neckes vpon strings, at the least twoo elles long: that done, entering into battell, and beginning to shote, you may see they arowes flie into the ayze as thicke as swarms of flies, with all kinde of coloured feathers, which maketh a most pleasant shew, if it might be seen without danger: in the which shooting, whosoener is hurt, presently pulleth forth the arrow, and like a madde dog biteth it in peeces, yet hee leaueth not off, but still fighteth, as being so cruel and fierce that they neuer cease fighting as long as any strength is in their bodies, neuer flying: and such as they strike with their wooden holberts, fall presently dead vnto the ground,  
like

like oren that are hild by the butcher. This manner of fight was sene by Larius, to bee done by the Lououpinambaultiers, who after thre houres fight had the victoꝝy, and after many on both sides were slaine and wounded, they brought about thirty men and women prisoners, which they placed in the middle of their battell, the strongest of them being tied with ropes: which done, they returned to the Craeke oꝝ entry of Ganabara, of the which prisoners ten of them were bought and sent to Henry the second king of Fraunce. Larius himselfe bought a woman and her child, and being with him, he thinking to comfort her, tolde her hee would send her into France, she answered him, that she had rather be eaten by her enemies, oꝝ to be let lose, that she might once againe helpe to be reuenged on the enemies that haue taken her, wherein you may see how stiffely they are bent vnto reuenge, neuer forgetting oꝝ forgiving anie iniury whatsoeuer.

The manner how they vse their prisoners, and what ceremonies they vse in the killing and eating them.

**T**he prisoners being brought home by such as haue taken them, are not onelie well fed, but they giue the men, women to beare them company (but not the women men to lie with them) and which is moze strange, diuers of them that haue prisoners wil not refuse to giue him daughter oꝝ sister to wife, which must liue truely and honestly with her husband, and because they obserue no certaine time of the offerings, oꝝ butcheries of their prisoners, but sometimes sooner, sometimes later, as they thinke good, therfore the men prisoners are kept to hunt, fish, and catch birds, and the women to garden, plant, and fish foꝝ oysters: and when like swine they are fat and wel fed, they are slaine and eaten, in manner as followeth. First they certifie all the neighbours round about, when, and in what place their feast shall be kept, where there resorteth a great number, both men, women, and children, consuming all the forenoon with drinking, among the which are the prisoners (which know ful wel that it wilbe vnto their cost) all beset with feathers, who not onely feareth not death, but in dancing, leaping, and drinking excelleth all the rest, in which manner, hauing consumed at the least six oꝝ seauen houres, two oꝝ thre of the strongest among them lay hold vpon the prisoner, and therewith bind him about the middle with rotten ropes, oꝝ with the barks of a certain

The 2. Booke.

tree, by them called luire, which is like a Linden tree, meane while hee standeth still and neuer resisteth them, although both his armes & hands are at libertie: which done, they leade him in that manner round about the village foꝝ euery man to see him, he not once hāging down his head (as those which in our countries are ready to be executed vse to do) but to the contrary with an incredible boldnesse boasting of his deedes, and telling them that leade him, what hee hath done, speaketh vnto them in this manner: When I was at libertie, I haue manie times in this sorte bound your friendes and kinsmen, and with much moze boldnesse commending himselfe, and setting foꝝth his actions, tounring his face on all sides, and looking about him hee speaketh to some one of them and saith, Hearest thou friend, It is I that ate thy father, and to an other, sirra, it was I that kild thy brother and boyled him vpon the coles, and haue taken and eaten so many of your people, that I am not able to number them, and be you well assured that my friendes the Margaiaters will not leaue my death vnrerenged, and will once catch some of you, and serue you in the like sort.

And in this maner being shewed round about the village, in the end, the two men that holde him, stepping backe about thre elles distant from him, pulling the rope wherewith hee is bounde on both sides so strait, that therewith he standeth fast, and is not able to stirre eyther backward oꝝ foꝝward: which done, they bring vnto him certain stones oꝝ peeces of broken pots, and they that hold him bound in that manner, being couered with bucklers of tapiroussou speake vnto him, and aske him if befoze he die he will reuenge his death, wherewith presently in great fury, he thoweth stones at them, as also at others standing round about him, which many times are about foure thousand people, not once caring how many of them are hurt oꝝ wounded, not although he should breake any of their legges with a blowe, and hauing cast stones, potshardes, earth, and all whatsoeuer he can reach: then he that must kill him (hauing at that day kept himselfe close, and not once come foꝝth) goeth vnto him and saith, Art not thou one of the Margaiaters our enemies: hast not thou thy selfe taken prisoners and eaten some of our kinsmen and friendes: whereunto the prisoner answereth him, and saith, Pa, che, tan, tan, aiouca, acoupaue, that is, I am he that hath slaine and eaten many of your people: and so grieue them the moze, hee layeth both his hands vpon

his

his head, and saith, **H**ow lustily haue I therein behaued my selfe? how earnestly haue I pursued you in the battell, and haue eaten an innumerable companie of you? Wherewith he that shal kill him answereth him and saith: Therefore now seeing you are here, and our prisoner, I will kill you, and your body being roasted, shall likewise be eaten. Whereunto hee answereth and saith, Well, what remedy assure your selfe my friends will revenge my death: and while he speaketh he is stricken down with the wooden holbert: and if he had a wife (as during their imprisonment they commonly haue) she falleth first vpon the dead bodie, and with a few (although crocadiles) teares she weepeth ouer him, for that it is saide the Crocadile weepeth befoze he deuoureth the dead body he hath slaine, in the same manner do they, for that the falc teares once shed, she woulde be the first that shoulde eate his flesh: which done, the other women, specially old womē, as being most desirous to feed on mens flesh, tell those women that keepe the prisoners, that they must make haste to bring the dead body, and hot water with them, wherewith they rubbe, scrape, and wash the body so cleane, that the skinne goeth off, the flesh seeming as white as a roasted pigge: which done, commeth the master of the prisoner, with as many companions as he thinketh good, and diuideth the dead body, as quickly as a Butcher with vs shoulde cut by a shepe, or other beast: and as with vs when the hunters haue killed a Bucke, they tow the entrailes and blood vnto the houndes, so those Barbarians annoynt their children with the blood of theyr dead ennemy, thereby to prouoke them to cruelty and reuenge: befoze the Christians vsed to those countries, they cut the body in peeces with certayne stones, but now they haue knives. The man in that sort diuided, and the intrailes being washed and made cleane, the girdrons are looked vnto by the other women, that are very desirous of mans flesh, where they sit and lick by the fat that droppeth off the quarters, therewithal most earnestly exhorting and prouoking the yong men and childre to take some more of their enemies, and to bring them such meate. In this sort one, two, or thre prisoners, or more, as it falleth out, being slaine and roasted, all the company that are present, assemble about their boucans or girdrons of wood, for that the Indians roost no meate vpon spittes, as some men paynt them to do, for that they thincke it impossible that euer it should be roasted enough being turnd round about, where they make great ioy, leaping,

The 2 Booke.

skipping, and with most fierce countenances beholding the roasted quarters; euerie man taking a peece, not for hunger, or desire of eating, (as some would think) or because without all doubt mans flesh is verie sauerie, but rather in respect of reuenge, specially the olde women, that are most rauinous of mans flesh, for their intent is onely to gnaw the flesh of their enemies to the bare bones, thereby to putte the rest of the prisoners (as then not slaine) in greater feare, for that to satisfie their monstrous and greedy desires, there is not one peece of the whole body, not so much as their fingers endes, nose, and eares, but by them is eaten, (onely the baines and the skull, which they keepe, as wee doo dead mens bones in our Churchyards) and shew them as signes of their victories and triumphs. The great bones of their legges and armes are kept to make pipes, and their teeth they put vpon strings, which they weare about their necks. Those that haue killed them, esteeme it for an honourable action, and departing from the rest of their companie, cutte certaine slashes in their breasts, armes, legs, and other fleshy places, wherein they put a certaine salve, thereby to make scarres and signes thereof in their bodies, vpon the which they throw certaine blacke powder which neuer goeth off, being of opinion that the more strikes he hath in his body, the more men he hath murdered, and for the same is accounted a lustie fellow, and of great courage. And to finish their bloody tragedie, if it fortune the woman (that was giuen vnto the prisoners during his imprisonment for his wife) bee with childe, they take the childe when it is bozne (a thing most fearefull and horrible to heare, for they neuer suffer it to growe to yeares) and eate it, alleading that such children are of their enemies seed. And those Barbarians doe not onely take vtterly to extinguisht their enemies, but woulde likewise haue other strangers and countrymen that come among them to vse the same cruelty, and to eate mens flesh, which by some reteining all humane life, hath bene done.

¶ Of the religion of the Brasilians (and the misery or feare whereinto the poore men are brought by their Caribben) not so much as acknowledging any god, as they doo againe on God: (yetting out) the idol of the heathen cast out of the way.

¶ In the historie of Peru, a prouince lying on the south side of Brasilia, and bordering vpon this Countrey wherof I speake, is declared that they worship the sunne and the mone, but these Toupins haue no god; neither

neither heauenly nor earthly, and therefore haue no churches nor temples, wherein they should assemble to worship their idols, clean contrary to the custome and manner of all Heathens and Idolatours throughout the whole worlde. They vnderstand not what the creation of the world meaneth, neither do they giue any names to the dayes, or esteeme one more than the rest, nor account not their times by weeks, months or yeers, but onely by the moones: and as touching godly or worldly literature, they are wholly ignorant, not vsing so much as any kind of characters or letters, woondering much at the Frenchmen that wrote vpon paper, and could reade it: wherein we are greatly to praise god that hath giuen vs the grace that we can certifie each other by letters of our actions being in far countries, and thereby also attaine vnto the knowledge of the true and lively God, maker of heauen earth, wherof when any man speaketh vnto those simple people, being in great admiration, they stand still as it were abashed, and crie Ach, and because they seemed to be very fearefull of the thunder clappes, by them called Tonpan, and that thereupon the Frenchmen (taking occasion to marke their simplicitie and little knowledge) tolde them that God, to shew his great power and majesty, did thereby cause both heauen and earth to shake, they answered that such a God must needs be wicked that putte men in so great feare: Such is the miserable estate of those poore men. Now if any man aske whether they liue like beasts, without any God, it may be answered them, that there is not much difference, for that those people are wholly more than other men without any knowledge of God, and yet being in this greivous blindness, they beleeue the immortallitie of the soule, and doe most assuredly perswade themselves, that the soules of such as here in this life haue valiantly and well behaved themselves (which their valiance and well living is meant by killing and eating of their enemies) doe lie behind certaine high hills, where being in pleasant gardenes (with the soules of their forefathers) they continue in euermourning, pleasure, and daunting: and to the contrary that such as are slacke, (which liue without honour, and will not defend their native country) are borne away by the Aygnan, so that they caled the diuell, with whom they liued in euermourning paine. They are likewise in this life many times tormented by the diuell, which also they call Kaagerre, for Lerus writeth, that he personally sawe them, and heard them speake to the French

men, and raging like madde dogges, began to crie out and say vnto them, Alas, alas, helpe vs, for the Aygnan beateth vs, and would tell them, that they did oftentimes see the diuell, sometimes in forme of a beast, sometimes in likenesse of a bird, at other times in diuers shapes: and because they marvelled that they were not troubled nor molested by him, they made them answer, that god who is of greater power than their Aygnan or diuell, did preserve them from him: wherupon they being tormented promised to become christians, and to beleeue in the onely God: yet their paines were no sooner ended, but they presently forgot their promise. And it is most certaine, that they are so tormented, for Lyrus saith, that he hath often sene them, when onely with the remembrance of their torments, they were in so great feare, and sighed so deeply that very griefe made them to sweat, and sitting with their hands vpon their heades, mourning and lamenting said, *Mair atou-rallap, accequere, aignan atoupaue*, that is, O my god friend, and my companion, I feare wicked sathan aboue al other things, whereunto he answered them, that he feared him not; wherewith lamenting their estate, they would say, O how happy should wee be if wee were freed from him: if you will be free saide Lerus, then you must beleeue in him that is mightie. When the Aygnan or the diuell which they being in paine promised him to doe: but their torments past, they had cleane forgotten what they saide.

Herein you must vnderstand that those of Peru and Cusco, did not only beleeue the immortallitie of the soule, but also the resurrection of the body, as in the Historie of Peru is already declared, by the example of the Indians, who seeing the Spaniards to open graves of the dead Indians, and to take away their Jewelles, desired them that they would not scatter nor throw away the bones, to the end that the dead might not want them when they should rise againe.

This is written to the ende that all vngodly men, that are conuersant with the simple Tououpinambaultes, perswading themselves that there is no God, should learne of the wild miserable wretches, that there are certaine wicked spirites, which torment the vngodly (not beleeuing in the power of God here in this life. And if they affirme (as many of them doe), that such wicked spirites are nothing else, but the evil affections and conceits of the minde, and that therefore the Barbarians doe so



lily perswade themselves of that which is not true, it may be answered them (as they may read in our description) that the Americans were openly and certainly tormented by wicked spirits, whereby it may sufficiently appeare, that such torments are no fleshly effects, which torment the strongest of them in that maner. Secondly, although such vngodly men are altogether unworthy to heare that which the holy scripture speaketh concerning the resurrection of the body, yet this second point of the Barbarians may well be propounded against those which beloeue the immortallitie of the soule, as also the Peruvians that beloeue the immortallitie both of soule and body, whereby they may bee ashamed, and learne of such wilde men; and although those people knew how to bee quit of all their torments and griefes aforesaide, yet are they in great feare of thunder, as fearing a certain power, which they cannot resist or withstand, yet will they not knowe it, wherefore the Gospel in the Acts of the Apostles, fourteenth Chapter and seuentieth verse, most truly saith, that God in time past suffered the heathens to walke in their own wayes, although hee ceased not continually to make his power knowne, by doing vs good, sending vs raine from heaven, and giuing vs fruitfull times and seasons, filling our hearts with ioy, and our bodies with meate, so that it is the onely wickednesse of man that will not acknowledge the eternall God and maker of all things. And in another place; in the first to the Romanes and twentieth verse, Saint Paul sayth (so that which is inuisible vnto man, which is his eternitie and Godhead) is manifested vnto vs by the creation of the world. Therefore although those men will not confesse God with their mouthes, yet are they by their own actions ouerthrowne, and made to knowe there is a God, and that so they are not ignorant, or may once pretend the same, considering their belaeue of the immortallitie of the soule, the feare they haue of the thunder clappes, and the wicked spirits that torment them. They haue likewise Prophets or Priests, which they call Caribes, that goe from village to village, making the poore people beleue that they are conuerfant with spirits, and that they can make strong whom it pleaseth them, and giue them power to vanquish the enemy, also that by theyr helpe the fruites and great trees do grow and increase vpon the earth.

Besides this, euerie thre or foure yeare they come togither, both men, women and

children, obseruing a certaine feast, but in seuerall houses, so close or neare togither, that they may heare each other: where they first beginne with fearefull songs and some daunces, their Caribens being with them, the women soming at the mouthes, as if they had the falling sicknesse, beating their breaſtes, and making a most fearefull noise, as if they were possessed with euill spirits, and in like sort the children: which noise being ended, they are still for a time, and then beginne againe to sing so sweetly, and in measure, that it woulde delight a man to heare them, withall dauncing a rounde, each following and not leading the other, bending their bodies forwarde, and their right legges somewhat outwarde and crooked, with their right hande vpon theyr buttocks, letting the left hand hang down, and in this manner they daunce and compasse thre about, in each daunce hauing thre or foure Caribes, with battes, apparel, and arme bandes of feathers. each Caribe hauing in his hand a Maraca or rattle, thereby making the people beloeue that the spirit speaketh vnto the out of those rattles, stepping forwarde and backward, and (not as the people doe) standing still in one place.

They likewise often times take long Raides, wherein they putte a certaine hearbe by them called Petum, which they sette on fire, and turning themselves about, incense the people with the smoke thereof, with these wordes, Receiue the spirit of strength, whereby you may ouercome your enemies: which kinde of ceremonies continue for the space of fixe or seauen houres togither, and with so pleasant melodie, that men that are sene in musicke (as those people are not) would maruaile thereat, and thinke it impossible: and at the ende of euerie song, stamping on the ground with their right foote, euerie man spitting, and with a hoarse voyce often uttering these wordes, He, He, Hua, He, Hua, Hua, Hua: In these ceremonies they first remember their valiant Predecessors, being in good hope that they shall goe behinde the hills, and there with them be merrie and daunce: that doone, they do most earnestly threaten the Obetacaten (a most cruell people bordering vpon them,) that in short time they hope to ouerrunne them, and at the last singing somewhat of Noes flood, that it destroyed the world, and drowned all the people. onely their forefathers, that saved themselves vpon the tops of high trees, whereby it should appeare that they haue hadde a certaine knowledge of Noes



floud, although now cleane forgotten, because they haue no booke, neither yet can reade. These ceremonies ended, they entertaine their Caribes most sumptuously with daintie meate and drinke, and make good chère: the saide Caribes walke likewise through the villages with their rattles or Maracans, & couering them with feathers, they make them fall to a staffe, which they fixe into the earth, and there offer meate and drinke before it, as if it were an Idole, making the poore men beleue that the rattles eate and consume the meate and drinke, whereby euery houtholder thinketh himselfe bound to set, not onely flesh and fish before them, but also of their Coauin, which is their drinke: the manner of it is thus: their Maracans or rattles being tyed to a stick, and fixed in the earth, as aforesaid, for the space of fiftene dayes, are by the people serued with great deuotion, and therewith they do so bewitch the poore people, that they make them beleue the rattles are holy, and that the spirits speake out of them. The Frenchmen seeking to bying them from that sonde opinion, were hardly thought of by them, and thereby incurred the Caribes soze displeasure: in like manner Balaams priests hated Elias, for discovering their deceits. And thus much concerning the ceremonies and Religion of these poore simple people, which at this pzeet shal suffice, and such as are desirous to know moze, let them reade the histories thereof, specially Iohnes Lerijs, from whence for the most part this is taken forth, who hath described at large what happened vnto him in his voyage into those countries.

The manner of their marriage, number of wives, and the degrees of marriage obserued among them, also the education of their children.

**I**f marriage they obserue these degrees of kindred, no man marryeth with his mother, sister, or daughter, other degrees they respect not, for the vnles marrie with their colins, and so of other degrees: when they match together, they vse no ceremonies, but hee that is desirous to marrie with a widow or a maide, speaketh vnto theyr friendes (if they haue any) or to their neighbours, for want of friendes, asking them if it be their wills that such a one shuld marrie with them, if they say y, then presently he taketh her home without any moze ceremony, & keepeth her for his wife, but if she be denied him, he neuer seeketh further vnto hir: but here you must consider, that they are

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permitted to take many wiues, for that euery man hath as many as hee thinks good, and the moze he hath, the stronger and woztier they esteeme him: there are some of the that haue eight, yet the lue in such vnittie, that although some one of them is better beloued then the rest, yet they neuer conceiue any ielousie therein, neither yet once murder thereat, but lue quietly together, wearing and making their cotten beds, doing their houshold worke, looking to their gardens, and planting of their rootes, &c. Such women as commit adulterie, are by nature so abhominable to the Americans, that it is in the mans power to kill them, or els with shame to put them from him: it is true that they take no regarde vnto their maids, but let them do as they wil, but being once married, they must obserue their promise, vpon the paines before rehearsed, but they are not so much addicted to uncleannesse as the people of East India: the women that are with child abstaine from great labours, and do nothing but ordinarie worke about the houses, and commonly the women do moze work then the men, for the men only in the morning, set certaine trees about their gardens, but not al y day after, but consume most of their time in the wars, hunting, & fishing, & to make Brasilia halberds, and weapons of wood, as also bowes and arrowes: as touching the byzing forth of the child into the world, the men receiue them from the womans body, and with their teeth bite off the childes naquill string, and then pzeesse downe the nose, esteeming it a great beautifying vnto them: the child being bozne, is presently washed by the father, and painted with red and blacke colour, it is neuer swaddled nor lapped in cloathes, but onely laide in a little cotten bed, and being a boy, the father presently giueth him a wodde knife, a bow, and a little arrow, which are laide by him in his bed, and therewith he kisseth the child, saying vnto him, My sonne, when thou art great thou must be strong, and reuenge thy selfe vpon thine enemies: as touching their names, they giue them the names of such things as they know, as Orapacen, that is, bow and arrow, Sarigoy, foure footed beast, Arignan, henne, Arabouten, a Brasill tree, Pindo, a great hearbe, &c. The childrens meate besides their mothers milke, is chaumed meale, & some sowst meat, the woma that is deliuered, lieth 2. or 3. daies at the most vpon her cotten bed, after that she putteth a cotten cappe vpon the childes head, and either goeth into the garden or els about the houle to doo some worke, which our women cannot do, as being of weaker complexions,

and

and liuing in an vntemperate aire: besides this, we would thinke if our children should not be wolund or swabled, they wold grow crooked, whereof not any such are founde to be among them, but rather goe vprighter then any other people in the world, which is also by meanes of the temperatenesse of the aire. The children growing great and to mans state, are taught no other thing, then onely to be reuenged off their enemies, and to eate them: also they are bounde (as right followers of Lamech, Nimrod, and Elau, to hunting, and to go to the warres, to kill and eate both men and beasts:

What lawes and pollicies are vsed among the Brasilians, also howe friendly they entertaine strangers, together with their weepings, and words vsed by the women vnto strangers at their first comming into their houses.

The policie of the Brasilians is hardly to be beleued: holue reasonably and naturally they behaue themselves therein, I mean among themselves for commo quarrels, so that as touching their warlike affaires against their enemies, it is sufficiently declared, but if there riseth any strife or quarrel among themselves, such as are present will not seeke to pacifie the matter, but rather lette them fight: or deale together as they thinke good, yea, although they should plucke each others eyes out of their heads: but if one of them chaunceth to hurte the other, and being taken, he is likewise wounded in the same place where he wounded the other, and if it fortune that by the wounde the partie dieth, he that killed him shall by the kindred of the dead man bee likewise slaine, so that with them they pay life for life, eye for eye, and tooth for tooth. They gods are houses and lande, which they haue farre greater then their necessities requireth: as touching their houses, you must vnderstande that euerie village hath at the least 600. houses, wherby many of the most of force dwell in a house, yet euerie family hath a feuerall place, although without any distance, as beeing nothing betwene the houses, to let them from seeing from the one ende of all their houses to the other, although many times they are at the least 60. paces long, yet euerie man hath his wiues & children feuerall to himself, and it is to be wondered at, that they neuer dwell aboue five or sixe moneths in one house, but taking the trees and the heerbe Pindo, wherof their houses are made, they carrie them of

tentimes at the least 1000. paces off, yet the villages keepe their ancient names, where by it may easily bee gathered what great houses they build, seeing it oftentimes happeneth that one man in his life time doth remoue his house twentie times at the least: and if any man asketh them why they so often remoue their houses, they make answer, that changing of place is holisome, also that their predecessors did the like, which if they should leaue, they should not liue long: touching their grounds, euerie Monllacat, that is, housholder, hath certaine gardens and orchardes to himselfe, which hee vseth as he thinketh good: but as touching the tilling and dressing of their groundes, as wee do ours, it is not vsed among them: as concerning their household worke, the women spin and work cotton wolle, therof to make ropes and hanging beds, which beddes they call lins, they are about six or seven foot long, made like a net, but somewhat thicker, like our thin cloth, with strong ropes at the head and foote to tie them at, but because such beds are brought hither and so well knowne, it is not necessarie to speake anie more of them, neither of the manner holue they vse to spinne the wolle, but touching these things you may reade Linius, my desire being onely to set down their cheefe and principall customes. When the men go to warre, hunting, or fishing, they take such beds with them, and making them fast to two trees, they sleepe therein, which beddes being foule, either with dust, smoke, or otherwise, are by the women made cleane, which is done in this manner: they goe into the woodes to seeke a certaine fruite not much vnlike our pumpeons, but greater, so that most parte of them are so great, that a man can hardly beare them in his hand: this fruite they stampe verie small, and put it in an earthen pottle, sleeping it in water, which doone, they stirre it with a sticke, in such sort, that it yeeldeth forth a thicke scumme, which scumme they vse in steepe of sope, wherewith they make their beddes as white and cleane, as anie Fuller doth his cloath, and in summer time or in the wares, it is better sleeping on those beddes then vpon ours: as touching their household stufte, the women make great earthen Pottes, therein to put theyr drinke Coauia. They make pottes likewise of many fashions, smal and indifferent great cups, broad dishes, and such like vessels, the outward parte not much polished, but inwardly so cleane & white, with a certaine colour layde vpon them, that they far surpass our pot makers: they likewise make

certaine mixture of blacke and white colour together, wherewith they paint and stripe their earthen vessels, specially those wher- in they keepe their meate: their manner of earthen woork is much pleasant-er and bet- ter then our wooden dishes, onely the wo- men which paint their pots, haue this fault, they cannot paint one thing twice, because they do it not by art, but onely according to their fantasies. These Barbarians also haue certaine pumpeons and other fruits, which they diuide into two partes, and cut- ting the meate out of them, they vse them for drinking cuppes, which they call Cobi, they haue also great and small baskets, made of whole Rushes, not much unlike wheate straw, cunningly wrought and fol- ded together, which they cal Panacon, wher- in they keepe their meale and other things: they weapons are wooden Walberds, bowes and arrowes, feathered coates and caps, with arme bands and rattles by them called Maraca, wherof I haue sufficiently spoken, so that at this present it is needlesse to say more. Nowe then the Barbarians house, with his household stuffe, and furni- ture, weapons, bedde, and apparrell, being sufficiently described, I will shewe you the manner of their entertainment of stran- gers: and although the Tououpinambaul- tiers doo receiue their guests in friendly sort, yet their strange manner to such as know it not, is verie fearefull, as Larius telleth it happened vnto him at his first going to visite them, saying that when he came first into one of theyr villages, all the Barbarians ranne about him, and said vnto him, Marape derere, Marape derere, that is, what is your name, & howe are you called: one of them taking off his hat, and setting it on his head, the other hanging his girle and sword about his naked body, the third putting on his Caslocke, making a great hollowing & howling, and in that maner one going one way, the rest another, with his cloathes and furniture on theyr backs, he verily thought to haue bene quit of them, and in danger of his life, which af- ter he found to be needlesse, as not knowing their customes, doing the like at the first to al such as come among them, not beeing of their company: & why they haue taken their pleasure in wearing their apparrell, they giue it them again, the interpreter also told him that they were desirous to knowe his name, but said vnto him when he told them, he must not glue the any name in our spech, because they cannot pronounce it, as in stead of Iohn they say Nian, and because they can- not remember such words, he said hee must

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name himselfe by some thing that is well knowne to them: and because Larius signi- fieth an oyster, he called himselfe Lery out- sou, which they wondered at, and said Teh Mair: hey frenchman, this is an honozable name. And such as we neuer heard of any frenchman, and surely Circes with all her charmes and hearbes did neuer conuert a man so lightly into an oyster as then it was done, after which time Larius spake often with them, and herein you must note that they are so good of memorie, that when they haue once heard a name, they will not light- ly forget it. When Larius proceedeth further to shew how he spedde among them in that his first iourney, which is, that going furder with his interpreter, he came into a village of Barbarians called Euramiri, by the frenchmen Gofet, wherin his interpreter had dwelt. where they found the Barbari- ans dancing & drinking of their Coquin, as hauing that day killed one of their enemies, for the which cause they helde the feast, the peeces of his bodie as then lying vpon the Boucan, howe this fearefull spectacle plea- sed him you may wel iudge, which notwithstanding was nothing at all, considering what followed, for beeing come into the house, and according to their manner sette vpon a hanging bedde, the women as their custome is, weeping, and the good man of the house friendly entertaining him, his interpreter being vsed therunto, & whollie accustomed to their drinke, without spea- king vnto Larius, or once bidding him wel- come, left him, and went to dance and drinke among the Indians, and hee being wearie, and hauing eaten certaine bread and other meate that had bene set before him, laide himselfe downe to rest, yet by reason of the noyse which the Barbarians with daun- cing and drinking made about him, he was well kept from sleeping, specially when one of the wilde men came running vnto him, with a bwoyled spine bone of a man in his hand, asking him if he would eate with him, iudge then I pray you if feare made not sleepe to auoyd out of his eyes, specially (as he wri- teth) so that he thought (as then not under- standing their speech) the wild man shewed him that pece of the bwoyled flesh, telling him that they would do the like with him, so that with feare he beganne to be suspicious, that hee was betrayed by his fellow, who in that sort had deliuered him into the Bar- barians hands. wherupon he determined if he could to get away, but being compassed on all sides with Barbarians (that meant him no hurt) hee founde it impossible, so that with the feare hee hadde received,

which

which still increased more and more; thinking he should likewise be laine and eaten, hee passed ouer the whole night onely in prayers; in the morning verie early the interpreter came vnto him, that had passed al the night in drinking with the Barbarians, and seeing him looke so pale, and hauing a fitte of an ague then vpon him, asked him if hee were sicke, and whether he had aot slept well, wherewith hee blamed the interpreter for leauing him alone among the Barbarians, hee not vnderstanding what they said, and because he could not shake off his feare, he desired his interpreter that hee might presently depart from thence, but hee to the contrary putting him in good comfort willed him to take courage, saying that the Barbarians meant him no hurt, and withal discovered his feare vnto them, who for his sake had watched and made that sport all the night long, because they esteemed him welcome, which the Barbarians hearing, sayde that they had somewhat perceined it, and that it grieved them that he had passed the night in so great sorrow and discafe, and with that they all beganne to laugh, which made him cast off all feare: after that, hee and his interpreter went into another village, where as the manner is, entering into a Maussacats house (which in euery village they must do, and go to no place else, if they wil haue their loue and fauor) he sat down vpon a hanging cotten bed, and for a little time sitting still, presently the women went vnto him, and sitting downe vpon their heeles close to the ground, couering their faces with their hands, bad him welcome, weeping and uttering many wordes in his commendation, as saying, you haue taken a great and dangerous voyage in hand, onely to come and visite vs, you are good, you are strong, and if it be a Frenchman, they adde further, you haue brought vs many fine things that we neuer saw: and to conclude, with such counterfeited feares and pleasing wordes they receiue and salute their guests, & the stranger sitting vpon the cotten bedde, must do the like, holding his hande before his face, which (some good folkes) prouoked by their teares, haue not let to doo, and hee must likewise aunswere them, and sigh as though hee were grieved.

This foolish entertainement of the women beeing ended, the Maussacat or good man of the house, who all that time is busie making of his arrowes, and neuer regardeth his guest, as though hee hadde nothing to doo with him, (which is a verie strange manner in respect of ours) at the

last steppeth vnto the guest, and speaketh vnto him saying, Ere loube: that is, are you come? how looke you? what is your desire? and what seeke you? as Lerus hath particularly described: then he asketh if he hath a stomake to eate, if hee say or make signes that hee is hungrie, then presently hee causeth all kinde of victualles to bee sette before him, as meale, which is their bread, roasted flesh of certaine beastes, birds, and fishes, and such like meat, which is brought in earthen dishes, and because they haue neither Tables nor Stoles, they sette it on the ground, and drinke, and if they haue any Caouin in the house, they giue it him. In the end when the women haue wept sufficiently, bidding the guest welcome, they come vnto him, bringing certaine fruites, asking, or courtly desiring of him in respect thereof, either looking glasses, Combes, or glasse beades, which they weare about their armes, and if hee meaneth to stay all night, the Maussacat commandeth the women to hang him by a cleane bedde, about the which he causeth small fires to be made, which oftentimes by night hee causeth to be blowed with a certaine paire of bellowes, (by them called *Tatapocoua*) which are made of two rounde beddes, not much unlike the fannes wherewith the Gentlewomen in our countrie do keepe themselves from the heate of the fire, which fiers are not made because of the coldnesse of the countrey, but to drine away the moistnesse of the night, as also because it is a custome with them to so doo: and seeing we are now in hand with fire, I thinke it not vnconuenient to say some thing thereof, they call the fire *Tata*, and the Smokes *Tacatin*: and when they trauaile either to the wars, to hunting or to fishing, they alwayes haue fire with them, because of the *Aygnan* or *Diuell*, who continually tormenteth them, therewith to drine him away, which they kinde not with flint stone and a peece of Steele as we vse to doo, but rubbe two peeces of woodde one against the other, one peece being soft, the other harde, which is done in this manner: they take a peece of harde wood of a fote long, which they make sharpe at one ende a brosse like a pricke, which poynthe they thrust it into the soft wood, and turne it so often with their handes, as if they would bore the peece of wood therewith, and by that meanes it not onely smoketh, but taketh fire, which done, they take cotten or dried leaues, and therewith kinde their fire.

The guest being in this sort entertained,

and layd in a cleane cotton bedde, if he be liberal he giueth the men knives or sheres to clip and pull out their haire, to the women combes, or looking glasse: and to the children fish hookes, and if he chance to haue neede of victuals by the way, agreeing with them for their meat, hee may take it all with him: and because in those countries there are no kindes of beastes to carrie men or their wares, they are forced to trauell on foote, if they be wearie, and that the Indians let them haue some of their maids, they presently (as being verie willing and ready to serue) take by the burthen, & often times carrie the man himselfe, and if he speaketh vnto them to rest themselves, they answer him saying, thinke you vs to be as weake and faint as married women, that we shuld faint vnder our burthen: rather then you shuld thinke so, we would carrie you a whole day long: they are likewise touching natural loue, better giuen & affected then we, for that daily they giue each other flesh, fish, and fruits, & it groweth them that their neighbour shoulde not haue as much as they, which liberalitie also they vse to strangers, which in this one example by Lerus himselfe told and set downe, may sufficiently be proued, which is, that as Lerus with twoo other frenchmen, traualled through the woods, and was in danger of his life by a fearefull Cast, as also that vnadvisedly hee and his companions had passed hard by the borders of the Margaiaters, enemies to their friends the Tououpinambaultiers, (by whom if they had bene taken, they had bin eaten, and which is more, sticking their bodies vpon thornes, would haue made them pine in that manner, for the space of twoo dayes without meate or drinke) at the last they came into a village called Pauo. where by the Barbarians they were most friendly welcommed, who vnderstanding the great danger they had escaped, not only from the beast, but also of the Margaiaters, that vse to stick their bodies vpon thornes, as I saide before, did with such pittie and compassion bewaile the poor bastard, that it might assuredly be sayde, that those simple Barbarians did not counterfeite, but rather wished them all good: and first with faire water (according to their maner) they washed their feet, each of them sitting by himselfe in a cleane bedde: that done, the good man of the house that had made ready their meate, set fresh meale (eating like our white bread crums) broyled flesh, fish, and fowles, with all sorts of their best fruits, making them good chere, and when night came, he caused all the children to be conuayed out of the house where

they slept, that they might not be diseased, and in the morning betimes hee came vnto them, saying in their speech, Agite autour-rassap, that is, my good friendes haue you rested wel this night, and they answered, I very well: lie still as yet (sayth hee) for I know that yester day you had a weary iourney. To conclude, it cannot be expessed with what friendlinesse they were entertained by the Barbarians, wherein you may perceiue that although the wilde men are cruell and reuengatiue against their enemies, yet they are no lesse louing to their friendes and fauourers.

Of the healing of the Barbarians diseases, of their burialles, with the sorrow and mourning they make euer them that are dead.

If any of them bee sicke, hee sheweth in what place hee is pained, causing it to be searched by some one that standeth by, or else by the trauellers about the country, which are their culling Pages, that is, Physicians, and are another sort of people then the Caribes, who doo likewise asseuerme that they can ease men of their pains, and lengthen their liues: Those people are much subiect to feuers and other kindes of diseases, but not so common as with vs: besides this, there reigneth among them a certaine incurable disease, called Piau, proceeding from their lecherie, although many of their children are troubled therewith, as yong children with vs are sicke of the small pox, it maketh blisters greater then the ioynt of a mans thumb, which ruine ouer all the bodie and face, and is no lesse shame vnto them, then the french poxe vnto vs, they giue the sicke person no meate vntill he desire it, although he shuld die for hunger, and although the sicknesse bee dangerous, yet those that are in health spare not to dance, leape, and drinke, thereby troubling the sicke man, whereof hee neuer complaineth or once disliketh, although it be much græue vnto him: but if hee dieth, specially being a housekeeper, they presently change their singing into weeping and mourning, with such a noise, that all the whole night they neuer cease, specially the women that crie out, not like men, but like wolues and dogs, & with stammering voyces, utter these or such like complaints, saying, Alas the strong man is dead, that vsed to bring vs so many men to eate, others crying, What a lustie hunter, and how cunning a fisher man was hee, What

What a strong and valiant man was he in destroying our enemies the Margaiaters and Portugales and in that sort lamenting and crying, they embrace each other, neuer ceasing till the body be carried to the graue, adding many times, he is now gone whom we bewaile, the man Eheu is dead, whome we shall see no more before we goe behinde the hilles, there to daunce with him, as our prophets the Caribes teach vs, with many other wordes, which continue for the space of sixe houres, for they keepe not their dead bodies any longer vnburied, and then they set the dead body in a round pit or graue, in forme like a winde pipe, wherein he standeth vpright: but if the dead man be a house keeper, he is lapped in his cotten bed, and so buried in the middle of his house, with feathers & such like things put into his graue, as if he were liuing, in the same maner, that the Perunians bury their kings with their iewelles about them, as it shall be shewed. The next night after the dead body is buried, they set certaine dishes of meale, flesh, fish, and other victualles by the graue, because they are of opinion, that the Aignan, or the Diuell would come and digge the body out of the graue, if hee founde not other meate to eate, and witthall they set some of their Coanin, which they do as long as they thinke the body is not corrupted, from the which opinion they can by no meanes be perswaded, although in the mornings they finde the meate whole, and in the same sort it was when they set it there. This toy, or foolish deuise seemes to spring out of the false gloses of certaine Kabines, but he that desireth to see more herof, let him reade Leriús: and because the Americans do often change their dwelling places, by whole villages together, therefore when they remoue they couer their graues with a great herb called Pindo, whereby such as frauell may easily know where men are buried, by the which places, whensoever they passe, they make a most fearefull noyse.

Thus much touching the generall custome of all the Brasilians, and now we will proceede with the description of the rest of the coast from Cabo Frio, to the straites of Magellanes.

Heere followeth the description of the sea coasts.

**F**R O M Cabo Frio to Punta de Buen Abrigo (in our Carde called Abitrioga) are a hundred miles: Beyond this point reacheth Tropicus Capricornus, and the line of repartition, which beareth the name The 2. Booke.

aforsaidet from Buen Abrigo, to the Bay of S. Michael are 50. miles, and so thence to the riuer of S. Francis, which lieth vnder sixe and twenty degrees are seuentie miles: from S. Francis to the riuer of Tibiquire are a hundred miles, wherein lieth Puerto de Patos, which is vnder eight and twenty degrees: and right against it an Island called S. Catherina, Puerto de Faraiol and others: and from Tibiquire, to Rio de la Plata are more than fiftie miles, so that from Cabo de S. Augustin, to Rio de la Plata, that is, the siluer riuer are sixe hundred and threescore miles, which lieth vnder thirty five degrees on the South side of the Equinotiall line. This riuer by the Barbarians is called the riuer of Parana, or Paranaguasi, that is to say, great riuer, or a riuer like the sea, hauing certayne entrees that are very broad, & many Islands, it is rich of siluer, pearles, precious stones, and fish: it is in breadth xx. miles, and many Islands between both the hookes of S. Maria, and Cabo Blanco. This riuer increaseth and sloweth ouer like the riuer Nilus, making the country fruitful at certaine times of the yeare, and as some are of opinion, it springeth out of the hilles in the kingdome of Peru, into this riuer there runneth many other great riuers, as Auanca, Vicas, Purina, and Xauxa, which spring out of the high land called Bombon: many of the Spaniards that dwell vppon this riuer, haue come vp as high as to Peru, and the mines of Potosi. The whole coast from Cabo Frio, to the Rio de Plata, or rio Solis, is inhabited by goodly men and well proportioned, but all eaters of mens flesh. The country is full of bassil wood, and of white Anime. From Rio de Plata to Puerto de S. Elena, are threescore miles, from S. Elena to Arenas Gordas are thirtie miles, from thence to Baros Anagedos forty miles, from thence to Terra Baixa fiftie miles, from terra Baixa to Bahia Sin Fondo threescore and five miles: and from this Bay which is vnder one and fortie degrees, to the Arrecifes de Lobos are forty miles. Vpon this bordereth the country of S. Patagones, where the inhabitants paint their faces with certaine herbs: frō Lobos which is vnder forty foure degrees, to Cabo di S. Dominico, are five and forty miles: from this cape to another called cabo Blanco, are twenty miles to the riuer of Iohn Serrano, which lieth vnder nine and forty degrees, and by others called Rio de Trabaios are threescore miles, betwene them lieth Baia de S. Iulian, wherein is a good haven. The people being wilde, and without weapons, couered with skins, and without any lawe,



but of a great stature : from thence to the Promontorium of cape de las Virgins are fourestoze miles: from Cabo de las Virgins which lieth vnder one and fiftie degrees and a halfe, to the entry of the straits of Magellanas, which vnder the same degrees from east to west are accounted 110 miles, some say 130. miles, and the south and north part from Venezula twelue hundred miles, it is two miles broad, in some places more, and very deepe, and rather increaseth than diminisheth, and runneth southward. In this strait are many Islands and hauens. The coast on both sides verie high, and full of great rockes: the countrey vnfurtil, it hath no greene land, but is verie colde, as hauing snowe the most part of the yere: about it groweth many trees, whereof are diuers cedars, and other trees, bearing fruit like Bisnole or Creke. Where they find Estriges, and other greater birds, with many strange beasts: also in that strait are many sardines, & flying fishes, they eate of all kindes of meates: there are likewise many seatvolues, wherewith they line or furre their clothes, and whale fishes, the bones whereof they vse to make shippes, as also of the barks of trees. This strait was discovered by Fernando Magellanus a Portuguese, in the yere of our Lord, one thousand five hundred twenty and one, and as some saye, one thousand five hundred and nineteene, entering vpon the one and twentieth day of October, and issuing againe in the moneth of December after. When as then the dayes were there at the longest, and the nights shortest. Touching this strait you may reade at large in the histories of India, and the nauigations of the Englishmen that also haue passed the same. The Is. of Spaine in the yere of our Lord one thousand five hundred eightie and two, commaunded a Castle to be made vpon the point, or first entry into those straits on the south side to wards Peru, from whence most part of his treasure commeth, thereby to impeach other Nations to enter or passe the same: about this strait dwelleth certayne great gigantes of tenne or eleuen fote high, and higher (as some men write.)

*Magellanica, the first part of the worlde.*

**M**agellanica is the first part of the worlde which as yet is least knowne, but with out al doubt very great, and stretcheth farre and wide: the prouince in that countrey lying right against the strait of Magellana is called Terra de Fuego. Beach another pzo

The 2 Booke.

vince lying in that part of the worlde, is esteemed to be rich of golde: the furthest Islands thereof are Iaua minor, or little Iaua, diuided into eight Kingdomes, bringing forth many kindes of spices, as yet vknown to vs. Iaua maior, Timor, from whence is brought white and redde sanders wood. Banda, from whence nutmegges and mace are brought: the Islands of Moluco, wherin groweth cloues: Los Romeros, and the Islands Salomonis. But herof I wil leaue to speake vntil a more conuenient time, and wil pzoceede with our description to Peru, beginning from Panama, right against Nombre de Dios, and so containing our description in the briefest manner to Cabo de leado, or the desired Cape, lying in the straites of Magellana: but before I beginne, I wil first make a briefe description of Peru in generall.

Peru is a common word, and signifieth three things: first, a more small countrey and hauen of the Spaniards, discovered by Pizzarro, and Almagio, lying about Panama vnder two degrees, on the north side of the line: secondly, by this word is vnderstode the whole countrey beginning at that hauen, and following along the coast within the south seas, til you come to Chile, containing eight pzovinces, as Quito, Cagnarefia, Porto veio de S. Iacomo, Casmalca, Cusco, Cagnafia, Calloa, and Charcasia. Thirdly, this word Peru or Peruua signifieth the first parte of the worlde, namely, that which is diuided southward from America, which is also seperated from New Spaine, by a straight or narrow peece of ground, not abouteuentene miles in breadth, making that Peru (which otherwise is wholly compassed along the sea) is not an Island, so that on the south side it hath the sea called the South Sea, whereby men passe through the straits of Magellana: on the west part lieth the strait it self, which diuideth Peru from the land that lieth ouer against it, as yet not fully discovered, and by some called Terra di Fuegos, that is, the land of fire. This strait or narrow passage, was found out by Magellanus, in the yere of our lord one thousand five hundred and nineteene, and as some say, in the yere of our Lord one thousand five hundred and twenty one, and reacheth right east & west 110. miles, and lieth vnder 52. degrees and thirty minutes, being in the greatest part but two miles broad: the shore on both sides being full of high stone rockes. In this part of the worlde are five principall great pzovinces, as Castilla del Oro, or the Golden Castle, Popayana, Brasilia, Chile, and Peru,

Peru, and is diuided from new Spaine, by the prouince of Dariene. Beginning from thence, and reaching to the straites of Magellana, you must then vnderstand Peru to be a whole first part of the world, which reacheth wide and broad to aboue thirty foure degrees and thirtie minutes, namely on the south side of the line to fiftie two degrees, and one halfe, and on the north side twelue degrees to Saint Martha, which is the furthest part of the country northward: in the furthest length this part hath fiftie three degrees, accounting from the meridian. Passing the Cape Saint Augustine which lyeth vnder 8. degrees, and thirtie minutes, southward to the Meridian, and the head of saint Francis lieth vpon the poynt of two parts southward. The whole first parte of the world is in forme almost like a Part, or a Triangle, standing three equall distances or lines, being distant from the three corners or points of the land. The first from the Cape Saint Augustine, to the straites of Magellana. The second from Magellana to saint Martha, and the third, from saint Martha again vnto saint Augustine, which in this sort may be described, for that placing the one corner of the triangle, being Cape saint Augustine, vnder eight degrees and thirtie minutes southward, and the length three hundred forty and one degrees, the other corner of the triangle being the strait of Magellana vnder fifty two degrees and thirtie minutes southward, and the length 303. degrees. The line that is betwene these two heades must haue fiftie degrees, as the Meridian three hundred fiftie hath, so much then, or somewhat more hath the line that runneth from Magellana to Saint Martha, which lieth vnder twelue degrees, and in length two hundred ninetie foure degrees: therefore this land hath almost the forme of a triangle: others say, it is formed like an egge, which on both sides runneth sharpe downewards, and is broad in the middle, whereof (the better to know it) I will first beginne with Peru, and the course the Portingales helde from Panama to Peru. In time past by the name of Perum vnderstode all the prouinces that lie thereabouts, from Pastoa vnto Chile, and from the riuer Maule north and south, vnto the riuer Anchafmay. Nowe the Spaniards by the word Perum mean the land that lieth betwene the riuer Argiropolis, or Villa de la Platta, & the prouince Quito, which is a fruitful, sound, populous, and wel inhabited countrey, being in length from north to south seven hundred miles, and in breadth from east to west about a hundred miles, The 2. Booke.

so that the borders east and south are Argiropolis, towards the west sea and towards the north the prouince Pastoa.

This land is diuided into three partes, that is, Planitiem, Sierras, and Andes, that is, an euen flat land lying on the Sea side, with hilles, or hilly countrey, which passe through the middle of Peru lying eastward ouer the hilles. This land is rich with gold and siluer, more than any country in all the world, which well appeareth by the pærecly quantitie of golde and siluer brought from thence, respecting not the boastings & brags vsed by the Peruvians themselves, that say, The summes pærecly brought out of that countrey is nothing in respect of the quantitie therein, for that it may be esteemed as much as if a man hauing a sack full of cozne, should take a few graines out of it: it may likewise be iudged by the history of Francisco Xeresio, who writeth, that in Cusco there were houses, hauing the gates, walls, and rose coted with plates of golde. Besides this, Giraua writeth that the inhabitants of Anzerua hadde their weapons, breastplates, hecke peeces, and peeces for their thimnes, all of massy gold: he likewise writeth, that about Quito there were gold hilles, that yeld more gold then earth, the like do all Historiographers witness, that wrote of king Atabalidas ransome, which was so great, that the like was neuer heard of, for that he caused the chamber (wherein he was kept prisoner) being of two and twentie foot long, and seuentene foot broad, to be filled so full of gold, that hee standing upright therein, and stretching his armes and fingers aboue his head as high as hee could reach, the gold couered them, offering that if they would haue siluer and leaue the gold, he would fill the Chamber twice full, but the Spaniards tooke the gold, whereof the kings duty being a fift part, amounted to five hundred and seuentene thousand, six hundred fortye seven Carolus gyldermes, & 30000. marks of siluer, every horseman had 12000. castilians, euery Castilian of fourteene rialles besides siluer, and euery footeman 1450. castilians, besides siluer, being 180. markes, so that to conclude, the golde onely ammounted vnto (in Flemish money) the summe of three millions, eighty eight thousand, two hundred & nine carolus gyldermes, besides the siluer, whereby may be knowne the great abundance of gold and siluer that is in those countries: and although Atabalida payed so great a treasure for his ransome, yet was it not comparable vnto that which his elder brother promised to pay, so that he might saue his life, for that he

had all the treasoz of his predecessozs, and also his fathers, which were not knowne to Atabalida, when he first entered into the kingdome, from whence by force he hadde drinen his brother, and placed him selfe therein. We reade likewise, that when the Spaniards first entred that country, they shewed their hozles with shewes of golde, and what it yeldeth yearly at this present both sufficiently appeare by the Armada that came from thence into Spaine the last yere, whiche needeth not heerein to bee declared.

But now proceeding to the description of the coast of Panama to Peru, you must first vnderstand that Panama and Nombre de Dios are two towne, lying one right ouer against the other, the one on the north sea, or north side of Peru, the other on the south sea seuentene miles distant one from the other, Panama lying in a little valley, so nere vnto the sea, that when the mone is in the full, the sea entereth into the houses lying nearest to the shore: the houses thereof are part of reeds, and partly made of other substances mixed together, most covered with tiles, but there are not many houses in the towne. There is in this towne a very fitte and safe haven, but very small, where with the streame of flood, the shippes doe enter, and with an ebbe, they go out, but not heauy laden, for that such as are deepe laden, would be in danger to fall vpon the flattes: in this haven there runneth both a great flood and ebbe, so that where the water is very deepe, within an houre after it will bee drie sand, whereby the shippes must keepe somewhat from the land, discharging and lading their shippes by little scutes, as well such as come out of Spaine thither, as that goe from thence into Spaine. This towne hath from Peru, maiz, insale, hennes, and hony: it hath of it selfe, kine, and hogges, oranges, lemons, coleworsts, onions, lettuce, melons, and such like things in great abundance.

This prouince of Panama, in time past was much inhabited, and haunted by the Indians, and al the riuers yelded gold, but now by the Spaniards are most fished drie. When men will trauele by land from Panama to Nombre de Dios, the first dayes tozney is faire and good way, the next day you enter into woods, which continue till you come to Nombre de Dios. In the middle of this way you come vnto a water, which in thre houres can hardly be passed ouer, because of the many crookings & windings thereof, and many are cast away therein, the streame (specially in winter when there

falleth much raine) running most swiftly. Such as compare this towne to Venice, are much deceiued, for that both of them put together, with many other towne erected by the Spaniards in those countries, wil not make the compasse of greatnesse of the Citie of Venice, although euery man may iudge as pleaseh him. As touching the manner of sayling from Panama to Peru, as also at what times of the yere, you must vnderstand, that the best and fittest times of the yere are in the thre first moneths, that is, January, february, and March, vntill the moneth of Apzill, for as then the Sea is open, summer comming on, and many of the Brisen (which are east and northweast winde) doe blowe, no weast or southerly winde as then stirring, whereby the ships do easily perfozme their voyages, and commonly arriue at their desired hauens, before any other winde, specially south winde, which for the most part of the yere by on the coast of Peru doe blowe. They may likewise put out in the moneths of August, and September, but make not so good ariuage, as in the moneths aforesaide, and if any ships do put out of Panama, at other times than in the moneths aforesaide, they are sure to haue a long and tedious voyage, and commonly som one of them is forced to turne backe againe, not being able to gette the coast, and are (by reason of the southern winds, which for the most part of the whole yere blow vpon the coast (as I said before) as likewise because of the great contrarie streame) many of them are brought into great danger. It is very good with the wind blowing from Peru, to sayle to Panama, Nicaragua, and other quarters thereabouts: but to sayle to Peru from Panama it is very dangerous, and vncertayne. The ships that are laden with Spanish wares, and depart from Panama, first come to Taboga, and the Ilands bordering on the same (which haue receiued their names from the Pearles) where they take in fresh water, in those Ilands that are at the least fye and twentie or thirtie together.

The Spaniards in times past founde many Pearles, whereof they helde the name of *Illas de Parlas*. They lie hardly vnder eight degrees northward. The greatest of them in times past, was wont to be inhabited: but not now, because the fishing for pearles beginneth to decay, and such as are owners of those Ilands there in keepe slaues of Nicaragua, and Cubagua, that loke to their beastes, and sowe the ground, as being very fruitfull from thence they put into the sea westward, & then see

point called Carrachine, which lieth north-west and south-east from the great Island of pearles called Taboga, distant about thirty Italian miles, which are seven Spanish miles and a halfe: as they come nere vnto this cape, they shall perceiue it to be a high hilly land, lying vnder seven degrees and a halfe, from this point to the Rio de Pinas, or Pine tree hauein the coast runneth south-west, and south-west and by south, and is distant from the point aforesaide foure and twenty miles, which are six Spanish miles or six degrees and a halfe: it is a high land with great hilles and dales: on the sea side there groweth very great pine trees, and therefore it is called the Hauein of Pine trees: from thence the coast lieth southward and south and by west, to Cape de las Corrientas, that is, the cape of Streames, which is very small, and reacheth into the sea, and because of the great and stiffe streame that runneth like a strong fall of waters, running eastward like riuers, many times the Portugalingale ships which saile that way, are forced to anker in the night, and in the morning setting saile, it happeneth oftentimes, that when they thinke to winde, that they are stayed, and diuen backe agayne, & so hang sometimes 15. or 20. dayes about that Cape before they can passe it: but passing forward beyond that Cape, you come to the Island lying before the Rio de Palmas, so called because of the aboundance of palme or Indian nut trees that do growe thereon. This riuer is in compass somewhat more than five miles, which is one Dutch mile, and a mile and ½ Spanish, which was once inhabited: it is distant from Cabo de Corrientes, seuentie five miles, or foure degrees ¾.

Whereabouts are many riuers, all very good water, and not farre from thence lieth the land and riuer of Peru, where Pizarrius arriued, and after his name almost all the country is called Peru: from the Island de las Palmas following along the coast and the same course, you come to the strand of Bonauentura, which is distant from the Island aforesaide somewhat more than nine miles, which are two Spanish miles ¾. Ward by this strand (which is very great) lieth a high cliffe or rocke of stone, and the entry of the Bay is vnder three degrees ¾. All this side is full of very great hilles, and there runneth into the sea many and verie great riuers that haue their springs out of the hilles, by one of those the shippes enter into the land or hauein of Bonauentura, but the Pilots that put in there, ought to haue good knowledge of the riuer, for that if they

be not wel acquainted with it, they are like to indure much danger, as it happeneth vnto many shippes, that had Pilots to whom the riuer is not knowne: from this Bay the coast runneth east, and east and by south to the Island Gorgona, which is distant from the strande seauenty five miles, which are ninetye Spanish miles: the coast al along this course, is very lowe, full of trees, and other wilde places and hilles, from whence there runneth many great riuers, whereof the chiefe and greatest is the riuer of Saint Iohn, which is inhabited by Barbarians, hauing builded their houses vppon great postes and stopes, in manner of houelles, where many dwell in one house, (and some alone by themselves) because the houses are very long and boade. These Indians are rich of gold, and their country is very fruitfull, the riuers by force of the streames abounding with much gold, but it is so flecke and mossish that it can hardly bee gotten, but with the losse of many people, and with great labour.

This Island of Gorgona is vnumeasurably high, wherein for the space of eight moneths yereely it neuer ceaseth raining, and thundering, whereby it seemeth the Elements fight and striue one against the other, it is in circuite about two miles, or six Italian miles, all high hilles, vpon the trees whereof are seene many peacocks, pheasants, speckled cats, great serpents, many sea crabbes, and night foules, seeming as if it were not inhabited, it hath likewise much fresh water. Summer there beginneth at the end of Maye, cleane contrary to Panama, whereas then winter beginneth. In this Island Franciscus Pizarrius with 13 others that had discovered the country of Peru, stayed certayne days, induring great paine and hunger, before they coulde ouercome the country. This country of Gorgona lieth vnder three degrees: and as touching the miles that in this discourse, as also in the description of Brasilia, and other places I haue obserued, they are all Spanish miles, whereof seuentie ½ make a degree: from this Island the coast runneth west south-west, to the Island del Gallo, or of the Cocke, all this coast being lowe and full of ballies, from whence there runneth many riuers: this Island is small, and in compass scarce a mile, or about three Italian miles, it hath certayne redde Downes. The same coast from the firme land thither lyeth two degrees from the Equinotall: from thence the coast tourneth south-westward till you passe the point called Manglars, which are trees so called, and in our Card Manglalos, which

which lieth scarce vnder two degrees: and from the Island to the point which is sixe Spanish miles, little more or lesse, or foure and twenty Italian miles: the coast is low and full of ballies, and thereabouts runneth certaine riuers into the sea, which inwards to the land are inhabited: from thence the coast runneth southweest to the strand called S. Iacob, or S. Iago, and maketh a greates Creeke, where there is an open haueu or roade named by the Sardinians: and from thence runneth the great riuer of S. Iacob, where the gouernement of Pizarro began: and this strand is 9. miles  $\frac{1}{2}$  from the point of Manglars, and it happeneth many times that the ships haue there at the beake head fourescore fadomes water, and at the sterne they touch the ground: and also it is often found, that sometimes they sayle in two fadomes water, and presently they find ninetie fadomes, which the strong course and fury of the riuer causeth: and although there are such banks, yet are they not dangerous, neither do the shippes refuse to passe in and out when they will. The strand of S. Mathew, in our Carde Mathias, lyeth full in one degree: from thence the coast runneth west to the Cape saint Francis, which lieth from the strand thirtie Italian miles, that is, seuen Spanish miles and one halfe: this point lieth on high ground, and hard by it are certayne red and white Downes, that are of the same height. This point of saint Francis lyeth vnder one degree, on the north side of the Equinotiall line. From thence the coast runneth southweast, to the point Passao, which is the first haueu of Peru, or vnder the which passeth the Equinotiall line. Betwene these two points there runneth foure great riuers into the Sea, which are called Liquixinus, in Latine *Quisnu*, and there about there is an indifferent good Haueu, where the ships finde good water and wood to burne. From the point Passao, to the firme land are diuers high hilles, that are called De Quaque: the point is a land which is not ouer lowe, where you see certayne Downes as aforesaide.

¶ Here followeth the Nauigation from the Line to the Towne of the Kings called *Lyma*.

From hence forwarde wee haue declared the coast of Panama, in the South sea, til you come to the haueu of Quixinus, which lieth in the Countrey of Peru, now I will goe forward with the course that lieth betwene Quixinus and the towne of Kings, The 2. Booke.

so then departing from the point de Passos the coast stretcheth south, and south and by weast, to the haueu called Porto Veio, or the Old Haueu: and before you come thither, there lieth the strand called Charaqui, where the ships may put in without any danger, and it is so safe a strand that they may there lay their ships on shoare, and mend them if they nede, be they neuer so great, for it is a good haueu of entraunce, onely that in the middle of the entry there lieth certain stoncs or rugged Islands, but the shippes may enter at which side they wil and passe by them without any danger, for there is nothing to be shunned, but onely that which you see before your eyes, the Old Haueu lieth vnder one degree on the south side of the Equinotiall line, and is one of the fine Townes which the christians or Spaniards haue built in the flat land of Peru, so that Porto Veio signifieth the towne and countrey lying thereabouts, which is much overrunne & wasted, because it is a poore but wholesome countrey, yet it hath certain mines of Sma ragdes, which they held long time hidden, and by no meanes would discouer them, as to this day they yet do. They had likewise in times past many golde and silver vessels which are by the Spaniards all taken and carried away, but now by the kings letters patents being made free, they pay to the superiour lords, but onely the tenth parte of all their fruits, whereby many Spaniards withdrowe themselves from thence, seeing their profite to decay. The Countrey about Porto Veio was rich of golde, where the people made their houses in the trees, like birdes nests, and because the coast is moorish, there is no being for hozes, where by it was not so soone subdued by the Spaniards, as also because that out of the trees, they threw stoncs, lanelines, pottes with hot water, and whatsoever came next to hand, whereby they killed many Spaniards, wherewith they were forced to couer themselves with bozdes, and so cut downe the trees, before they could overcome them, as also because the Countrey is so rough, sharpe, and wilde, that they could hardly finde prouision for their army: there is yet much countrey thereabouts inhabited. By the Old Haueu two miles within the land is the towne of saint Iacob, or Iago, which for houses and inhabitants is not inferiour to Porto Veio: and thereabouts is the passage of Gainacaua, by the Spaniards so called for this occasion, that Gainacaua the father of Atabalida vpon a certain time sent one of his Captaines, with a great army to subdue that countrey, who minding to passe

his people over the river, commanded them to make a bridge of peeces of wood, that so they might passe. Which being made, when his people with their armor and weapons were vpon it, the enemy cutte the ropes, wherewith the peeces of wood were fastned together, wherby many of them that were vpon it, by force of the streame were drowned in the river, and the rest spoiled by the enemy. Which Gainacapa vnderstanding, assembled a great number of souldiers, and with them departed from Quito, and being in the plaine field, in open battell he ouercame those people: after the which victorie, minding to make a passage over the river, that men might passe over on foote, to the same end he cauld great numbers of stones and earth to be brought thither, and threw them into the river, being twentie foote broad, but whatsoeuer he threw in, al wold not preuaile, by reason of the great deapth, and swiftnesse of the river, that carried it away by force of the streame, which he perceiuing, left off his worke and so departed, and therfore the Spaniards haue giuen this place the name of the passage of Gainacapa: about the which passage lieth the towne of saint Iacob builded by them. About a Spanish mile and a half distant from this towne of saint Iacob, towardes the south lyeth a round hil, by them called Christs Hil. From Porto veyo further forward the same course almost foure miles distant in the south, lieth the poynt of saint Laurence, and two miles and a quarter from thence south-west lieth an Island of the same name, which is full a mile in compasse, wherein the Indians or Peruvians of the firme land, in times past vsed to make their sacrifices and offerings, killing many lambes, sheepe, and some children, offering their blood vnto their idoles, or diuells, whose figures were made and carued in stone, to whome they doe vsually pray.

When Francisus Pizarius with his thirtene companions trauelled to discouer Peru, they entred likewise into this Island, where they found certaine iewells of siluer and golde, many cloakes and shertes of very faire and fine woll, so that from that time forward, and for the same cause this Island was called Siluer. The poynt of saint Laurence lieth vnder one degree, on the south side of the line. And (as I sayde before) Peru beginneth at the line, and stretcheth southwarde vnto Chile. The people that dwell vnder the line and thereabouts, haue the customes and manners of the Jewes. Whereby many men are of opinion, that they are issued from the Jewes, The 2. Booke.

or of the race of Cham: they speake hoarsely, and in the mouth, like the apozes, and are much giuen to uncleannesse, especially that which is wholly against nature, where by they do not well agree with their wiues, but rather despise them. The women weare neither hayre nor apparell, but onely a certaine apone before their priuities. They plant, sowe, reape, and thrash the corne, and wheate meale, wherof they make breadye, which wheate in Peru is called Zara: the men weare short shertes without sleeves, downe to their nauelles, their members being vncouered, and some goe naked & paint their bodie with a black colour, their haire being shauen, and cut almost like friars, but they leaue no haire neyther before nor behinde their heades, but onely vpon the sides: it is likewise a common custome with them to weare many Jewels of golde, both in their eares, and noses, specially emeraldaes, such as are found in those Countreies.

And although the inhabitants will not discouer the mines, yet hath it bene perceiued by certaine rough stones: on their arms and legs they weate many beades of gold, siluer, and small tourqueses: also of white and red Teekens and Huyzens, but will not haue their wiues to weare anye such: touching the situation of the Countrey, it is very hote, and vnto whole some, and there they haue certayne soze biles, that issue out vpon their faces and other partes of theyr bodie as bigge as akoznes, hauing deepe rotes, worse and more deformed than por, and must be wounding off by binding a shreed about them when they are ripe: they paynt their mouthes, and boare holes in theyr eares, nose, lippes, and chokes vpon their festiuall dayes wearing iewels and pearles therein: the scutes by them vsed in those countreies, to fish, as also to saile in, are like dyists made of thre, fise, seuen, nine, and eleuen light quarters, or rafters of wood laid or bound together, as men binde mastes, and let them driue vpon the water, and their manner is to binde the longest in the middle, and the rest on both sides shorter than other, and as their dyistes are long or short, so are their sailes proportioned, and when they haue brought their dyist a good way forward, they throwe bread, fruit, and such like things into the sea, praying for a good winde, as being weary, and wholly without strength to rowe any more. The doores of the Churches in that Countrey stand Eastward, hanged with certaine cotton linnen, and in euery church there standeth two grauen Images, of soyme like  
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blacke Buckes, and before them there is a fire made of swæte wood, (which groweth in that countrey) which fire burneth continually, out of the which wood, the barke being taken away, there issueth a certaine swæte gumme, I thinke it to be Cedar, from whence the gumme Elemi is taken, which is accounted for the life of the dead, and the death of the living, because it p̄serueth the dead body from putrifaction. There are also in those temples certain Images of great serpents, which they pray vnto: and besides these common idolles, euery man hath his seuerall Idoll, each man according to the trade he vseth, as the fishermen a greate fish, and the Hunters a hart or the Image of some wilde beast, by the Cape Passao, in some churches vpon euery pillar thereof, were placed the bodies of men women and children crucified, that were so well kept and dried, that by no means they could rot or cast forth any vnswæte sauour: there were likewise the heads of Indians set vpon nailes, which with some certaine substance they had so closed and knitt together, that they were no bigger in compasse than a mans fist: their houses are made of great thicke reedes, which growe in that countrey: but for fruite they haue very little.

Proceeding further to the Description of the coast, and following on south and south-west to Cape saint Elena, before you come to that point, there are two hauens, one called Colao, the other Calengo, where the shippes anchor, to take in fresh water, and wood to burne: and from the point saint Laurence, to Cape saint Elena, are full nine miles, and lieth vnder two degrees, and from the point towards the north it maketh a hooke of land, which is a very good Hauen: about a bowe shot from thence, there standeth a fountayne, which by certaine veines runneth into the sea, from whence there issueth a certaine Bitumen, altogether like pitch, and by the Spaniards is vsed about their shippes in steede of tarre, and the Peruvians say, that about that point in times past, there dwelt great men like Giants, but they knew not from whence they came, and fedde vpon such meate as their neighbours vsed, specially fish.

Those Giauntes fished likewise vpon drifts, and many times came on foote to land through the water where they had at the least two fadome deepe and somewhat more. They went naked, and were most cruell, killing many of the people thereabouts.

The 2. Booke.

When the Spaniards arrived at Porto Veio, they found therein two Images of those Giauntes, a man and a woman, and the Peruvians say likewise that the destruction of those Giauntes was done by a boy that came downe from heauen, shining like the Sunne, that fought against them with fiery flames, in such manner, that where the flames touched, they tare and rent the stones, the rents and holes whereof are at this day to be sene, and by that meanes the Giauntes ranne into certayne holes to hide themselves, where they were all destroyed.

This tale was not greatly belæued by the Spaniards, vntill one Iohn de Helmos bozne in Truxillo, Gouernour of Porto Veio, in the yeare of our Lord God euerglasting, one thousand five hundred fourtie and three caused certayne places to bee digged vpp, where they found so great bones and ribbes, that it was incredible to be mens bones, but that they found the heads lying by them, the teeth thereof being three fingers broad, and foure fingers long, and five quarters square, which were sent into diuers places of Peru, and from that time the Peruvians tale thereof was belæued to be true. The Spaniards opinions are, that because the Giauntes were giuen to sinne against the lawes of nature, that the most righteous God had destroyed them by his Angel with fire from heauen, as he did the Citties of Sodome and Gomorra: Yet is this not certainly to be credited, because the Americans haue no histories, bookes, nor other writings to record the same, onely the memories and rehearshes of menne from time to time, and by some tokens and memorialsles there made of all sortes of painted cotton ropes, which they call Quippos, signifying by the number of knottes, made of diuers fashions, that which they would remember, beginning from the bottom, and so telling vpwordes, from one to tenne, and so forth, painting the ropes of the same colour that the things were of, which they would thereby signifie or haue in memorie, whereof the Spaniards by their Barbarian crueltie and negligence haue spoyled great numbers, in euery province: there were menne appointed for the purpose, in that manner to register such things as had happened, as you may reade more at large in the Histories of Mexico, those that did it were called Quippo camayos, of which cordes there were whole houses full, which by such as were acquainted with them, could easily be tolde, although the things had bene done many yeeres before.

foze, but returning againe to the description of the coast, from the point of saint Elena you faile to the riuer of Tumbes, which lieth almost ninetene miles off, and from thence about foure miles lieth the Islande Puna otherwise called the Island of Saint Iacob, which is more than seuen miles and one halfe in compasse, very rich, and inhabited with so many people, that they warred continually with the men of Tumbes, and the people of the firme land: betwene them hauing had many battells in open field, but by continuance of time, and power of the Spaniards, they were in the ende wholly subdued. This Island is very fruitful and full of all sorts of trees, abounding both with wilde beastes and fish: also of fresh water: for their apparel they vse shirts and other clothes: they fish with drifts of light wood, bound vpon two other peeces of woodde, as their neighbors do, of the which drifts some of them are so great, that at the least fiftie men and three horses might sit vpon them, which they vse both with sailes and oares, wherein they are very expert. It chaunced on a time, that the Peruvians bare certaine Spaniards vpon one of those drifts, and that they tied the cordes that bound the wood thereof together, whereby the Spaniards were all drowned, and the Indians saved themselves vpon the peeces of wood, and many without them swamme to land, as being very expert therein. Their weapons are slings, bowes, clubbes, and billes of silver and copper, also launces and pikes with heades of base golde: both the menne and women weare many iewels, their drinking cuppes and vessels being of gold and silver: the Lord of the Island was much honoured by his subiects, and was so ielous that he cut off both the noses and priuie members of his seruants that attended on his wines. In this Island Pizarus and the Spaniards were very friendly entertained. But the Gouernour perceiuing their great auarice and couetous desire in seeking for gold, as also their lechery with the women, fell vpon them, with great numbers of Indians: but in the end, not being able to resist the Spaniards, he was forced to flee and keepe himselfe in the wooddes: which victory was after by Pizarus most cruelly vfed, and therewith passed ouer vnto the prouince of Tumbes, which is about 12. miles distant: but the inhabitants hauing heard of their cruelty vfed among those of Puna, fled into a Castle lying somewhat inward from the sea: but Pizarus to the contrary sent vnto the Gouernour, making as though he would be friends with him, where

vpon the Gouernour came not alone, but prepared himselfe very strong to goe & meete him, thinking thereby to ouerthrowe him: but the Spaniards setting forward towards him, in the night time passing ouer the riuer with their men, being guided by such as were well acquainted with the way, and going through sharp and rough waies, they surprised the Peruvians by night, as they lay sleeping, and so ouercame them, and after the ouerthrow entered the towne of Tumbes, which they robbed, and spoiled the rich church, taking away the same: and in that towne hee was informed of the great riches in Peru. Touching the Island Puna, it is a common opinion, both of the Indians & Spaniards, that in time past, there was much golde and silver hidden within the Temple. Also the inhabitants at this present living do affirme, that their forefathers were very religious, and much addicted to soothsayings, and other abuses, very contentious, and about all other things, they vfed the accursed sin of Sodome, lying with their own sisters, & committing many other grievous sinnes. Into this Island fled brother Vincentius de Valle viridi (a friar that was the chiefe cause of the warres against the Peruvians, and after that first Bishop of Peru) with two and fortie Spaniards, seeking to shunne the wrath of Didaci Almagro, and hauing hidden himselfe in the night time, the Islanders with clubbes slew both him and his companie, where hee received a very iust rewarde for his good workes.

In Puna, and in the countries of Guaiacuil, and Porto Veio groweth the roote with vs called Zarzaparrilla, which is vfed against the pox and other diseases. In that Island they bryse it betwene two peeces of wood, & so presse out the iuyce, which done, they mire it with warme water, and giue it to the patient, whereupon they sweate as much as possible they may, which drinke they vse for certaine dayes, eating onely a little biscake, with a roasted henne, in our country we vse to cut the roote in small peeces, and seethe it, causing the sicke person to drinke it certaine dayes: by this Island there lieth another (but somewhat farther into the sea) called S Clara, not that it is at this present, neither was in time past inhabited, as hauing neither woodde nor fresh water, but onely because the predecessors of the Islanders of Puna vfed therein to bury their forefathers, & there offered their sacrifices: y place wherein they buried their dead, was very high, with whome they buried greate treasures of golde, silver, & other iewels, as

offered and layde by for the vse and behoofe of their Gods, which at the enterance of the Spaniards they caused to bee hidden; no man knowing where it is become. This riuer of Tumbes is greatly inhabited, and in time past was much moze populous: by it there stode a verie strong and beautifull Castle, built by the Jugas or kings of Casco, who ruled ouer all the countrey of Peru, and therein kept a great treasoz, where there was a temple of the sunne, and a couent of Mamaconas, which is as much to say as chiefe or principall women and maides, that were consecrated and appoynted for the seruice of the Temple, which liued almost after the manner and custome of the Masse virgin in Rome, and were therein maintained; but because these women with their seruices and workes are spoken of hereafter, I will for this present leaue them. Touching the building of this castle, it was long since destroyed, yet not so wholly, but that men may yet perceiue the greatnes and magnificence thereof. The mouth of the Riuer Tumbes lyeth vnder foure degrees on the south side in the firme land. Right ouer against Puna there are people that haue five or sixe of their foreteeth in the vpper gumme pulled forth, some say they do it of pride, and think it a beautie, others say that they had their teeth pulled out as a punishment for certaine iniurie they hadde in times past doone and committed against the kings or Jugas of Peru, and others say they offer the vnto their Idols. From the riuer Tumbes the coast runneth south west, to Cabo Blanco, or the white Cape, being distant full 11 miles, and lyeth vnder thre degrees and  $\frac{1}{2}$  from whence it runneth west, to the Island de Lobos, or of Molues: betwene Cabo Blanco and the Isle de Lobos, lyeth a poynt called Deparina, and in our Carde Pariana, which reacheth almost as farre into the sea, as Cabo Blanco: from this pointe the coast reacheth againe south west, til you come to Paita, betwene Cabo Blanco and Paita lyeth the towne of S. Michael, which was the first towne that the Spaniards built within Peru, called Noua Castillia, and was begun by Pizarus, in the yeare of our Lord 1531. wherein also was the first Christian Church, although at this time of small importance, and so I will leaue to speake thereof.

The whole coast from Tumbes is without hills or dales, and where there are any dales they are bare, only full of sand and stones, and but fewe riuers issue from the coast: the hauen of Paita lyeth beyond the Cape somewhat moze then sixe miles, and is a good

hauen, wherein they rig their ships, & newe farre them, being the principall staple of all Peru, and of al the ships that sayle for those parts. This hauen of Paita lyeth vnder five degrees, from the Island of Molues aforesaid, thither you run east and by west, which are distant thre Spanish miles, or twelue Italian miles, and from thence the coast runneth south, wherewith you fall vppon the poynt de la Cora: in the middle between the Island of Molues and this point, there is a great intercoure or cræke of water, hauing very good harbor for shippes to anker in, it lyeth vnder six degrees on the south side of the line, from thence you perceiue 2. Islands, both called *Isas de Lobos*, that is, *Islandes of Sea Molues*, because of the great quantity that are thereabouts: the first of these Islands lyeth north and south, with the first poynt, and is distant from the firme land thre Spanish miles, or 12. Italian miles: the other Island lyeth 9. miles further southward, and is not full vnder seven degrees, south west from the coast, till you come to the hauen called *Casma*, and from this first Island you saile northeast & south west to *Ma abrigo*, (which is the slender or bad defence) where there is a hauen wherin their shippes may not enter, but with faire weather, and such specially as haue great occasion, thereby to further their voyage. Seven miles and a halfe further you come to *Tarracfe*, (that is the cliffe) of *Truxillo*, which is a verie bad hauen, and hath no other harbor or defence, then onely good ankers, and a mile and a halfe within the land lyeth the towne of *Truxillo*, which is also one of the Spanish townes, situate in the plaine countrey of Peru, it is builded vppon the corner of a Riuer in the ballie of *Chimo*. The countrey thereabouts is verie fruitfull, abounding in wheat, *Matz*, cattell and water, and the towne built in good propoztion, hauing about thre hundred Spanish houses, with broade streets, and a great market place: rounde about the towne are many fayre gardens, and euerie house is serued with water by channels, comming out of the Riuer, and runneth into all their gardens, which are continually greene and full of blossomes, wherfore it is saide this towne lyeth in a verie good place, compassed about with faire and pleasant meddowes, cozne fieldes, and Pastour groundes, where the inhabitants feede their Cattell, and likewise plant and sowe theyr Corne. Where the Spaniards haue planted many kinds of Spanish fruites, as pounge nats, oranges, lemons, citrons, figs, & much of the countrey

1533

fruit in great abundance, and verie good: besides this, they haue many soules, beens, and capons, whereby they are prouided of all things, of fleshy in great abundance, and fish out of the sea, which is hard by them, & also in the riuier. The Indians inhabiting about the towne, are in subiection to the Spaniards, and furnish the towne with all things that are necessarie: at this Towne there are whole shippes laden with cotton linnen, made by the Indians to sell in other places. This towne was made and ordered by Marquis Francisco Pizarro, the first gouernour of Peru, in the yeare 1533. From Truxillo by land vnto Saint Michael, another Spanish towne, and the first place where they inhabited in those countreys, are about fise and fortie Spanish miles, or an hundred and eightie Italian miles, little more or lesse, for that comming from Saint Michaels to the ballie Motupe, are fiftene miles and a halfe, all sandie and bad way, specially where men much chafely trauell: and being past those fiftene miles, you enter into certaine ballies, and though therabouts fallsthy certaine small riuers out of the hilles, yet they reach not to the ballies, but runne into the sands, whereby they doo no good; and to trauaile this way, you must depart out of Saint Michaels in the evening, and so go all night, and earlie in the morning you come to certain places where you find water to drinke, for by night the heate of the sunne doth not hurt, some carrie bottles with water or wine, and when you come vnto the ballie Motupe, you enter into the kings hieway, very broad & euen, which I haue occasion to speake of the kings of Peru, I will declare more at large. This ballie is hycade and fruitfull, but the riuier that fallsthy from the mountaine, stoppeth befoze it commeth vnto the sea. but because the earth is verie moyst, there groweth many trees: the people draw their water out of certaine pits, which they dig within the earth, their traffike is cotton wool, and cloth made thereof: thre miles from Motupe lyeth the faire fresh ballie of Xayanca, which is also thre miles great, though the which there runneth a godly riuier from whence they fetch water to moysten their grounds: this ballie in time past was very populous, and likewise the other: in this ballie were many houses of great Lords, that therein kept their stewards to commaund ouer the rest, who were greatly honoured and feared by the common people: from this ballie you goe to another called Luqueme, which likewise is great and full of busshes, the ruines of the great houses that stood therein, The 2. Booke.

yet to be seene, do evidently shew that many people haue inhabited in that ballie: a dayes journey further, there is yet another faire ballie called Cinto, and between these two ballies there is nothing but sandy wayes, and one stony hils, where you finde neither liuing creatures, trees, nor leanes, but onely certaine hippos that sie quer it, and such as will passe that way, must haue good guides, lest they lose themselves in the sandie dolmies, and by reason of the great heate of the sun, and want of water, should faint for thirst. From Cinto you come to another ballie called Coliche, though the which there runneth a great riuier called by that name: this ballie like wise in times past was full of people, but now for the most part by meanes of the warres, they are almost consumed: from whence you goe to Zana much like the former, and somewhat further to Palcamayo, of all the rest therabouts the most fruitful and populous: the people of this ballie befoze they were overcome and subdued by the kings of Peru were verie mightie and much esteemed of by their neighbours, they had great churches, wherein they sacrificed, but now all destroyed and ouerthrowne: there were likewise many Indians graves. Though this ballie there runneth a great riuier, that watereth al their groundes, and though it also passeth the kings high way, and therein were many houses belcning to the king.

In this ballie they make much cotton work, & haue al kind of cattel, as kine, hogs, goates, and such like beasts, and is verie temperate. From this ballie you go to another called Cancama, not inferiour for fruitfulness and pleasure to the other. They haue likewise many sugar canes and very good fruit, wherein there is a cloyster of Dominican friers, made by Dom di S. Thomas, and thre miles from thence in the ballie of Cimo, lieth Truxillo, as I said befoze, which ballie keepeth the name of a Loyde called Cimo, who was a valiant Souldiour, and liued long time in warres.

The kings of Peru greatly esteemed that ballie, wherein they builded many houses and gardens of pleasure, and though it also passeth the kings high way, with the wales: but returning again vnto the coast, the haue of Truxillo lyeth vnder seauen degrees: and from thence you saile to the haue of Guanape, which lyeth full fise miles from the towne of Truxillo, vnder eight degrees and: and somewhat further southward lyeth the haue Santa or holie,

where the shippes put in, by it there is a great riuer and a very good water: all this coast is without hilles, and (as I saide before) sandy and challee ballies. This hauē of Porto Santa lyeth vnder nine degrees: and further southward about foure miles distant lieth another hauē called Ferrol, a very good and sure hauē, but hath neyther fresh water, nor wood to burne: and about foure miles and a halfe further there lyeth a hauē called Casma where there is a riuer offresh water, and much woodde to burne, where the shippes doe ordinarilye refresh themselves, it lyeth vnder tenne degrees: From Casma the coast runneth south to the cliffes called Los Farollones di Guaura: A little further lieth Guarmey, wherein runneth a riuer: and from thence you sayle the same course to the Barranca, or Downes, which is fiftene miles towardes the south: and foure miles and one halfe further lieth the hauē of Guaura, where the shippes may take in as much salt as they will, for there is so much that all Spaine and Italic might be furnished with salt from thence, and yet they woulde haue sufficient for the country: these miles further lie the Cliffes or Farollones: From this point which iutteth out of the land with the same north-east and southweast course, you saile five miles further, to the furthest cliffe that lyeth into the sea: These Cliffes lie vnder eight degrees and one halfe: from thence the coast turneth againe southeast, till you come to the Island of Lyma, in the middle way, and somewhat more towards Lyma lieth a roche which is called Salmarina, and is vnder seven or seven degrees and a halfe. This land maketh a barre of defence before Callao, which is the hauē of the Towne of Kings, or of Lyma, and by this defence from the Island the hauē is very safe, for the shippes to harbour in: Callao lieth vnder twelue degrees and a halfe.

#### The way by land from Truxillo to Lima.

**T**he towne of Truxillo lyeth distant from Lima sixtie spanish miles, which is 48. duch miles, or 240. Italian miles, all the which way is sandy, unlesse it be when you passe certaine ballies. Now when you set out of Truxillo, you come first to the vallie of Guanape, which is full fine Spanish miles from thence, that is, 21. Italian miles, which in times past was wel known because of the good drinke called Cica, that

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was made ther, no lesse then in Italy, Monte Fiascon, and in Spaine, S. Martin, are esteemed for the good wines that are there to be solde, and this ballie is inhabited and watered as the rest are, it hath a verie good hauē, where the shippes take in all theyr prouision: from thence you come to a little valley, where no riuer runneth throughe, but it hath a small water, where those of Peru and other trauailers use to drinke: and going further, you come to the vallie of Santa, which in time past was verie populous and had in it many haue fouldours, and captaines for commanders, which held stoutly against the Kings of Peru, so that they were forced to overcome them more by policie then force: they were likewise much esteemed of by their kings, that caused many houses & pallaces to be built therein, as being one of the greatest and biggest ballies in those countries, and throughe it there runneth a verie strong and great riuer, which is verie full and high when it is winter in the hilles, wherein also were manie Spaniards downe. Nowe they haue a drift to set ouer their passengers, therein in time past there dwelt many thousand people, nowe there are not aboue 400. left. They go appparelled both men and women with certain maddes and shirts, with bands or rolles about their heades: all kinds of fruites both of that country, and such as are brought out of Spaine, do grow therein in great abundance. Where likewise they take much fish: the shippes that saile along the coast, do there take in fresh water and other prouisions: two daies iourney from thence, lieth another ballie called Guambacio, for fruitfulness & other things like vnto the rest, & about a daies iourney and a halfe further lyeth the valley of Guarmey, wherein are many beastes, cowes, hogs, and hoes, from thence you go to Parmongo, no lesse pleasant then the former: in it are yet sene certaine faire castles, built after theyr manner, wherein vpon the walles are painted the Images of certaine beastes and birdes: and it is to be wondered at howe they make the water runne out of the riuer so farre into the land, whereby it moystneth all the country: a mile and a halfe from the ballie, lieth the riuer Guaman, which in our speech signifieth the riuer of the fields, and is by them called Barranca, which ballie is like all the rest, and when it raineth much in the hilles, this riuer is verie dangerous. A daies iourney from thence lyeth the vallie of Guaura, from the which you go to Lima, the vallie wherein it lyeth is the greatest and broadest of all that are betwene it

and



and Tumbes, and as it is greatest, so was it verie populous, wherof at this time there are few left: for when the towne began to be inhabited, the inhabitants of the towne took the countrey and land from those that dwelt in the vallie, who after that were likewise destroyed and cleane rooted out. This towne next vnto Cusco, is the greatest in all the countrey of Peru, and the principall, for that at this present the Viceroyes of Peru, the Archbishop, the Councell, and the Chancery, wherein all processes are sued, and the lawes of the whole countrey administered, are resident therein, whereby there is great traffike and concourse vnto Lyma, because many people come thither out of the townes lying about it. In this towne are faire houses, some built with Towers and costly galleries: the market place is great, and the streetes broad, and entring into the market place, from whence also you may goe into euery place of the towne, and to the fieldes, and into most of the houses thererunneth certain channels, that conuay water, a great commoditie and pleasure vnto the townesmen, wherewith they may water all their gardens and orchards, which are there verie faire and pleasant: vpon the riuer likewise are many water milles, made after the manner of our countrey, wherewith they grinde theyr corne, to conclude, therein dwelleth manie rich inhabitants, some worth 150000. ducets: and from this towne oftentimes there saileth shippes that are worth in value at the least 800000. ducets, and some a million: on the east side a little about the town, lyeth a high hill, whereon there standeth a Crucifix: on another side of the towne, the townesmen haue certaine places where they keepe their cattell, their douehouses, vineyards, (but no good grapes because of the grumble gardens of pleasure, not onely full of all those countrey fruits, but also of Spanissh fruites, as figges, poundgarnats, lemons, oranges, melons, beanes, pease, and sugar canes, all verie good and sauorie, and better then in Spaine, and to say the truth, to passe a mans life in quietnesse (were it not for the repoise that runneth of the Spaniards, that they make warre against those people without a cause) I thinke it the best and most pleasant place in all the world, the aire being so temperate, that all the yeare long there is no extremitie either of heate or cold, and it was neuer heard that euer they had famine, plague, or any raine, thunder, or lightning, but to the contrarie, alwayes a cleare and faire skie: it was builded by the Admirall Don Francisco Pizarro, in the

yeare of our Lord 1535, and was called the Kings towne, because they arrined therein vpon twelue day, by vs so called. Touching victualles, besides fish, which they haue both out of the sea and the Riuer, in great abundance, as also flesh and fruits of trees, and of the earth, as I saide before: they haue no lesse quantitie of wheate: and the foure moneths of summer in Spaine, are winter with them, onely somewhat colder then the summer: in those foure moneths of winter, there saileth euery day in the forenoone, a small dew or mist, but not vnholysome, as with vs, for that those that haue any paine in their heades, washing their heades therewith, it healeth the ach: it is verie likelike that this towne of Lyma will daily increase in people and houses, for many yeares together there were not about 500. houses therein, yet the place is great enough to containe 2000. houses, for the streetes are verie broad, and the market as bigge as a great fiede, euery house is eightie fote broad, and a hundred and fiftie fote long, and because there is no conuenient woodde wherof to make chambers, for that all their wood within two or three yeares, is cleane consumed by woodnes, therefore the houses be but of one storie high, yet verie costly and sumptuous, with many chambers, halles, and parlors, both fitt to dwell in, and also to receiue strangers, the walles of the houses are made of a certaine stufte baked hard together, and filled with earth. They couer their houses with painted mattes, or else with painted linnen, and round about and about vpon the walles they make arbours of greene boughes, wherein they sit to keepe themselves from the sunne, for raine they neede not care, for there it neuer raineth: this Citie hath vnder it al these townes hereafter named, where there are Bishops, as Quito, Cusco, Guamanga, Arequipa, Pax, Piata, Truxillo, Guanuco, Chachapota, Portus, Vetus, Guaiquil, Popenai, Carchi, Saint Michael, and S. Francis. Before it was saide that Peru is diuided into three prouinces, in flat or plaine land; on the sea coast in hillie lande, that runneth through the middle of Peru, & in other lands, lying beyonde the hilles: touching the flat lande on the sea shore, I haue hitherto spoken, beginning from the line, and the Cape Paisao hitherto, so you must vnderstand that from Tumbes, not onelic to Lyma but also further southward, the sea coast is full of many great droughts, and wide sandie places, where for the space often miles it neuer thundereth, lightneth, nor raineth, but beyonde that, or all the space that is betweene



those fenne miles and the hilles, it thundereth, lightning, and raigneath. In this flatte land there are no fountaines nor welles, but foure or fve standing waters that are brackish, because they are neare the sea, the inhabitants vse the river waters, that run out of the hilles, which spring of the snow and raine that falleth on the hilles, and not out of fountaines that stande among the hils. The distance of these rivers are already partly described, lying seven, eight, ten, twelve, fifteen, and twentieth miles one from the other, yet most part leue or eight, whereby such as trauaile direct their course, because they haue no other waters: on both sides of these rivers about a mile byade or further, and sometimes moze or lesse, according to the situation of the countrey, are diuers, fruitfull trees, and cozne landes, which are planted and sowed by the people of the countrey, which they may do all the yere long, also there groweth about those rivers many wilde trees, cotton, reeds, thistles, and Lis, and since the Spaniards subdued the countrey, they sowe wheate, moystning the lande by certaine channels, made out of the Rivers, and because they runne with so great force out of the high hilles, that without helpe men can hardly passe them, and many are drowned: such as trauaile in that flat countrey go so neare to the sea coast, that they haue them alwayes in their sight: when it is winter in the hilles, and that it raineth much, it is dangerous traouailing in those countries, specially to passe the rivers, which they must either do vpon drifts which they haue for the purpose, or with a net, which they fill with cantwozen or gozdes, whereupon the traouailer must lie, and one of the Indians swimmeth before him, drawing the net or drift, and an other behinde that skareth it. The people in the flat land dwell in houses made of boughes, the men weare shirts and cloathes vppon their knees, and ouer it they cast an upper garment or mantle, the women weare a kinde of cotton petticoate, from the head to the foot, and although their manner of apparel is in euery place almost alike, yet they vse certain differences in the attiring of their heades, some wearing nothing but plaine haircelaces, some double and wreathed, others of one colour, and some of diuers colours, and there is no man but he weareth some thing vppon his head, and all different, according to the manner of the country. Those Peruians of the plaine countrie are diuided into three manner of people: ech hauing a different name, whereof the first are called lungas, those are such

as dwell in the hot country, the second Tal-lanes, and the third Mochicas, ech hauing a generall speech, only that the Lordes could speake the Cuscan speech, as our Courtiers speake French, the cause thereof is, that their Kinges helde it for a dishonour vnto them, to speake to their subiects by an interpreter, for the which cause Guaynacapa farther to Atabaleba, commanded that all the ble men of the countrey shoulde send theyr children to his Court, vnder pretence as he saide, to serue him, to learne that speech, although his intent was none such, but onely thereby to assure himselfe of his kingdome, against such as might rise by against him, which they would not do, he hauing theyr children in his power, and by this same meanes al the noble men learned the speech commonly vsed in the Court, wherewith a man may trauaile cleane throught the countrie.

Of the windes that blow in the plain countrie of Peru, also the occasion of the droughts, and of the other townes and places which lie in the further description of the sea coast.

**B**Efore I returne to proceeding with the description of the rest of the sea coasts, from Lyma to Arequipa, I thinke it not vnconuenient to declare why it raineth not in the plaine countrey of Peru, lying on the sea side, where neuertheles there is so great occasion giuen of raine, because the Sea, (which commonly feeldeth moysture) lyeth vpon the one side, and the hils, (whereon there is alwaies so great quantitie of water and snow) vppon the other side: you must vnderstand that vppon the hils summer be- ginneth in Aprill, and continueth May, June, July, August, and September, and in October winter be- ginneth, and continueth the other moneths til March, not much differing from our Countries, or fro Spain, in that time they both plant, build, and gather in their fruites and seedes: but day and night are al of a length, onely that in November they differ a litle, and in the plaine land it is contrary, for when it is summer in the hils, it is winter there, so that in the plaine countrie summer be- ginneth in October, and continueth til the moneth of Aprill, where as then winter be- ginneth: and surely it is a verie strange thing to thinke how so great difference should be in one countrey, where a man may vppon one day in the morning, trauaile from the hilles, where it raineth, and before night bee in the plaine

countrey, where it neuer oꝛ berpe seldome raineth, foꝛ that from the beginning of October, al the summer long, it neuer raineth in that countrey, onely there falleth certain dew, which in many places hardly layeth the dust of the sandes, wherefoꝛe the inhabitants of the plaine countrey must continually water their groundes, and not till noꝛ plant any moze lande; then they can bying the water vnto: in other places by reason of the vnfruitfulnesse of the countrey, there is no grasse, as beeing all dyie sandie and stonie groundes, the trees growiug thereon, are vnfruitfull, with verie few leaues, there likewise groweth diuers thistles and thornes, and in some places nothing at all: when it is winter in the plaine countrey, there are certaine thicke and close cloudes, onely as if the aire hung full of raine, from whence there onely proceedeth a certaine small miseling, that can hardly lay the dust of the sande, which notwithstanding is a verie strange and wonderfull thing, that the ayre being in that sort so thicke and close, there falleth no other moysture, and yet the sunne foꝛ many daies because of the cloudes, cannot be seene, and as the hilles are verie high, and the coast low, it appeareth that the hilles draw the cloudes vnto them, not suffering them to fall vpon the plaine lande, so that when the waters do naturally keepe their course, it raineth much in the hils, and not in the plaine countrey, but therein causeth a great heat, and when the dew falleth, then it is cleare weather vpon the hils, and raines not there: likewise it is very strange that foꝛ the most part of the yere ther bloweth but one kind of wind in the plain countrey, that is, south west windes, which although in other countreies they are commonly moyst, and causes of raine, there they are cleane contrarie, I thinke because they are suppressed by the high hilles, from whence they blow, that they draw no moysture oꝛ dampenelle out of the sea into the aire, wherby any great raine should folow: by these windes also it happeneth that the water in the South sea runneth into the South, and maketh a hard nauigation from Panama to Peru, both against winde and streame, in such sort that it cannot be done, without lauering and struing against the winde.

There is yet another thing to be marked, which is, that vnder the line in some places it is moyst, and in some places colde and moyst, and in those plaine countreies of Peru, colde and dyie, and departing from thence to the other side, it raineth continually.

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Here followeth the description of the coast of the plaine countrey of Peru (with the hauens and riuers lying therein) between the towne of Lima, and the prouince of Dechia, as also the degrees and the manner of the sayling on that coast,

The Ships that saile from the towne of Lima oꝛ Kings, take their course towards the south, and so come to the hauens of Sangalla, which is verie great, whereby at the first the Spaniards were in mind to haue built the towne of Kings in that place, it lyeth distant from Lima 26. Spanish miles, oꝛ 105. Italian miles, whereof five make a Dutch mile, which is one and twentie Dutch miles, it lyeth not full vnder fouertene degrees on the south side of the line. Hard by the hauens of Sangalla, lyeth an Island taking the name of the sea Molues: al the coast from thence forward is very low, although in some places there are final hils of plaine stone, and some sandie downes, wherein as yet, neither before, noꝛ til this time it euer rained, where also there falleth no other moysture, then onely the small dewe, whereof I spake before: about this Island of sea Molues, there are seuen oꝛ eight other Islands, which lie in Triangle, wherof some are high, some low, and all vnhabited, hauing neither water, wood, trees, grasse, noꝛ any thing, onely Sea Molues, and great store of sande. The Peruvians of the firme land, (as they themselves say) in times past used to goe into those Islands, and there to offer sacrifices, where it is thought much treasoꝛ lyeth hidden, these Islands are distant from the firme land about thre miles. Further in the same course vnder 14. and  $\frac{1}{2}$  lyeth another Island of the same name, and from thence sailing on, and coasting along the shore south west, and south west and by south, and being 9. miles beyond the Island, you come to a point called Nasca, lying vnder fiftene degrees lesse  $\frac{1}{2}$  vnder the which the shippes may anchor, but yet they cannot land with their boates, neither throw forth their Bocken: following the same course vnder fiftene degrees, there is another head oꝛ poynt called S. Nicolas, and from this cape the coast runneth south west, and when you haue sayled nine miles in that sort, you come to a hauens called Hacari, which lyeth vnder fiftene degrees, from whence following on the coast, you come to the riuer Diocouna, on which side the coast is altogether wilde: A little further there is another riuer called

led Camana, and somewhat further the river Quilca, and about halfe a mile beyonde it there is a verie good grounde where the ships may ride and anker, which haunc is also called Quilca, like the river: and from thence as men put out, they saile to the towne of Arequipa, which lyeth 12. miles  $\frac{1}{2}$  from this towne, the haunc and the towne lying vnder seuentene degrees: sayling along the coast of this haunc, about thre miles distant you see certaine Islands, in the which certaine Indian fishermen of the firme lande doolie to catch fish: about two miles further there is another Island hard by the firme lande, where on the loose side the ships may harbor, it is called Chul'i, from whence there are wares sent to Arequipa, and is from Quilca nine miles, it lyeth vnder seuentene degrees and a halfe.

The way by lande from Lyma or Cidado de los Reies to Arequipa.

Departing from Lyma, and following the coast about thre spanish miles, or twelue Italian miles you come to the vally of Pachacama, in our card Pachamona, a most pleasant place, and wel known among the Peruvians, because of the most stately Temple that sometimes stood therein, for riches exceeding al others in that countrey, being placed vpon a little hil made of square stones and earth: in the which temple were many painted doozes & walls, with formes of wilde beastes: in the middle therof where the idoll stood, were the priests, that shewed themselves to be verie holie, and when they offered sacrifice for all the people, they turned their faces towards the gates of the temple, and their backs to the Image, casting downe their eyes, and full of fearefull demonstrations, made great stamping (as some of the old Indians say) like the maner of the sacrificators of the Idoll Apollo, when the people staid to heare the prophecies. Whose old Indians likewise say that they used to offer many beastes and some men vnto this Idoll, & at their cheefe feastes this Idoll gaue them answere to their demands, and what he sayd they beleued: in this temple there was great treasor of golde and siluer hidden, and the priestes were greatly esteemed, the Lords of the countrey being much subiect to their commaundments: rounde about this temple were certaine houses made for pilgrims, and no man was esteemed worthy to be buried about that Church, but onely their kings, noblemen, and the priests that came thither on pilgrimage, bying certain offerings

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with them: when they helde their greatest feast in al the yeare, there assembled many people, that according to their manner played on instruments: when the kings of Casco subdued the vallye, they hauing a custome throughout al their countries, to erect temples in the honour of the sunne: and beholding the greatnesse and auncientnes of that temple, with the perswasion that the common people had of the holinesse of that place, as also the great deuotion used therein, they thought it not conuenient to destroy that church, but appoynted another to be made by it in honour of the sunne, which shuld be esteemed the greater, which according to the kings commaundment being finished, he indowed it with great gifts, sending thither certaine women, wherewith the diuell of Pachacama was verie well pleased, as it appeareth by the answere he gaue vnto them, being serued as well in the one temple as in the other, and keeping the poore soules vnder his power: and now although this temple is defaced, yet hee craseth not secretly to speake with some of the Indians, telling them that the same God which is preached by the Spaniards and hee are all one, thereby to keepe them in obedience vnto him, and not to become christians. In stee of those Idols, there are crosses erected, as they think to please the diuel, the name of the diuel was Creator of the world, for Camac is creator, and Pachacama: but God permitting Francis Pizarus to take King Atabalban prisoner, he sent his brother Fernando Pizarus to destroy the temple, and to take away the treasure, although the priestes before his coming had hidden part thereof, which could neuer be founde, yet a great part was carried away. This vallye is verie fruitfull, rich, and full of trees, abounding with kine and other cattel, as also good hoxes. From the vally Pachacama you come to Cilca, where there is a notable thing to be noted, for the strangenesse thereof, for it neuer raineth there, neither is there any river, whereby they may conuay the water, therewith to water their groundes, yet the most part of this vallye is full of Maiz and other rootes that are good to eate, with fruitfull trees: the meanes they haue to helpe themselves therein, is thus, that they make certaine dexe pits within the earth, wherein they sow their Maiz and other rootes and other fruits, and by reason of the cleare and pleasant aire, as also the smal dew and moisture that falleth, God sendeth them great abundance of Maiz and other things, but no other coyne, neither would that likewise grow

grow therein, if they did not throw one or two heades of the fish called *Sardinia* into the ground with euerie care of cozne, which fish they take with nets in the sea, and by that meanes it groweth in great abundance, whereby the people maintain themselves. The water that they vse to drinke, they take it out of great deepe pities, and for the better prouision of their cozne, they do euerie yeare fish for so many *Sardines* as they shal neede, both to eate, and sowe they cozne. There was likewise in that country many houses for prouision and munition, belonging to the King of Peru, therein to lodge and rest themselves when they trauaile through their countreyes. Two miles and a quarter from *Cilca* is the prouince of *Mala*, where there runneth a faire riuer, the coast whereof is full of trees; and not full foure miles further lyeth *Goarco*, well knowne in that countrey, being great and broad, and full of fruitfull trees, speciallie of *Guayas*, a certaine Indian fruit, verie pleasant of smel and taste, and also *Guauas*, and *Paiz* in most great abundance, with al other things, as wel Indian as Spanish fruites. Besides this there are great numbers of *Pigeons*, *Turtle Doves*, and other kindes of foules, in the woods and wilde countrey, which make a good shadow in the ballie, vnder the which there runneth certaine streames of fresh water. The inhabitants of this country say, that in times past that place was verie populous, and that they ruled and hadde commandement ouer some of the hills, and ouer plaine countries, and when the *Ingen* or Kings of Peru or *Cusco* came to subdue them, they held wars against him for foure yeares together, minding not to lose the liberty, which their predecessors before them had so long maintained. During the which wars, many strange things happened, which are herein needlesse to rehearse, because my meaning is not to make a History, but onely to describe the coast: and although the Kings of Peru in summer time, because of the great heate withdrew themselves into *Cusco*, yet they had their Captaines and Souldiours that helde continuall warres, and because they might the better bying their affaires vnto effect, the *Ingen* in this vally caused a newe *Cusco* to be built, whether he and his nobilitie repaired, giuing the strates and other places the names of the olde *Cusco*, & when he had subdued that people, the saide residence of the King and the towne did both decay, yet in stæde thereof there remaineth a goodly Castle, which he left in signe of victory, situate vpon a hill within a goodly valley.

lie, the foundation being of foure squared stones, so cunningly closed together, that it could not be perceiued how they were layned: fro the which Castle there went a balt vnder the earth to the sea coast, so that the waues beat against the entrie thereof with such force, that it is wonderful to think how that peece of worke was made: which Castle was most curiously painted, and in it also there was a great part of the kings treasure, the ruines whereof in regard of the Peruvians perpetual commendations, ought not further to be spoyled, as being workes done by such people, which vnto vs wold be altogether incredible, if they had not bin sene: a mile & a half further bpward from the castle of *Goarco* there is a riuer called *Lupaguan*, in our Card *Laguna*, which ballie is altogether like the former, and foure miles and a halfe from that is the great ballie of *Chincha*, much esteemed in Peru, specially by the auncient inhabitants. In this ballie there is a cloyster of the order of saint *Dominike*. At the Spaniards ariual there were about 25000. men in that ballie, where now there are scarce 5000. and were ouercome by *Inga Lupangue*, & of *Topaynga Lupangue*, who had their gouernours therein, with many houses of pleasure, and the temple of the Sun, yet the inhabitants left not off to serue and honour their olde Idol called *Cinciaycama*, the king hadde likewise in this ballie many pensioners and souldiers, commanding some of them for certaine moneths in the yeare to repaire vnto the Court, and goe to warres with him. This ballie of *Cincia* is one of the greatest ballies in all the countrey of Peru, where it is a most pleasant sight to beholde the greene trees that grow in the waters that run vnder them, with most swæte and pleasant Citrons, not like the Spanish Citrons, although in forme not differing much, for that these being pilled are yellow, and of a good taste, and so pleasant, that a man can neuer satisfie himselfe therewith: in those woods there are many birds, but beastes verie few, because of the continuall warres: in times past, there was likewise many graues in this country, wherein the Spaniards found much treasure. Departing from this goodly prouince of *Cincia*, and traouailing further ouer the plaine country, you come to the pleasant vally *Ica*, which is no lesse inhabited then the former, though the which also there runneth a riuer, which in some times of the yeare is so small, that they shuld want water, but that they haue a channell of water that commeth out of the hills: herein are many fruites, there are likewise manie

yong hoxles, kine, goates, pigeons, and turtle doves: from thence you come to the vallie and riuer of Nasca, otherwise called Caxa Malta, which in times past was verie populous, where they till their ground, and water their fruits, in manner befoze rehearsed. These people for the most parte were spoyled and consumed by the disunion and contention of the Spaniards, in it were many great places and houses of munition for the kings of Peru, and diuers graues, all spoyled and destroyed by the Spaniards: the vallies of Nasca are many in number, whereof one of them hath many canes that yeld much sugar: they haue likewise much sugar, which they bring to sel in the townes bordering vpon them: through all these vallies the kings great high way doth passe, and in some sundrie places there are as yet certaine tokens or signes to shew the right way, that men should not stray aside, of the which way I meane to say moze hereafter, when I come to speake of the kings of Peru: from this vally commonly called Nasca you goe to Hacari, and then to Ocuna, Icamanna, and Iquica, where there are great riuers, and although at this present there are but few inhabitants, yet in times past they were no lesse populous then the first, they are fruitfulfull and very fatte to feede cattel: in the vallie of Quila lyeth the haue of Arequipa, and the towne, so that from Lima or the kings towne to Arequipa are ninety Spanish miles, or thre hundred and fytie Italian miles: the towne lyeth about eleuen miles within the vally of Quila, distant from the sea in the best and most pleasant place of all the vallie to be built vpon, where there is a berie good and temperate aire, whereby it is commended for one of the most hollorest places in all Peru, and the pleasantest to dwell in, being a Bishopricke, and vnder the Iurisdiction of Lyma, hauing in it about thre hundred Spanish houses: the countrey thereabouts is verie fat, and yeldeth verie good Cozne, whereof they make bread: the limites or Iurisdiction of the towne reacheth from the vallie of Hacari, to Tarapaca, and in the prouince or countrey of Condesuyo: they haue likewise authoritie ouer certaine places, which are vnder the Spanish government: those of Habnas, Ciqui Guanitta, Quimilaca, and Colagnas, are all vnder the commandement of this towne, in time past very populous, and now most part destroyed by the Spaniards: they pray to the sun, as other Peruians do, and weare shirts and mantles, most of their siluer and treasure is brought from Charcas, and the mynes of The 2. Booke.

Potoisi, and Porco, from thence it is carried to Lyma, and so to Panama and Spaine: about this towne there is a hill of Brimstone, which burneth continually, whereby it putteth the countrey in great feare, doing great hurt vnto the countrey and the towne: sometimes by reason thereof they haue certaine earthquakes: this towne was builded by Francisco Pizarro in his maiesties name, in the yeare of our Lord 1536. Many Spanish wares (as wine, oyle, olives, meale, cozne, or wheate, &c.) are brought thither, therewith to serue the Countrey of Charcas, and the mines of Potoisi & Porco. There also many of the Inhabitants of the plaine countrey come and traffike, concerning the mines aforesaide, whereby much siluer and treasure is brought thither, to be conuayed so thence into other places: thereabouts on the sea coast are many great Gierens, that spread their wings at the least fiftene or sixtene handfulls broade, that line vpon Sea Molues, which they take, picking out their eyes, and feeding of their bodies. There are likewise great numbers of Sea Demes, by the Spaniards called Alcatraces, that likewise line of sea fish and sea crabs, and such like. Their flesh is stinking and unholsome, so that many who for want of meate haue eaten them, died thereof. And thus much for the first part of the plaine countrey of Peru, lying along the sea coast.

Nowe befoze I proceede further, I will speake somewhat of the Peruians dwelling vpon the hilles, and of their townes, withall not forgetting their kings, that ruled ouer all those people, and haue so rich a countrey of gold & siluer: Peru is in length 525. Spanish miles, or 420. Dutch miles, which are 2100. Italian miles in breadth: in some places 75. Spanish, or 60. Dutch miles, in some places broader, and in some narrower, accounting the length from Quito, to the towne Della Platta: in this countrey of Peru are thre sorts of hilles, wherein men cannot inhabite: the first parte of the hilles are called Andes, which are full of great Woods, the countrey being vnfit and unholsome to dwell in, which likewise were not inhabited, but beyonde the hilles: the second parte of the hilles taketh her course from the Andes, which are verie colde, and are great snow hilles, so that there also no man can dwell, because of the great colde and abundance of snow, which maketh the ground so soft, that nothing can grow therein. The third parte of the hilles are the Sandie Downes which runne through the plaine land of Peru, from Tumbes to Tarapaca, where it is so hot, that neither water

water, trees, grasse, nor any liuing creature is seene thereon, but onely certaine birdes that flye ouer them. Nowe Peru beeing so long, and situate in this manner, there are many wilde and desart places not inhabited, so the causes before rehearsed, and such as were inhabited were great vallies and dales, that by reason of the hills are throwed and defended from the windes and snow, whereby those vallies and great fields are verie fruitfull, so that whatsoeuer is planted therein, yeldeth fruit most abundantly: the woods about them being by many beasts and birds: the Peruvians that dwell betwene these hills, are wiser, stronger, and subtiller then those in the plaine country lying on the sea coast, and apter to gouerne and so pollicy: they dwell in houses made of stone, whereof some are couered with earth, others with strawe, because of the raine, whereof those in the plaine country by the sea side, haue no care at all, couering theyr houses, thereby to keepe them from the sun, with painted mattes, or boughs of trees, out of these vallies lying betwene the hills, there runneth many streames of good water into the south sea, and moosten the plain country of Peru, causing many fruitfull Trees, corne, and other things necessary for mans life to grow therein, as I haue already declared.

Of the people and countries that are there,  
in heing from Pasto  
to Quito.

**T**he village of Pasto lieth in the ballie Atris, which is in the land of Quillacinga, people without shame and god manners, as also they of Pasto, little esteemed by their neighbours, trauiailing from Pasto you come to Funez, and two miles and  $\frac{1}{2}$  furder to Iles, from thence to Gualnatan are two miles and a halfe, and from thence to Ipiules two miles and a quarter, in al these villages is very little maiz by reason of the colde, although they are so nere vnto the line, but much Papas and other rootes that are to be eaten: from Ipiules you trauaile to Guaca, but before you come at it you may see the kings hie-way, which is no lesse to be wondered at, then the way that Hannibal made through the Alpes, whereof hereafter I will speak: also you passe hard by a riuer, vpon the side whereof the King of Peru had made a fort, from whence he made warre vpon those of Pasto, and ouer this Riuer there is a bridge, by nature so artificially made, that arte coulde not possibly mend it, it is of a high and thick rock, in the

middle whereof there is a hole, through the which, with great fury the streame passeth, and vpon that rocke men may go ouer it, this rocke in their speech is called Lomichasca, that is, a stone bidge, about that place is a fountaine of warme water, wherein a man cannot endure to holde his handes, although the countrie about it and also the riuer are verie colde, whereby it is hard trauiailing: by this bidge also the King of Peru ment to haue built another castle, therein to keepe garrison, but he was preuented by the Spaniards ariuall in those countries: in this countrie there groweth a certaine fruit as small as plumbs, and blacke, by them called Mortunos, whereof if any man eateth, they are drunke and as it were out of their wittes for the space of foure and twentie houres. From this small countrie of Guaca you come to Tula where y<sup>e</sup> prouince of Pasto endeth: not farre from thence you come to a little hill, wherevppon also the Kings of Peru had a castle much defended by the Peruvians, and going furder you come to the riuer of Mura, where it is very hot, an there are many kinds of fruits, and certaine faire melons, good conincs, turtle doves, and partridges, & great abundance of cozne, barley and maiz: from this riuer you trauaile downe to the rich and costly houses of Carangue, & before you come thither, you must first passe ouer a lake in India called Aguarcocia, in our speech the open sea, because Guianacapa King of Peru, at the Spaniards ariuall caused 20000. men of the places thereabout to be assembled, & destroyed them all because they had displeased him, and threw their bodies into that lake, making the water red with their blood. The houses of Carangue are in a little place, wherein there is a goodly fountaine made of costly stone, and in the same countries are many faire houses belonging to the kings of Peru, all made of stone, and also a Temple of the same, wherein there was alone 200. maides, that serued the temple, and are verie narrowly looked vnto, that they commit no vncleannes, if they did they were cruelly punished, and hanged, or buried quicke, with them also were certaine priests y<sup>e</sup> offered sacrifices and offerings, according to their religious manner. This Temple of the same in time of the kings of Peru was holden in great account, being then very carefully looked vnto, and greatly honoured, wherein was many golde and silver vessels, iewels and treasure, the walls being couered with plates of golde and silver, and although it is cleane destroyed, yet by rooms you may still behold the great magnificence



misceance thereof: in times past the kings of Peru had their ordinary garison in the houses of Carangue, with their Captaines, who both in time of peace and warre, continued there to punish offenders. Departing from the houses of Carangue, you come to Otaballo, which is also rich and mightie, and from thence to Cofesqui, and before you come thither, you must passe certaine knowie hills, where it is so colde, that men trauaile ouer them with greate paine: from Cofesqui you goe to Guallabamba, which is thre miles from Quito, and because the countrie thereabout is lowe and almost vnder the line, therefore it is there very hot, yet not so hot, that men cannot dwell therein, or that it hindereth the fruitfulness thereof: by this discourse you may perceiue the error of many ancient wyters, that say that vnder the line by reason of the great heate no man may dwell, but to the contrary you see that after their maner they haue both summer and winter, in some places colde, and in some places hot, as also that vnder it there dwellet many people, and there many fruites and seeds do grow, In this way you passe many riuers by bridges, whereabouts are greate houses, and strange things to be seene, and to conclude, at this present the Spaniards by them maintaine their cattaille.

• The description of Quito.

Among the towns that lie in the hills of Peru, and at this time inhabited by the Spaniards, Quito is one of the chiefest, it lyeth in the valley Annaquito, about five miles beyonde the south side of the Equinoctial line, in time past it was a very faire, rich, and pleasant towne, specially in the yeares of our Lorde 1544. and 1545. then it flozished, because the gold mines (which euerie man regardeth) were first found out, but by the warres that Pizarro made, it is almost destroyed, the earth thereabouts seemeth to be vnfruitful, yet it is found contrary, for in it are many catell, as also al other prouision of coyne, fruit, and foule: the situation of the countrie is very holefome and pleasant, not much vnlike Spaine both for hearbes, and seasons of the yeere, for that summer beginneth there in the moneths of March and Aprill, and continueth til halfe Nouember, & although there is much cold, yet they haue no lesse seede then in Spaine: there is likewise much spanish fruit, those people are commonly friendlyer, and ciuiler then those of Pasto, and of a meane stature, and go appparelled at this time like other

The 2. booke.

Peruvians. About Quito there used to be great numbers of sheepe, & were not much vnlike camelles, but not so great, only in soyme, fit both to carry men and other burdens, but not about three or foure miles a day, and being wearie they lie downe, so that they can hardly be forced to rise again: there are likewise many hogs and hennes, that are bred of our countrie hens, & great abundance of connies, very pleasant of taste, and no lesse quantity of goates, partridges, pigdions, turtle doues, and such like foule: among other things which are by the Peruvians laid vp for prouisiō (besides maiz) one is Papas, which is rounde like a turnep, which being broden or roasted are altogether like chesnuttes, another is a kinde of fruit called Quinua, & truncke of the tree or sprig being as high as a man, with leaues like beets, whercon grow certain seeds, some red, some white, wherof they make their drinke, and eat it likewise as we do rice: the people are very skilful in tilling the land but not after our manner, for there the women do it, the men spinne, weaue, & make clothes, and loke to their armes. From Quito you come to another town called Fracisco del quito it lieth on the north side in the lowest prouince of Peru, this town is much colder then warme, and hath but few fields about it, lying in a smal balley like a pit, all compassed with hills: from S. Francisco you go to the pallaces of Tomebamba (being about 30 miles distant) and from thence to Panzaleo: the inhabitants of this countrie differ something from their neighbours, as touching the binding of their heades where by the Indians of all places are knowne: they had likewise another speech differing from their neighbours, yet all of the learned the Cuscan speech, which if the fathers did not teach their childre they were punished, the men weare long haire tied vp with a hatrelace, they go in shirts without bands or sleues, and close all about them, onely where they must put forth their heads and armes, ouer the which they weare long wollen mantles, and some of cotten, the Lords wear such as be verie fine, and painted of diuerse coulours, their shoes were made of leaues, the women goe in long gownes couering all their bodies, tyed about them with a wollen bande, going many times about their bodies, and therewith make themselues a long body, ouer the which they weare a fine wollen gowne pinned about their neckes with certaine golden and silver pinnes, which they call Topos, hauing great flat heads, and very sharp pointes, about their heads they tie a

faire

faire fillet o; headband, by them called Ninch, to conclude, the manner of their apparel, and also that of Cusco, is the fairest and best in al America. They are verie careful to combe their haire, which they weare long; they are white of face, of good complexion and manners, wherein they differ much from the women of the plaine country: two miles from Pancalco lyeth Mula-hallo, in times past also verie populous, but at this p[re]sent most consumed: on the right side of this villag lyeth a hill of brymstone; which whe it doth burst out, it cast forth many great stones, with feareful sights: a little further lyeth Tacunga, in time past not lesse then Quito, as well for houses as other things, as by the ruines may yet bee seene.

From Tacunga you come to Muliambato, and from thence to the riuer Ambato, and two miles further to Mocia, and fro thence to Rio Bamba, lying in the Prouince of Puruaes, where there are goodly fields and good hearbes and flowers, altogether like Spaine: from Rio Bamba you come to Caiambi, and then to Tumbes, o; Teocallas, and Ticiquambi, and from thence to Thomebamba, in the Prouince of Canares, there were likewise great houses of ammunition, as also throughout the whole country; at euery eight, ten, o; twelue miles, wherein was al things that belonged to the wars; and thereabouts likewise were certaine of the kings garrisons and captaines, hauing commandement of the countries, thereby to hold the country in peace, and to punish such as rebelled, though they were their owne sons. Thomebamba lay in a plaine country, where twoo riuers met together, and ranne into the sea, being nine miles compasse, in a colde place, where notwithstanding were many wilde beastes, as Goates, Conies, &c. there likewise was a Temple of the Sunne, made of brylwe, greene, and blacke stones, like Jasper stones.

The gates of the Kings Pallace were brauely gilded, wherein were set certaine Emeraulds platted in golde. From Thomebamba you goe to Bracamoros, in our Carde Boamoraces, founde out and discovered by Iohn Porzel, and Captaine Vergara, who therein hadde made two o; thre fortres, thereby to ouerrunne and subdue the places lying about it. The Prouince of Bracamoros, is about firtie miles from Quito, trauiailing along the hill about fise and fortie miles further, lyeth the Prouince of Chichapoyas, o; Cachapoyas, wherein the Spaniardes haue a towne The 2. Booke.

called Frontiera, on Leuanto, where the country is verie fruitfull of all kinde of Spices, and of rich Golde mynes: Leuanto by reason of the scituation of the place, is verie strong, and well kept, as being almost compassed about with a deepe ballie, wherein for the most part there runneth a certaine riuer; whereby the towne of Frontier builded vpon Leuanto, is not easie to bee woonne, if the brydges be once broken downe. This prouince was built with houses, and peopled with inhabitants of the Spanish nation, by Alonzo de Aluarrado, in the yeare of our Lord 1536. There in are faire and white women, fairer then in any other parte of Peru, also verie gracious and courteous; and withall, verie well apparrelled. From thence you goe into another Prouince called Guancas, a goodly country, both those people of Cachapoia and Guanca, are subiect to the Spaniardes of Frontiera, as also those of Casayunga, people of another prouince. In all those Prouinces the kings of Peru hadde their houses of ammunition, and in some of them rich mynes of Golde. Both men and women in these countreyes go apparrelled: In time past they hadde their Temples, and offered to they; Idols, and were verie rich of Cattell, and made much costlie apparrell for the king, as yet at this day they doo; and many fine couerlets and carpets. In those Prouinces there are manie fruitfull trees, and the countries are ful of Wheate and Barlie.

Touching their ceremonies, customes, buirals, and offerings, they are like all the other Indians, they burie much siluer and golde with their dead, and some liuing women: they offer vnto the Sunne, as I will declare when I write of the kings of Peru. This Andes o; hill beeing past, you come to Maiobamba, o; Moyobamba, another great riuer, and some places inhabited: from Mayobamba, you trauaile to Guanuco, a towne inhabited by Spaniardes, and lyeth about fortie miles from Cachapoya, it is likewise called Leon de Guanuco, hauing the name of a Spanish Towne, by the commandement of Vacca di Castro, bozne in Leon. The scituation of this Towne is verie good and wholsome, because the morning and night seasons are verie temperate, where also by reason of the temperate aire men liue verie healthfull. Where they gather much Maiz and other graines, Quinces, figges, Citrons, Lemons, and other Spanish fruites, as also much of their own country fruit: besides this there is much Placain, & because it is a verie

1536.

good soyle, it is thought the towne will increase, for all their kine, goates, hoxles, and other beastes are kept in the fields. There are likewise many Partridges, Pigeons, and other Birds, wilde Hawkes and faine, therewith to catch the other birdes. In the hills there are some Lions, Beares, and other wilde beastes: and in most parte of the places that are under the government of this towne, the kings high way doth passe, and there are likewise many houses for a munitio: among those people were certaine southsayers and coniuers, that were skilful in the course and nature of the starres. in time past there were so many of their countrie shepe, that it was incredible, which by meates of the Spaniards warres were most part consumed. Their houses are of stone, and covered with straw. The living women in those countries are buried with the dead men, and are not so ynchaste as others are. In their countrey are good mines of silver: ffortie miles further from Guantuco de Lion, lyeth another towne, inhabited by the Spaniards, and builded on the hills, by Francisco Pizarro in the kings name, in the yeare of our Lord 1539. and called S. Iohan dila victoria di Guamanga: the cause why it was made, was chiefly to cleare the passage betwene Cusco and Lyma, from inuasion of the Peruvians, before the countrey was wholly subdued: by this towne there passeth a river of good swete water to drinke, and there are verie faire stone houses and some towers, the market place is plain and verie great, and there it is a wholesome aire, for that neither sunne, aire, nor elements do any hurt, but are verie temperate. round about the towne the Spaniards haue their houses for cattell, which lie in the ballies vpon the riuers side. The greatest river that passeth thereabouts is called Vinaque, where there are many ruines sene, of great foure square pallaces, built in other sort then the Peruvians vse to do, that make theyr houses long and narrow. They say those houses were built in olde time by strange people, but what they were they knew not. There is likewise goodly wheate, whereof they make as good bread as any in Spaine, and all kindes of fruites in great abundance: from Guamanga to Cusco are five and ffortie miles, little more or lesse, in this way you passe the fields of Chiupas, where the cruel battell was fought betwene Vacca di Castra, and Dondiego di Almagro, and being eight miles beyond Guamanga, lyeth Vilcas, which is sayd to be in the middle of all the countreys, that are vnder the government of the Kings of Peru, for that

Vilcas lyeth in the myddle betwene both, and is as farr from Quito as from Chile, where also were great and costly houses for the king, and a temple of the sunne, from whence five miles further you kepe on the kings high way to Vramarca, whereabouts there is a brydge of two arches, verie cunningly made, that passeth ouer a river: in breadth 166. paces. The River of Vilcas runneth out of the Province of Soras, verie fruitful and abundant in victuals, golde and silver mines, and of warlike people, apparelled in wollen clothes, and well esteemed of by the kings of Peru. From thence to Andaguayla vpon the River Abimay, are seuen miles: and traouelling five miles further, you come to another River called Apurima, here the wayes are verie badde, rough, and sharp, ouer hills and stony waies, dangerous to descend, for that many hoxles laden with gold, do stumble and fall into the River, & so are spoyled: from Apurima you come to Marambo, and passing the hills of Vilca conga, you come to Xaqu Xaguana, which is verie ruen, but neither long nor broad: in this ballie were certaine goodly houses and pallaces of pleasure for the kings of Cusco, who vsed to go thither to recreate themselves, and is scarce 4 miles from Cusco through the which also passeth the kings high way, and otherwise it wold hardlie be trauelled, as hauing certain moorish grounds which crosse the way close by the wals, and from thence you come to Cusco, in times past the cheefe of all Peru, and the whole countrey governed by the kings, made by Mango Capo, the first king of that race, in a verie rough and sharpe place, compassed with hills and betwene two small riuers, whereof one runneth through the middle of the towne, and is inhabited on both sides, it hath a ballie on the East side, & the streame that runneth through the towne, taketh her course on the west side: in this bally because it is colde, there are verie few fruitful trees, onely certaine Molles, whereof hereafter I will speake, because therewith they make their drinke. On the north side this towne had a Castle vpon a hil, which for the greatnesse and strength thereof, was much esteemed, but now most part destroyed, although the foundation and some towers thereof are yet to be sene: it hath likewise on the east and north side, the Province of Andesuyo and Cincisuyo, on the south side the countreys of Callao, and Condesuyo, vnder the which lyeth Callao, betwene East and South, and Condesuyo betwene south and west: a part of this Citie was called Huan Cusco, & the other Oren Cusco, places where

where the Noble men, and Gentlemen, and principall of the towne dwell: on the other side the hill Carmenga, where there stode certaine small towers, wherein they noted the course of the sunne: in the middle where most of the people dwell was a great place from the which there passed fourth high wayes, that went into the foure partes of the kingdome: and this towne onely was orderly and fairely built with stone houses, and richer and mightier then all the other Townes of Peru, for that vpon paine of death no man might carrie any gold out of the same: therein was the richest temple of the sunne in all the world, which was called Curicancha, & in it was the high Priest, by them called Villana, and part of this citie was inhabited by Mtimas, which are strangers, that all were holden vnder good policie, lawes, & ceremonies of their Idols, most wonderfull to heare: the Caste was made of so great foure squared stones, that ten paires of oren could hardly drawe one of them, so that it cannot be imagined howe by mans handes those stones were brought thither, hauing neither oren, horses, nor any other beastes to drawe withall. The houses at this time inhabited by the Spaniards, are most built by people of the countrie, but are somewhat repaired and made greater: in the time of their kings this Citie was diuided into foure parts, according to the foure partes of the worlde, and hadde the names from the foure prouinces that lay vpon each corner of the Citie, and when the kings were liuing, no man dwelling in one quarter of the Citie might remooue household into another, vpon great paine and punishments inflicted: and although this Citie lyeth in a colde place, yet it is very holson and better prouided of all sortes of victuals, and greater then any other throughout all Peru, round about it there vsed to be certaine mines of gold, but now consumed, and are left for the siluer mines of Potosi, because now the profit is greater by siluer, and lesse danger. In this towne was great resort from the parts of Peru, for till the nobilitie were forced to send their children thither vnder pretence of learning the speech, and to serue the king but were there rather for paynes, that in the meane time their fathers might not rise vp against the kings: other people dwelling about it, were forced to come thither to build houses, to make cleane the Castles, and to doo other kindes of works, whatsoever they should be commaunded: about this Citie there lyeth a great hill, called Guanaquire, of great account with the kings, where they

offered both men and beastes: and although in this Citie there were people of all nations, as of Chile, Pasto, Cagnares, Bracamoros, Chacapoyas, Guancas, Charcas, Collo, &c. yet euerie nation dwelt in a place by themselves, appoynted for the purpose, and helde the ceremonies of their auncestors, onely that they were forced to pray vnto and honour the sun, as the high God, by them called Mocia. There were likewise in this Citie many great buildings vnder the earth, wherein there dwelt certain coniuers, southsayers, and such as told fortunes, who as yet are not all rooted out, and in those holes there is daily found great quantities of treasure. About the Citie are many temperate wallyes, wherein there groweth certaine trees and corn, although in times past euerie thing was brought thither in great abundance. Vpon the river that runneth through the towne they haue their corne milles: nowe they haue likewise many Spanishe capons and hens, as good as any are in Spaine, as also kine, goates, and other cattell: & although there are but fewe trees, yet there groweth much pease, beanes, faires, fitches, and such like, because therein is as the most rich and sumptuous temple of the sunne and high priest. I thinke it not vnconuenient to speak something of their Religion, and of the Decretes of the kings of Peru, and then in brasse manner to go on with our course, of shewing the townes lying on hilles, til you come to Arequipa, as also the coast reaching to the straights of the Magellane.

The Religion of the Peruvians.

**T** DUCHING their Religion, they acknowledge, and after their manner worshipped a creator of heauen and earth, whom they called Pachacma, which signifieth creator, & a son of the Sun & Moone, like that in the vallie of Pachacama, where they had made a great temple, yet they accounted and held the Sun for the greatest God, as a creator of all liuing creatures, which in Cuscan speech they called Ticebiracoe, and although they had this knowledge and vnderstanding, yet they vsed their olde customes, not onely to pray vnto the Sunne and Moone, but also to trees, stones, and other things, the diuelli through them giuing them answers, and because they had no certaine knowledge out of any writings or bookes of the scriptures, or of the creation of the worlde, neither yet of the flood, therefore they obserue that which their forefathers told them, which was that

a notable and worthy man (which they call Con) in times past came out of the north, into their countries, with most swift pace, that had no bones nor ioynts in his body, neyther was it knit together by any kinde of substance, that in one day could throwe downe, or raise hilles, and fill deep vallies, and passe through a place where no wayes nor meanes to passe was found, and that this man had made their predecessors, giuing them hearkes and wilde fruits to liue upon, and that he being offended with the Peruvians inhabiting the plaine countrey, conuerted their fruitfull land into sandie grounds, and caused raine not to fall there in, yet being moued with pittie, because of the beasts, and to water the drie fieldes hee opened diuers fountaines and riuers, whereby the people might moisten their groundes. This Con being sonne of the Sunne and Mone, in times past they honoured for the highest God, vntill an other came out of the south called Pachacama, (which signifieth Creator) who also was ingendered by the Sunne and Mone, and of greater power than Con, at whose coming Con departed away: and this Pachacama conuerted the people made by Con into Sea coltes, Beares, Lions, Parats, and other birds, and made other men that were the predecessors of the Peruvians now liuing, and taught them the manner of planting and filling the earth, whome they after that esteemed for their God, building Churches for him, and praying vnto him, and called a whole Province after his name Pachacama, lying foure miles from Lyma, as already is declared, where in times past the Kings and noblemen of the land were commonly buried, which they god Pachacama was long time worshipped by them, till the coming of the Spaniards into Peru, and after that he was neuer sene. Again, it is to be thought it was a Diuell, who vsed that manner of subtiltie, thereby to deceiue and blinde the people, who in those times appeared in forme of a man, as it is euident, that before the Spaniards arrivall, he shewd himselfe in that great costly temple, in forme of a man, and answered the Priests, which answered the Priests delivered vnto the people. They do generally beloeue and tell, that once there was a great flood, whereby all the worlde was drowned, onely a few persons, that hidde themselves in certayne high hollow trees, and hauing prouided victualles, stopping the holes, by that meanes saued themselves from the common misery of all man.

kind: and that when these men thought the raine and waters to be gone, they sent out two dogges, who returning all wet backe againe, they gessed the water not to be consumed, and so thought it not time to goe forth. After that they sent the two dogges forth againe, and perceiuing them to come home all dirtie, they then knew the water to be gone, and came forth, where they found great numbers of snakes, which the same earth had bred, whereby they hadde worke enough to kill and destroy them. They likewise say that the worlde shall be destroyed, but not before there shall first come a great drought, and in manner a burning of the ayre, whereby the sunne and mone shall be darkened and taken away, wherefore when there happeneth any Eclipses or darkenesses of the sunne or mone, but specially of the sunne, then they sing sorrowfull songs, and make great mournings, thinking the worlde shall be destroyed, and that the end approacheth. What are these but cloudes of their religion: which the diuel in so great blindness could neuer driue out of these pooze peoples hearts, so that those of Brasilia beloeue the immortallitie of the soule, and the Peruvians beloeue not onely the immortallitie of the soule, but the resurrection of the body, as it appeareth not onely by the manner of their graues, but also by the request made by them vnto the Spaniards, (when they opened their predecessors and Kings graues, to take out the treasure) desiring them not to take away or scatter the bones of the dead, that they might not want them at their resurrection. Touching the manner of their graues, their Kings and Nobilitie are buried with great magnificence, being set in seats within their graues, apparelled with their best cloths, one or two of their liuing wiues buried with them, being the fairest, and such as in his life time hee loued best, for the which when time serueth, great contention riseth among the women (which by the king in his life time is ordained and appoynted) they bury likewise with him two or three of his seruantes, and much golde and siluer, and the best they had, also fruit, bread, maize, and such like things: and which is more, the last seruice the friends doe for him, is, that with reedes or pipes they pouze a certaine measure of theyr drinke called Cicha into the dead mannes mouth, to this ende, that hee may not want drinke before hee cometh into the other worlde: in which his iourney he bleth that meate, and the company of his wiues and seruantes, which manner is vsed almost

most through all Peru and Mexico, onely that euery one dooth moze or lesse according to his estate: but they vse most in Peru to burie liuing women, which mischiefe spring from the diuell that blinded them; that at some time appeared vnto them in shape of those that were dead, walking vpon the earth, and women with him. So great is the power and blindness of Satan in the children of the vnbelieuing. In East India the diuell so wrought, that he got them to burne liuing women with the dead, & here in Peru hath perswaded them to bury liuing women with dead bodics. They mourne many dayes for they dead, and vpon the graue they place the Image of the dead person. The common people and handicraftsmen place something of their handicraft vpon their graues, and the souldier some kinde of weapon vsed in the warres, whereby it may be seene who lyeth buried in that place.

So then the Peruians pray vnto the Sunne and the Moone, and acknowledge them for the highest gods, and sweare by them, as also by the earth, which they esteeme to be their mother: and if at anie time they speake with the diuell, asking counsell, and attending answer of him, they do it moze for feare they hadde to be hurt by him, than for any worship: that they held and accounted the Sunne for the chiefe and highest God, first it appeareth by many and so costly temples, by them erected throughout al the kingdom of Peru, as also by the answer of king Atabalida, made to the Dominican Friar Vincentius de Valle Viridi (after first Bishop of Peru) who shewing him of the creation of the world by God, and the redemption thereof by the death of Iesus Christ, he answered him, that no man made the world, but onely the Sunne his god, that died not as Christ did, and said, that he might beleue in the crucified and dead Christ, if it pleased him, but for his part, he would beleue in his owne god, and his Guacas which dieth not: this Guacas were certaine stones, that with weeping they honoured and called vpon.

• Their maner of praying to the Sun.

**T**he Peruians (as I saide before) had diuers great and sumptuous Churches of the Sunne in al places of the countrey; many of them hauing the walls and Pillers couered and plated with gold and siluer, with most costly stooles and benches, and when the Prince, Lords, or Priests

would desire any thing of the sunne, they rise betime in the morning, before the sunne riseth, and get them vpon a high stone scaffold made for the purpose, where holding downe their heades, and with wincing and folding their hands, and then presently lifting vp and spreading their armes, as if they would receiue the Sunne into them, they murmure certaine wordes, shewing their requests, and in the same manner they vnto pray vnto the sunne since they were subdued: they fall downe before the Spaniards, and desire them to be mercifull vnto them, and not bitterly to destroy them: in some places, specially vnder the Line and thereabouts, they placed the gates of their temples in the East, and couered them with certaine cotton linnen: in euery Church there stood two grauen Images, of fashion like blacke Buckes, before the which they kept a continual fire of sweete wood, which I thinke to be Cedar, because the baie being taken off, there issueth a certaine sweete gumme, which is most excellent to preserve the bodies of dead men, and to the contrarye corrupteth the bodie of a liuing man: Likewise there are in those Churches certaine Images of great Serpents, which they pray vnto, but this is only about the line in Peru and Cusco, and not where they haue the Guacas, which are stones, about the which no man may come, but onely the Priests, that are apparelled al in white: and comming to them, they take in their handes certaine white cloathes, and fall vpon the ground, speaking to the Image in a strange speech, because the common people may not vnderstand it. Those Priests receiue all the offerings that are giuen vnto the Idol, burying the tenth part thereof in the Church, and keepe the rest for themselves: and you must vnderstand that all the offerings must be wrought with golde and siluer, and of such forme and fashion as the thing is which they desire to haue of their Guaca. They offer also liuing men, and all kindes of beastes, looking in the hearts and intrailles of the men or beastes which they did offer, for certaine secret tokens, which if they founde not vpon the offerings, they still offered newe men or beastes, vntill they founde the tokens, thinking the Idoll not to be pleased with such offerings as had them not: When the priests should offer sacrifices, then they abstaine from the company of their wiues, and ceased not all night to do nothing but crie out, and pray to the diuell, running into the fieldes, and to the places where the Guacas stande, whereof there were so many, that euery man hadde



one before his doze, and the day before they should speake with the diuell, they fasted, some binding a thing before their eyes, and some thrust them cleane out, and it hath often bene seene that some of them haue done it of mere deuotion. The kinges and noble menne enterpryse not any thing before they haue consulted with the Priestes, and the Priests with the Idoles: in their sacrifices, they vse not onely beastes but menne and children, but they eate not mans flesh, as the Caniballes do. When the Spaniards spoyled their Temples, they founde therein many pottes full of the dried bones and flesh of dead children, that had bin offered to their Idoles: they offer likewise birdes and other beastes, and with the blood of their offerings they annoint the mouthes of their Idoles, and the dozes of their churches. There was likewise among the golde that lay by their idoles certaine staues and mysters for Bishops, such as our Bishops vse when they are in their robes, or as the Painters vse to set forth Saint Nicholas, with his Crosse and Pyler: and being asked what those things meant, they knew not what to answer, neyther from whence they came. Besides those great temples of the Sunne and Guacas, there were in all places of the countrey of Peru, many other Churches and Cloysters, for yong maides, wherein some had one hundred, some two hundred, and some more, all obseruing chastitie, or at the least, bowing to keepe it, and to honour the Sunne, like the Vestal virgins in Rome, or our Nuns. Those they called Mamacomas, and were bound to stay in the cloyster during their liues, and neuer to depart from thence, doing nothing but spinne, weaue, and sowe, very fine cloth of cotten and woll, apparell, and furnitures for their Idoles, or as others affirme, the clothes by them made, were burnt with the bones of white sheepe, the ashes whereof as a signe and token of godly honour they threw into the ayre against the Sunne. Those maides were very narrowly looked vnto by certaine Priestes, and other men, appoynted for the purpose, whereof some were gelded, because they should not seeke to defile them, which if the maides once committed, they were eyther put to death, or buried quicke, but if the maide with childe would take her othe that it was begotten by the Sunne, then the childe was free from death: and euery yere in the moneth of August, when they had gathered in their coyne, or maize, the Peruvians that dwell in the hilles made a great feast, they set vp in the middle of their

Market place two great hie trees, like our Gaie-poles, and in the top of them they placed certaine Images, made like men compassed about with flowers, and so in roundes, yet in good order, comming thither they strike vp drummes, throwing and shouting one after the other with stones and arrowes at those Images, making great noise with whopping and halloving and euery man hauing shot and thrown. The Priests brought an other Image, which was set belowe on the neather part of the trees, whereunto they offered, either a man or a sheepe, annoynting the Image with the blood thereof, and after they perceiued the tokens in the heart or intrailles, they certified it vnto the people, and the tokens being found, the feast was ended, eyther with ioy or sadness, most part in drinke, wherunto they are much addicted, and so daunced, turning and passing vnder each others armes, each man hauing either a bill, clubbe, or some other weapon in his hand: such as are desirous to know more of their ceremonies and false worshippinges of Idoles, let them reade the histories of the Spanish Indies.

The countrey of Peru was first ruled by Judges, which are Kings or Rulers, that come from the great lake called Titicaca, or as some write, Titicaca, lying in Charcas, being foure score miles in compasse which runneth westward through a great riuer, which in some places is halfe a mile broad, and then runneth into an other small lake forty miles distant, and it is to be wondered at, how the abudaunce of water that runneth out of the great lake, is comprehended in so small a place, where it is not once perceiued to increase. The lake being so small, and the water so great: but it is reported, that in that lake there is no bottom or ground, and that the water runneth vnder the ground through the earth into another sea or riuer, as it is saide of the riuer Alpheus, that it runneth from Peloponnes or Morca to Creila, vnder the ground: and from this lake or thereabouts the kings of Peru had their originall, the petegree of which kings is by Iacob Fernando, a Spaniard, declared in this manner. First Mango Capa, who according to the Indians report, was not borne of a woman, but sprang out of a stone, which vntill this day is yet shewne by them about the towne of Cusco, hee by his wife Mama Guaco, had issue one sonne called Siche-roca, that ruled after his father, and was the second Ingen or king, you must vnderstand that the inheritance

of the kingdome continueth in the issue sons successiuelly, and not vnto the children of the sonnes; before all the brothers haue reigned one after another, but first the eldest sonne is king, then after his death his second brother succeedeth in the kingdome, and not the eldest brothers sonnes; and the second brother dying, there being no more brethren, the crowne falleth vnto the eldest brothers sonnes, without alteration or change: this Sicheroca was a valiant souldier like his father, and bought many of his neighbours to subiection, and by Mama Cura he had issue a sonne called Locuco Pangue; the third king, who studied rather to holde those landes he had vnder his subiection, then to win or increase more vnto them: and being aged, he married a wife Mama Anauerque, by whom he had a sonne called Maica Capa, that augmented his kingdome, and ther vnto ioyned the prouince of Cusco, and by his wife Mama Iacchi Dela he had issue a sonne, called Capa Cuyangu, of whom there is nothing worthy memorie, onely that he left a sonne (by his wife Mama Cagna) called Inga Rucac, who likewise did no speciall thing during his life, but onely by his wife Mama Micay he had diuers sonnes, and one among the rest called Iaguar Guacinga Iupangue, of whome there is a strange history recited; which is, y<sup>e</sup> he being a child of y<sup>e</sup> age of thre monethes, was taken by certaine Caciquen that are likewise Lordes of kinges, that thought to kill him, and while they consulted amongst themselves concerning his death, it chanced that as the child cried, certaine drops of blood issued out of his eyes, whereby they were abashed, esteeming it for a miracle, they left the child and departed, which being taken vp by a stranger, was caried to the king, and after that became great and proued a braue souldier, so that he ouercame many of his neighbours, and brought them in subiection vnder him. he had to wife Mama Chipuia, and by her had his eldest sonne named Vira Cocham, that succeeded him in his kingdome, and much increased his dominions: after him reigned Pachacoti, his sonne, boine of Mama Yunta Cayan, this Prince was much balanter then al his predecessors, whereby he ouercame many people, and by him the foundation of the castle of Cusco was first begun: and dying, he left for heire and successor of his kingdome Topa Inga Iupangue his sonne, boine of Mama Anaberque, that followed his fathers steppes, and ouercame many people, and brought them in subiection, and finished the castle of Cusco begun by his father. The

prouinces by him won, were Chile, and Quito, and he caused the kinges hie waye (so much wondered at of all the worlde) to be made from Cusco, through the prouince of Charcas vnto Chile, in the which way, from halfe mile to halfe mile, he had placed postes by them called Chasquis, which were Indians that went faster then any of our horses, to the great ease and contentment of traualiers, for by that means they might shorten their way, and in thre dayes traualle 120 Leuken (that is 240 miles) by reason of the swiftnesse of the men that bare them and stode for postes, after the African manner in the kingdome of Congo, as I haue already declared, so that after the arrival of the Spaniards, there were neither horses, asses, nor mules within the country whereon men should ride or traualle withal. This king dying, left issue aboue 150 sonnes, among the which one of them named Guaynacapa, begotten vpon Mama Oclo his wife, succeeded him in his kingdome, not any thing inferior for valour, wisdom, and counsell, both in peace and war, much augmenting and increasing the limites of his countrey, obseruing great order and equity in all thinges, both concerning the government of the countrey, and the people, appointing better orders, and manie olde and ancient lawes that were vnfit and not conuenient, he caused to be abrogated, and newe deuised in their place: hee married a wife called Coyam Pilico vaco, by whom hauing no children, he married diuers other wives, so that the number of his children was much greater then his fathers, who notwithstanding had 150 sonnes. Among his children the eldest was called Guascar Inga, his mother being called Raua Oclo, and as I said before this king Guaynacapa much increased in his kingdome, and ouercame many people, among the which hee helde so good government and order, as it seemed in manner impossible, specially among such rude & simple people, that were wholly without learning, wherein appeared a most manifest example of great subiection and loue in his subjects towards their naturall Lordes: and here vpon to his great honour, they made the two notable and costly hie wayes (so much esteemed in al countries) and may well be accounted for one of the seauen wonders of the worlde, for when Guaynacapa was gon from Cusco with his armie to make warre against the prouince of Quito, distant from thence at the least 500 miles, he was forced to passe ouer high hills, whereby both he and his people incurred great trouble and miserie, because

the way was full of hard and rough stones, before his returne againe being victorious, his subiects (in token of great ioy, as also for his further ease and commoditie, because hee and his souldiers had indeed so hard and labourious a iourney) cut downe and digged vp all the hillie waies and stonie cliffes, making the waye euen and plaine; so that in some places there were ballies of twentie or thirtie mens height, that were filled vp and made euen with the hilles, which way they made in that manner for the length of five hundred miles, so plaine and euen that any cart or wagon might traicell thereon, which way, after the Spaniards arrival in the contrie was in diuers places spoiled and destroyed, solet the Indians from fraueling that way, and thinking this not sufficient, when the saide Guainacapa went to visit his country of Quito, and take his waie through the plain country, they likewise made him another way, to fill all the ballies and morish places therein, and to make them euen, which way they made about fortie fote broad on both sides with high walles, and in the sandy waies they set great troughes with ropes tied vnto the, because men should not lose themselves in the waye, which stretched likewise 500. miles, the walles as yet in some places are to be seene, but by means of their warres the Banks for the most part are taken away and burnt, and besides all this, he himselfe caused many temples of the sunne and other Idoles, and diuers Tambos which are houses of munition and of pleasure (for the benefit and commodity of his successors in time of warre) to be made and builded as wel on the hills, as in the plain country, both on the riuier sides, as in euery way, the riuers wherof are at this day in many places to be seene, whereby may be coniectured the greatnes and riches of those kings, and the great care they had for the defence, and safetie of their countries; for that hereby when they traualled through the contrie; not only they and all their companie might lodge in those houses, but the houses were still furnished and provided (by the people inhabiting about them) not only with victuals sufficient for a whole armie, but also with apparel and all kinde of weapons that were used in the warrs, therewith presently to apparell their souldiers, and to make them ready for the warres, as bowes, arrows, pikes, halberds, clubbes, bills, &c. for 20000. or 30000 men presently to be raised, wherof there was no want, and those houses were some 8 or 10, and some twentie miles at the furthest one from the

other, neuer further distant then a days iourney. As touching the ornaments of the kings of Peru; which they instead of crownes and princely scepters used to weare thereby to shew their power and maiestie; they wore certaine tassels of red woole bound about their heads, hanging downe vpon their shoulders, almost couering their eyes; whereat there hung other threads, which they used when they would haue any thing done or executed, giuing that thrid vnto one of the Lordes that attended on them, and by that commandement governed the provinces, and by that token they commanded all whatsoever they would desire, which by their subiects was with so great diligence and dutifull obedience fulfilled, that the like was neuer knowen in any place throughout the world: and if hee chanced to command that a whole province should be clean destroyed, and utterly left desolate both of men and all liuing creatures whatsoever, both yong & old, if he sent but one of his seruants to execute the same, although he sent no other power or aide of men, nor other commission then one of the threads of his Quispell, it was sufficient, and they willingly yielded themselves to all dangers of death or destruction whatsoever. These kings were bozne in chariots or seats made of beaten golde; bozne on the shoulders of 1000. Lordes and counsellours at times thereunto appointed, wherof if any of them vnadvisedly stumbled & staggered, he was presently put to death, and no man spake vnto the king at any time, but they brought him certaine presents, and if they went to speake with him ten times in a daie, so often must they present him with new gifts, it was likewise accounted for a great fault, to looke & sing in the face. Being in the wars; and hauing overcome any country, or province, they obserued the ancient custom of Rome, which was, to take the people with them that they might not rise vp or rebell against them, yet with great difference from the Romaines, for that hauing won any land or province, they take many or fewe out of it, according to the number of people that were therein, & if these whom they had conquered inhabited in a hot country, they were placed in another warme country, & if theirs were cold, they likewise went into a cold country, where they had the lands divided among them, that each man might liue vpon it. And if the naturall countreymen of any province or place sought to rebel against their prince, the kings Licutenants and Commanders used the mittimas (that is the strange people) to keep them in subiection, and

and to the contrarie, if the Mitimaes seemed once to stirre or rise up; they kept them in subiection by the naturall inhabitants, and by this policie they maintained their countrey in great peace and quietnesse. Besides this they vsed another meanes, not to be hated of their subiects; so that they neuer tooke the rule or authoritie (of any people that were subdued by them) from the Caciquen or Lords that were nobly borne; if any of them disliked thereof, they punished him; yet gaue his office either to his children or to his brethren, commaunding them to bee obedient when they went to hunt and take their pleasures, which they call Chico; they assembled many men together, according to the situation of the countrey; some times foure or 5000 men, whom they placed in a ring together; that many times compassed at the least two or thre miles, and so singing a certain song, they followed each other foote by foote, until they were so neare together, that they might reach hands, and yet nearer till they could embrace each other; & the nerer they went together, the closer they made the ring, by which meanes al the beasts by them inclosed, they killed as they thought good, with so great a noise and crye, as seemed incredible, not much unlike the manner of the Dutch Indians, in their general hunts; specially of the Molues, onely that they haue not so many men, nor sing not, yet make a great noise. The beasts that they take are wild Sheepe, Rhees, Foxes, Lions, blacke Beares, Castes, many Hoggies, and other beasts, & foules, as Turtle doves, Quails, Spetchten, Parrots, Halukes, &c. The tributes and talages, that the kings receiued of their subiects, were things of their owne increase; out of the countreyes that were unfruitfull they brought him Hoopwike, of Crocodiles, by them called Caymans, and many other wozmes. This Guaynacapa renewed the temple of the sunne in the Citie of Cusco, couering the wals and rufes with plates of gold and siluer, and as I said before, the prouince and countrey of Quito was won by him, which countrey pleased him so well, that for a time he continued therein, meane time leauing his eldest son Guascar, Inga Maingo and other of his children in Cusco, to gouerne the countrey, and in Quito hee married another wife, daughter to the Lord of the same prouince, and by hir he had Atabalipam, a son whom he greatly loued; and when he traualled to Cusco, hee left him and others in Quito, yet before he dyed, he went once againe to Quito, partly because the countrey liked him

so well, and partly to see his sonne Atabalipam, and there before he dyed, hee obtained that the countrey and towne of Quito should remaine to his sonne Atabalipam, and his heires for ever; as being taken from his forefathers, which his sonne Guascar after his fathers death would not permitte; and for the same cause raised warres against his brother, which in the ende was the overthrow and subiection of Peru, whereof, as in the life of Guascar, (that after his fathers death ruled all the countrey vnto Quito) it appeareth. Guascar signifieth a cord or cable, for that at the time of his birth, the king caused a cable of gold to be made, as great as two hundred Indians could carry, hee vsed likewise a plate of golde whercon hee sate, worth at the least 25000 buckets (which after fell into the hands of Francisco Pizarro, first gouernour of Peru) and all his vessel was of golde, wherby it appeareth that golde was likewise much esteemed by them.

The Kings in Cusco had many goldsmiths shoppes, therein to make and worke al kinde of vessels, Jewels, and images of men, beastes, foules, and hearbes of golde, al in good proportion; and although they Goldsmithes vsed not any iron tooles, yet they make most excellent worke of manshippes, although somewhat groser and plainer then ours. The manner of working was in this sort; first they tooke the siluer or golde that they would melt, and put it in rounde or long melting vessels, made of cloath, pasted about with earth and beaten colours, which being drie, they set it in the fire, with as much golde and siluer therein as they would melt, or as it would hold, and so with fire or fire reedes blowe so long about it, untill the mettall melted and became reede hot, and the skinnie being taken off, it being taken out of the melting vessel, euery man had his part, which they sitting by upon the earth, with blacke Keschinck stones (made in form like hammers) they forged & framed they images of Gods, vessels, and Jewels of gold, chaines, and formes of all kinde of beastes, birdes, and hearbes, with all manner of things.

But to returne vnto our former matter, the Sonnes of Guaynacapa called Guascar and Atabalipam, were the cause of the destruction, ruine, and overthrow of the countrey of Peru, by reason of the wars by them made one against the other, for the gouernment of the countrey, which was so cruell, that they once met & fought for the space of thre whole dayes together and neuer ceased; where many people were slaine,

and Atabalipa taken in the battell and kept prisoner in the prouince of Tomebamba, and there very straightly kept in one of the kings Castles, yet by subtiltie, and intreatie made to certaine women: he had a copper instrument brought vnto him, wherewith he brake the walles of the Castle of Tomebamba, and got out of prison, at the same time that his brothers souldiers and captaines were making good chere, dining their Cicha, whereunto they are much addicted, and dauncing for ioy of the victorie: and being at libertie, he fled vnto Quito, telling his people, that he was by his father conuerted into a snake, and so crept out of prison at a little hole, his father promising him victorie, so that his men would once againe returne with him to battayle: whereby his people were so well incouraged, that they went with him againe into the fielde, where fortune fauouring him, and being victorious, he tooke his brother Guascar prisoner, (to whome not long before he hadde bene prisoner) and therewith obtained all the Countrey, making himselfe chiefe ruler thereof, keeping his brother prisoner within Cusco.

About the same time Franciscus Pizarus arriued in Peru, being Oyuaer of those two mightie kings, and by reason of the discordion, made him maister of so great and rich countries of gold. He that desireth a larger description hereof, may reade the Spannish Histories, that write of the description of the new worlde. Pizarus being in the Countrey, made warre against Atabalipa, and in the end ouercame him, and for a time kept him prisoner: and during his imprisonment he agreed with Pizarus for a certaine rancome, and when it was ready, he caused his brother Guascar to be sent for out of Cusco, and by the way, before he came at him, he caused him to be slaine, fearing (and not without a cause) that if Guascar once came before the Spaniard, and should declare his misfortune, he would without all doubt offer a greater rancome (as he had done) then he should pay, and by that means he should remaine in prison, and his brother at libertie, hauing hadde al the treasure of his predecessors, as also his fathers. But Atabalipa hauing brought his ransom which amounted vnto 30882 35. gilderns, was not long after, by crueltie of the Spaniards without any cause, and also against the oath and promise, most shamefully by certaine Poyes, at the commaundement of Pizarus, openly strangled in the Market place: and as some write, his body was after burned to ashes.

This was the miserable end of the mightie Atabalipa, a man of a meane stature, wise, and high minded, wholly giuen to rule. Twenty dayes before his death there appeared a blazing starre, which when he perceived, he prophesied, that in shorte time after a great Prince of that country should die, not thinking it to be himselfe. Guascar and Atabalipa being both dead, the government fell vnto Mango Inga the third brother, who dying, left his kingdome to his son Xares Topa Inga, that married a wife called Coya daughter of a noble man called Cuzi Varcay Guascaris: and he before he entred into the gouernment, chaunged his name to Mango capa Pachuti Iupan, withall making himselfe subiect vnto Philip King of Spaine, which hapned 1557. on the first of January being Twelue day. Thus much touching the kings of Peru.

1557.

A description of the places or townes lying among the hills.

Twelve miles from Cusco, lieth the valley Lucay, a very pleasant valley, lying betwene two hills, very fresh and whole some aire, as being therein neither ouer hot, nor colde: and two miles beyond it lieth Tambo, another valley, wherein are seene great ruines, of the kings munition houses. And traouelling further, you come to Condesuyo, a prouince, where in times past there dwelt certaine warlike people, their townes standing betwene high hills, where there were many wilde and tame beasts. Their houses were of stone, couered with strawe: therein also were many houses and pallaces of noble men. They haue all one maner of living with the rest, the Peruvians offering lambes and other beastes in their churches, wherein at certaine times the diuill shewed himselfe: the riuers are rich of golde, and there are made certayne couerlets of fine wooll cunningly wrought in diuers colours. This way before called Andes, is very long, for it runneth cleane through Peru, to the straites of Magellanas, wherein there lieth many prouinces and townes, and riuers high trees, some couered with snowe, others with flames of burning brimstone, whereby it is very hard to be trauelled, specially, because therein for the most part, it commonly raineth. Traouelling many miles further, you come to the countrey called Colalao, wherein is the lake called Titicaca, where



where there is an Island, and therein a Temple of the Sunne, wherein they sowe their maize, and kept their treasure.

Round about this lake are many villas, and therein much good fish is taken. Some what further you come vnto the towne of Plata, which is a hundred and fiftie miles from Cusco, in the prouince of Chacabasco, in a colder aire then any other place in all the hilles: there are but fewe inhabitants, but such as are berie rich, and most because of the mynes of Porco and Potosi, for Potosi is not aboue eightene miles from the towne of Plata, discouered by the company of Captaine Caruajal, for that as some of the Indians with one Ian de Villa Roel a townsmen of Plata trauelled thorow the countrey, they found a high hill lying in a flat and even vaine wherein perceiuing certaine tokens of siluer, they melted a peece of the Minerall, and found it so rich, that one quintal made fourscore marks siluer, the like whereof was neuer heard of.

This newes being come to Plata, presently the these gouernours of the towne went thither, where they diuided vnto euery man as much as he could doo of labour in, whereby such resort came thither, that in short time the place was inhabited by more then 7000. men: the Indians working and making contract with the Spaniards their maisters, how much siluer they wold weekly deliuer. This mine is of a wonderfull strange nature, because it wil not be molten by blowing with the bellowses: neyther in fornaces like other mynes, but only in smal furnaces by them caled Guairas, which they sette vpon the highest parte of the hill, placing the mouthes southwarde from whence the winde dooth continually blowe, throwing into the mine fire, coales, and thepes dongue, whereby the winde made the fire to burne so hot and cleare, as that not any bellowses or other instruments coulde doo more: and the Peruvians working in this manner, by so easie means had so great gain, that some of them got weekly besides theyr maisters parte, fortie thousande Pezos, but by resort, it became likewise to be scarce, for that they left other mines, as Pero, and the riuer of Carabaya, wherein they founde golde, to come thither, because there they made more profite.

In these hilles, and at the land thorow, there are many baines of all colours, where men may make faire colours: the siluer found in this myne, and which belongeth to the king for his parte, is carried by lande to Arequipa, and from thence to Lyma,

Panama, Nombre de Dios, and Spaine.

A further description of the sea coast from Arequipa to Chile; and from thence to the Straights of Magellana.

Challia Haueni of Arequipa, lieth vnder seuentene degrees and a halfe, and one mile and a halfe from thence the Riuer of Tambopalla, and seuen miles and a halfe further, there reacheth a poynt into the sea: not full a mile beyond, but further out then the other lande, vpon the which poynt there are three cliftes: about this poynte not full a mile from it, there is a goodly haueu called Illo, in our Carte Rio de Villos, and there runneth a riuer into the sea that hath good water, and is also called Illo, lying vnder eightene degrees and 4: from thence the coast lyeth southeast, and southeast and by east: and five miles & a halfe further, there is a poynt which the Sea men call Moro del Diauolo, that is, a rounde house or house of diables. This coast is at wild and desert, and with great Balzen: not full foure miles further from this poynt, there is another riuer not berie great, but good water. From this riuer southeast, and southeast and by east, sayling seuen miles and a halfe, there reacheth another round house, which is berie high, and maketh certaine bownes: beyond this poynt is an Island, and there boats lieth the haueu of Arica, which lieth vnder 19. degrees and 4: from whence the coast reacheth southeast: not full seauen miles further, there runneth into the sea a riuer called Pizagua, and in the same course sayling along the coast, you come to the haueu Taracapa, which is 19. miles 4: harde by Taracapa lyeth a Island, little more then a mile in compasse, and is distant from the about one mile and a halfe, and there maketh a strand or bay of Sand by the haueu, vnder 21. degrees: from Taracapa you sail along the coast south & by west, about foure miles, and then you come to the poynte of Decacana, and 12. miles beyond this poynt you come to the haueu Moxillioni, which lyeth vnder 22. degrees and a halfe: from this haueu sailing vpwordes south south west about 67 miles and a halfe, the coast lyeth in a manner straight, and therein are some poyntes, crookes, and sandie baies, at the ende whereof there is a great creeke, where there is a good haueu, called Copayo lying vnder 27. degrees, aboue the which lieth a smal Island, about halfe a mile from the firme land, & from thence beginneth the country of Chile, inhabited with people be-



ing past this haven of Copayapo, a little fro  
thence, there lieth a point which maketh an  
other crake, wheron standeth two clifses, &  
at the end thereof is a river of good water, cal-  
led El Glasco, this point lieth vnder 28. de-  
grees & 1: following the coast south-west on,  
about eight miles and a half, there is ano-  
ther poynte, which maketh a great haven  
for ships, but therein is neither fresh water  
nor wood: and hard by this haven lieth the  
haven of Coquinbo, & betwene this and  
the poynt passing by seven Islands, there is  
a haven vnder 29. and a half, & seven miles  
and a halfe further, following the same  
course, there is another poynt, about the  
which there is a great crake or bay called  
Antogayo, in the Carde Bahio de Tage,  
about foure mile further lieth the River Li-  
mara, in the Card Lemare, from this river,  
you keepe the same course to another crake  
or bay about 7. miles distant, which hath a  
cliffe, but no fresh water, lying vnder 31. de-  
grees, and is called Choapa, in our card Cu-  
pa: further in the same course, about 15.  
miles, there is a verie good haven, called de  
Quintero, in our Card Cutero at Quintero:  
it lyeth vnder 32. degrees, & seven miles and  
a halfe further, is the haven Val Paraise,  
and from the towne of S. Iacomo by vs called  
Chile, after the name of the country. Touch-  
ing this country of Chile it is very great,  
stretching along the sea coast, reaching a-  
bout Charcas and Peru: a cold country,  
which is by reason of the situation thereof,  
as lying by the Pole Antartico, wherefore  
it is called Chile: that is the cold countrie,  
partly because of the great cold which men  
indure, traouailing ouer the Andes, vnto this  
country, and partly because of the coldnes  
of the country it selfe, although it is much  
like Spaine, touching the temperatenesse of  
the aire. This country was first discovered  
by Petro de Valdiuia, in the yeare of our  
Lorde 1539. and is all inhabited: in some  
place it is hillie, and in other places plaine  
fieldes, poynted and running very crooked,  
by reason of the infection and crooking of  
the sea. Touching the rest of the situation,  
as I sayde before, it is verie temperate, ha-  
uing winter and summer, as it is in Spaine;  
yet at contrary times, for their summer is  
winter in Spaine, and the Spaniards win-  
ter they summer. The south starre that  
should answer and be right distant to our  
starre, being there on land cannot be sene,  
but onely a small white cloude, betwene  
day and night making a smal circuite or  
compasse, about certaine places of the Pole  
Antartike. There likewise you see foure  
starres, in forme like a crosse, with three or  
The 2. Booke.

ther stars following them, which make sea-  
uen stars, like ours, without any difference,  
that may be perceiued, onely that the foure  
which in the south make the form of a crosse,  
stand closer together then those of our Pole  
Antartico. Touching their day and night,  
they are in Chile according to the situation,  
short and long, as with vs, yet contrarie to  
ours, for that our shortest dayes are they  
longest daies. Their apparell and meates  
are altogether like those of Peru, both men  
and women are of good complexion and be-  
hauour, vpon the coast of this countrey are  
many riuers, which by day do runne with  
water, and by night they are without wa-  
ter, because the snow by day melteth, by rea-  
son of the heate of the sunne, and so runneth  
downe from the hils, which by night by rea-  
son of the cold aire, congealeth, and so run-  
neth not. In Chile and Charcas they haue  
many shepe, that are like camels, but that  
they haue not a hille vpon their backs like  
the Cammel. The Spaniards vse them to  
ride vpon, as being able to beare a man  
foure or five miles a day, but being wearie,  
they lie downe, and will not rise whatso-  
euer they doe vnto them, be they neuer so  
much beaten: and whosoether rideth vpon  
them, the shepe being wearie, shee will cast  
up the head towards him that sitteth vpon  
her, and blowe a filthy stinke into his face,  
thereby to bee eased of her burthen. These  
beastes are verie profitable and necessary,  
no lesse then Cammels in Egypt & Africa,  
and are fedde with a little Graze and other  
meate, specially those that they vse to ride  
vpon, to labor, and to carry barthenes. They  
goe likewise as Cammels doe, foure or five  
dayes together without drinking, and but  
little meate: some of them called Pachos  
haue verie fine wool, with long haeces, with  
verie good, holsoime, and sauorie flesh, like  
our gammons of Bacon. The haven of  
Chile or S. Iacomo lieth vnder 32. degrees,  
and 3 parts: sayling further along the coast  
in the same course, you come to the river of  
Calma, distant from Chile eightene miles:  
it is here also to be considered, that all the  
coast from Tumbes to this place, is verie  
good to sayle by, and a calme sea, without  
tempestes or foule weather, whereby the  
shippes may lye at anker where they thinke  
good. Nine miles from Calma you see the  
poynt of the river called Manque or Maule  
in our card Maole, and ten miles and a half  
further there is another river called Icara,  
in our Card Rio Tarura, and so sailing  
south and south-west eightene miles, there  
is another called Biebio, lying almost vnder  
eight and thirtie degrees, in the same  
course.

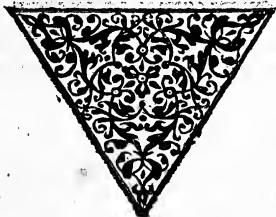
course, keeping along the shore, full eleuen miles distant, there is a great Island about foure miles distant from the firme land called Lucengo, and somwhat further beyond this Island is a great broad cræke called Valdiuia, in our carde La Baldibia, where in there runneth a great riuer taled Aynilendo, in our Carde Rio Aynilendos, this Cræke lieth vnder 39. degrees and  $\frac{1}{2}$ . Following the same course further by the shore, to south southwest, you come to the Cape S. Maria, lying vnder 42. degrees, and  $\frac{1}{2}$  towards the south, and from (as the

Pilots report) the coast reacheth southeast to the straits of Magellana, and betwene them lie many hauens and places needlesse to rehearse: as being noted in the carde: inward in the land there is the Countrey of Paragonen, wherein there are Giances of nine and of tenne foot high; that paint their faces with diuerse colours made of hearbs, pressing out the sap. And heere with making an end, for the rest I referre the

Reader to the Carde:

( \* . \* )

The end of the second booke:



The first of these was the discovery of gold in California in 1848. This led to a great influx of people to the West, and the establishment of many new settlements. The second was the discovery of gold in Colorado in 1859. This also led to a great influx of people to the West, and the establishment of many new settlements. The third was the discovery of gold in Nevada in 1859. This also led to a great influx of people to the West, and the establishment of many new settlements. The fourth was the discovery of gold in Idaho in 1860. This also led to a great influx of people to the West, and the establishment of many new settlements. The fifth was the discovery of gold in Montana in 1862. This also led to a great influx of people to the West, and the establishment of many new settlements. The sixth was the discovery of gold in Wyoming in 1869. This also led to a great influx of people to the West, and the establishment of many new settlements. The seventh was the discovery of gold in Utah in 1871. This also led to a great influx of people to the West, and the establishment of many new settlements. The eighth was the discovery of gold in Arizona in 1876. This also led to a great influx of people to the West, and the establishment of many new settlements. The ninth was the discovery of gold in New Mexico in 1878. This also led to a great influx of people to the West, and the establishment of many new settlements. The tenth was the discovery of gold in Texas in 1880. This also led to a great influx of people to the West, and the establishment of many new settlements.

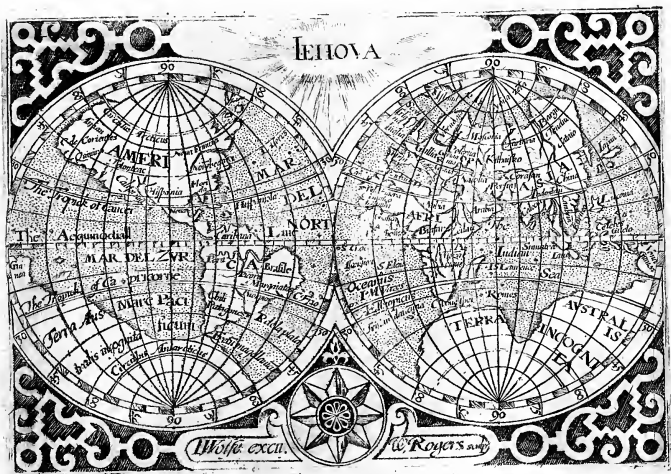


# THE THIRDE B O O K E.

The Nauigation of the Portingales into  
the East Indies, containing their trauels by Sea , into  
*East India, and from the East Indies into Portingall,*  
also from the Portingall Indies to Malacca, China,  
Iapon, the Ilands of Iaua and Sunda, both to and fro,  
and from China to the Spanish Indies, and from  
thence backe againe to China, as also of  
althe coast of Brasilia, and the  
Hauens thereof.

With a description of the Firme land and the Ilands of the Spanish  
Indies lying before it, called Antillas, together with the Nauigation of Cabo  
*de Espo Gonçalues to Angola, in the coast of Ethiopia, with all the courses, Hauens*  
Ilands, Depthes, Shallowes, Sands, Droughs, Riffes and Cliffes, with  
their situations, also the times of the yeares when the winds  
blow, with the true tokens and knowledge of the  
tides and the weather, water, and streames  
in all the Orientall coasts and Hauens  
as they are obserued and set downe  
by the Kings Pilots, in their  
continuell and dayes  
ly Viages.

*Translated out of Dutch by W. P.*



L O N D O N  
Printed by John Wolfe, 1 5 9 8.

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$$I = \int_0^1 \int_0^1 \frac{1}{1+x^2+y^2} dx dy = \frac{\pi}{2} \ln 2$$



## The third Booke.

The Nauigation of the Portingales into the East *Indies*, containing their trauels by Sea, into East *India*, and from the East *Indies* into Portingall, also from the Portingall *Indies* to *Malacca*, *China*, *Iapon*, the Ilands of *Iana* and *Sunda*, both to and fro, and from *China* to the Spanish *Indies*, and from thence backe againe to *China*, as also of all the coast of *Brasil*ia and the Hauens thereof. With a description of the Firme land, and the Ilands of the Spanish *Indies* lying before it, called *Antillas* together with the Nauigation of *Cabo de Lope Gonfalu*es, to *Angola* in the coast of *Ethiopia*. With all the courses, Hauens, Ilands, depthes, shallowes, Sands, droughthes, Riffes, and Cliffes, with their situations. Also the times of the yeares when the winds blow, with the true tokens and knowledge of the tydes, and the weather, water, and stormes, in all the Orientall coastes and Hauens, as they are obserued and set downe by the Kings Pilotes, in their continuall and dayly Viages.

### THE I. CHAPTER.

Of the courses and Viages of the Portingales into the East *Indies*.

**I**F you must understand that all Christendome lyeth on the North side of the Equinoctiall line, and Lisbone under thirtie nine degrees and a halfe, and lyeth with the Iland of Madera North-east & south-west, the Village being 172 Spanish miles, and Madera lyeth under 32 degrees, and is distant from the Iland la Palma (which the Shippes sayling to India may easily perceiue) 63. miles. The Iland la Palma lyeth under 28. degrees  $\frac{1}{2}$  & from thence you must sayle Southward, as long as time will permit, for commonly when you come under five or sixe degrees, you find south eastwardes and then you must saile south-west, as much as you can, untill you passe the cape of S. Agustine which lieth under 8 degrees  $\frac{1}{2}$  on the south side that is upon the coast of *Brasil*ia, from the Ilande la Palma, to this The 3. Booke.

Cape of Saint Augustine are 900. miles the course lying North-east and south-west, when you are past the point you must sayle South-west, because the winde is there commonly south and southeast, and from the Ilands of Tristão da Cunha, lying under 34. degrees, on the south side of the Equinoctiall you must hold south-west, and when you thinke you haue passed these Ilands, you must sayle till you come under 36. degrees, and keepe Eastward, untill you haue passed the Cape de Bona Speranza, and then you must holde North-east towarde the land, and hauing knowne the land, according to the place you then haue knowne, you shall set your course to Mosambique, or outward about the Iland of Saint Laurence, from the Cape of Saint Augustine to the Cape de Bona Speranza are 1060. miles, which Cape de Bona Speranza lyeth full under 34. degrees and a halfe on the south side of the Equinoctiall, and is East southeast and West, North-west with the Cape Das Agulhas which is 32

100 2 miles,



miles, and Cape das Agullas, is full under 35. degrees, lying with the Cape do Infante East and West, and somewhat East and by North, and West and by South, the course is 26. miles, Cabo do Infante is under 34. degrees and  $\frac{1}{2}$ , and lyeth with the Cape Talhado, East North-east, and West South-west 19. miles, Cabo Talhado is under 34. degrees, & lyeth with Bahija Fermosa East and West 10. miles, Bahija Fermosa is under the same hight of Cabo Talhado and lyeth with the Ilands Chanos East north-east, and West South-west, 37. miles, and with the first point called Punta Primera North-east and South-west, and somewhat North-east and by East, and south-west & by West, the course is 50. miles, Punta Primera is under 32. degrees, and lyeth from the last land called Terra do Natal 50. miles, which is under 30. degrees and a halfe, and lyeth with the land called Terra dos Fumos, North-east and South-west, and somewhat of North-east and by North, and South-west & by South, and the course is 75. miles, the land of Terra dos Fumos is under 27. degrees and a halfe, and lyeth with the Cape das Correntes, North-east, and South-west, and somewhat North-east and by East, and South-west and by West, the course is 95. miles, Cabo das Correntes is under 24. degrees and a halfe, and lyeth with Insulas Primieras North-east and South-west, and somewhat North-east, and by North & South-west and by West, the course is 132. miles, the Insulas Primieras are scarce under 17. degrees and a halfe, and lye with Mosambique North-east and South-west, the course is 52. miles, Mosambique is under 15. degrees, and putting forth from Mosambique towards India, you must saile North-east, untill you come before the Iland of Comora the course is 80. miles, till you come under 11. degrees, and then you must yet take your course North-east, unto the Iland As Ilhas do Almirante, which are under three degrees and a halfe on the south side, being past those Ilands, you must take your course North-east, and North-east and by East, where with you shal come to the Ilands As Ilhas Quicimadas, which are under 16. degrees, vpon the coast of Goa, or India, here you must remember that at this time the streames in that countrie doe alwaies runne South-west, that is towards the Straights of Mecca, or to the red Sea, therefore presently when you are under 16. degrees, (to keepe your right course) you shall stil hold your course aforesaid, which is North-east and by East, or somewhat more, as you finde occasion, your Compasse will alwaies shew you what you

may doe, and thus must you saile for  $\frac{1}{2}$  space of 200. miles, towards the coast of India being sure you goe no lower then 15. degrees, to auoide the droughts called Os Baixos de Pandua, which lie under 13. degrees Northward, also when you thinke to bee vpon the coast of India, you must still hold about 16. degrees, for that the streame and water vpon that coast runneth Southward, & commonly the wind is there out of the North & North-west, and to know when you are vpon the coast of India, you shal find these tokens, that is 300. miles from the coast you shall see Crabbes, and 50. miles from the coast you find Snakes in the water as big as Cales or Lampernes, which is alwaies most certain, and within 20. miles from the land you haue ground at 80. fadome, and 14. or 15. miles from the shore 70. fadome, you need not feare to fall on the coast, for it is faire and without danger, and hath good Ankeridge, and all the Ilands and Clifffes vpon the coast, lie close to the firme land, whereby there is no danger, and all the coast called India, lie North and South, and somewhat North and by West, and south and by East, and you must understand that al the coasts of India, Persia, Arabia, the Straights of Mecca, or the red sea, the coast of Choramandel, Seylon, Bengalen, Pegu, Siam, Malacca, Cambogia, Cauchinchina, China, Iapon, &c. lie on the north side of the Equinoctiall line.

### The 2. Chapter.

The course or viage to East India, made and set downe by the Kings Pilot called Diego Affonso a Portingall.

**S**ailing from Lisbone to the Iland of Madera, you must set your course South-west, and make towards the Iland Porto Santo, & from thence you must passe betwene the Iland Deserta, and Madera, turning the Ilands or Clifffes called Os Saluagien, lying two miles South-westward from the Madera, for thereabouts are great droughtes, which by night are very dangerous, you may passe by the on the East side, & so keepe your course to the Iles of Canares, and hauing passed those Ilands of Canares, you must set your course Southward till you come under 14. degrees, keeping 50. miles downwards from Cabo Verde, and from thence you must set your course South-west and South-west and by West, till you come under 6. degrees, and from thence South-west, and South-west and by South, so  $\frac{1}{2}$  you hold your course 70. miles from the drought of the ruer called Rio Grande, & 80. miles from

from Saint Anna, alwaies doing your best to get vnder the Equinoctiall line, letting your course sit be somwhat about the south, and if the wind be South, then rather chuse the East, then the West side although you be vnder the line, and as long as you haue no Southeast wind, hold Eastward, not once approaching the land called Terra do Malagetta, nearer the 50. or 60. miles distant, and when you haue the Longitude and Latitude whereby you may know you haue passed the Cape Das Palmas, then when you Lauree, make short turnings I meane vnder the line, or on this side therof, least the streame should drine you within the Cape aforesaid, but rather stricke all your Sayles, then drine in there, for other wise you cannot saue your selfe neither yet get into India, I haue before shewed you what you shall do being an hundred & fortie myles vnder the lyne, then crosse right ouer, so to passe before Brasilia, for that following the way and course aforesayd, you can not sayle, but you must needs passe by Brasilia: on the aforesaid coast of Malagetta, the streame (with a new Spooone) runneth South west, therefore as then you shall not set your course towards Brasilia, being vnder the lyne, but when you set your course South West, hold you as long therein as the wynd continueth good, and then vse all speed and diligence, (as I sayd before) to passe the lyne, ouer the syde of Brasilia, thereby to get vnder eyght degrees, vnder the which lyeth the popnt called Cabo de S. Augustin, and then if vnder those eight degrees, you desire to leaue the sight of the land, then turne not vpon the other syde, but rather cast anchor, untill the wynd commeth good, to keepe on your course, and you must vnderstand that the streame (on this syde of Brasilia, Cape de S. Augustin, and that country) runneth to the Antillas (which are the Ilands of new Spayne) wherefore I thinke it not your best way to Lauree, for if you do, without all doubt you will be forced to turne againe vnto Portingale: from thence I shall take an other way, vnto the Iland of Martin Vaas (hauing past the lyne) & the righter you keepe this way it is the better. From the Iland of Martin Vaas, or from the high vnder which they lie, to the Ilandes of Tristan de Cunha, hauing a fore wind, you shall hold your right course, without any tacking or abatement of your reckening: for those Ilands lie with the others all vnder one longitude and latitude, with the difference that the Compasse hath in those Countreies, that is by the Ilandes of Tristan de Cunha wind or lay the needle of the compasse a stryke and a half North eastward, and when it is at

howe after twelue of the Clocke by the compasse, it is then by the Astrolabium but full twelue of the Clocke, and to know when you are hard by the Ilandes, you shall find it by this, that you shall see certaine Birds flying, fine and fine in ranks together, then you are hard by them, and from thence forward certaine birds will follow you, by the Portingales called Feigions, full of blacke and white spotted, whereby they are easy to be knowne, being South and North ouer this Iland you shall see certaine things drine in the sea, by the Portingalles called Saragollo, and is almost like the weedes that is found by Vieringhen in Holland, from these Ilandes of Tristan de Cunha, to the cape de bona Speranza, being in this countreie about the eight of June, you shall see in drining the sea, certaine weedes called Saragollo and Trombas, like peeces of thicke reedes, those reedes are short and full of branches, and are not so long as those that are found, by the Cape de bona Speranza, here you must keepe on your course till you finde them to increase, and be not abashed thereof, for it commeth by this meanes, that the more it stormeth and is foule weather in the Ilands the more of those reedes & weedes are smitte down, which to the water & the wind that commeth both from behind and ouer the Iland, drine towards the Cape de bona Speranza, wherefore I aduertise you that if you find those reedes and weedes, to keepe 150. miles further from the Ilandes of Tristan de Cunha, for they are signes of that I told you of before. When you come vnder the hight of 35. degrees full or scarce to the Cape de bona Speranza, you shall see Trombas or peeces of thicke reedes in the water, and when you see them, assure yourselfe they come from the Cape de bona Speranza, and you are then past those of the Ilands, when you find those Trombas, then you are but 30. or 40. miles from the Cape de bona speranza. Those peeces of reedes are long almost like Basuyne, but when you are vnder 35. degrees and a half, then you see them no more, but certaine birds as great as Ravens, with white and flat billes, with blacke feathers, those lie not past 20. or 30. miles from the Cape de bona speranza, and some gray birds, by the Portingalles called Alcatrales; these are the right tokens you finde: from the Cape de Bona Speranza to the Cape das Aguilhas, you must likewise vnderstand, that the trauerling or crosse way from Brasilia, to the Cape de Bona Speranza, is much shorter or lesse the is placed in the sea cards, but let no man seeke to know the cause thereof, as hauing no great matter con-

sitting therein concerning the voyage, & though there were, yet it is not convenient y<sup>e</sup> other nations and strangers should vnderstand it: you find likewise between the Ilands of Tristão de Cunha and the Cape de bona Speranza, certaine sea voolues, but being in that countrey about the last of June, it may be you shal not see them, for then they withdraw themselves from thence, because of the cold, & keepe vnder the land: but if you chace to be by those Ilands of Tristão de Cunha, about the 10 of May, then you shal not passe aboue 35 degrés, because at that time the West winde do there blow w<sup>th</sup> most great fury & tempests, specially with a new spone, least it happen to you as it did to the shippe called the Bon Iesus, which was ouerwhelmed in the sea by the great waues, that the winde raised, as I my self (sayth Diego Afonso) haue seene beeing in the shippe called S. Clare of the Cape de bona Speranza: y<sup>e</sup> shal see certaine birds in the water called Antenas, which are great speckled fowle, then you are by Cape das Agulhas, you shal likewise finde some fish bones, or rattle bones (such as the Goldsmithes vse) dmiuing vpon the water, and when you haue the sight of land, vnder the degrés aforesaid, beeing thirtie miles from the Cape de Bona Speranza, as also coming vnder the 36. degrés, you shal finde those birdes called Antenas, and when you are past the Cape de Bona Speranza, and haue seene land, whether it be y<sup>e</sup> Cape de Bona Speranza, or the cape das Agulhas, either beyond, or on this side, then keepe aloofe from the land at the least 30. miles into the Sea, and if you meane to goe to Mosambique, then you must saile North East, that is to the Baixos, or droughtes of India. In the course from Brasilia, to the Cape de Bona Speranza, many birdes follow after you, but as soone as you come within y<sup>e</sup> sight of the cape de bona Speranza, they leaue you, & manie times the blacke Trauens aforesaid: that you may be sure to be within the Cape, that is on the east side of India, you shal perceiue the waues of the sea, that follow you from the Cape out of the East into the West, doe presentlie leaue you, as soone as you are past the Cape das Agulhas inwards, untill you come to others out of the South West, that is in ward from the Cape: also by this Cape the needle of the compasse is right and euen: so that when it is noone by the Astrolabe, it is likewise noone by the sunne diall, or the compasse both agreeing in one, which is a good signe that you are North and South with the Cape das Agulhas, or betweene both, that is, the Cape de Bona Speranza, and the Cape das Agulhas, and this is a great

The 3. Booke,

signe, as well from Portingall into India, as from India to Portingall: but sayling from Portingall to India, then the needle of the compasse turneth North eastward again, 30 miles fro the Cape das Agulhas towards Mosambique. The coast runneth East and West, and you must bee carefull (being past the Cape das Agulhas 12 or seauen miles into the sea from the land called Auagda de Sanbras, not to take the way towards the Cape, but towards the South West, and South West and by West, because it is necessarie so to doe to saue a great deale of way by reason of the streames and waters that runne inwards towards the land. If it chance you passe the Cape a farre off, and so see not any of these signes, the take the height of the sunne, and looke on your diall, but you must doe it aduisedly and with a straight thread, and then if you be 150. miles beyond the cape in ward, it being noone by the Astrolabe. The shadow of the sunne diall will not be vpon none but will want a strike, and when it is none by the diall, then it will be halfe a degree past the Astrolabe, which if you find to be so, then assure your selues, you are 150. miles inwards beyond the cape de Bona Speranza, or das Agulhas, and marke it well, for you shal finde it to be true, and when you set your course to saile within the Iland of saint Laurence, you shal finde some small white birdes in companies together, they flie about twentie miles from the land, towards the droughtes of India, and coming vnder twenty degrees, you shal most certainly finde the birdes called Garagias, and Alcatrafes, that are like Sea-mewes, then you hold a good course, and if you see not any of those tokens, looke well to your selfe, for the you are hard by the Iland of S. Laurence, or vpon the banks of the coast of Sofala, and seeing many birdes, you are but 10 miles from the droughtes of India, then take your course North East, and North East & by North, and so hold on till you come vnder 19. degrees and  $\frac{1}{4}$  and from thence saile North East till you bee in eightene degrees, from thence you shal runne North, and North and by East, till you come to firtene degrés, and  $\frac{1}{4}$  beeing vnder those degrees, and seeing many birdes called Alcatrafes in companies of 6. 7. 8. or 10. then you are but ten or fiftene miles from the Iland of Ioan de Noua: therefore vse all diligence both by day and night, not to come nere it, specially when it is with a new mone, and saile North westward, and then you will come by the Ilandes named dos Angoxes, and the moze northward you run, you shal keepe the better course towards

Mo

Mosambique, being carefull not to come neerer the land then twentie five sadomes deepe, for the coast is altogether droughtes & shallowes, where on Don Iohn Periera was cast away, and yet is thirtene sadome deepe round about.

## The 3. Chapter.

The Nauigation from Cauo das Correntes, to the droughts called os Baixos de India, & from thence to Mosambique.



**A**D if you chance to see the cape das Correntes, being 6. or 7. miles from you, and minding to saile to Mosambique, then saile East North-east, hauing a sharpe wind, and committing under 22. degrees, under the which height the droughts of India lie. You shall see many of the birdes called Garagias flying in companies, and if you haue a full wind, then saile North-east to the height aforesaide, & to know if you be nere vnto the droughts, you shall see many of the birdes called Garagias, and Alcatrales flying together, and if you see many Alcatrales, then you are nere the droughts: but seeing the Garagias alone without Alcatrales, then you are twentie five miles from thence. From thence you must saile North-east, and North-east & by North, to 19. degrees and  $\frac{1}{2}$ , and then saile North-east, to 18. degrees, and from thence north, & north and by East to 16. degrees and  $\frac{1}{2}$  and being under this height, you shall see many of the birdes called Alcatrales, and so assure your selfe to be hard by the Island of Ioan de Nooua, and if you see Alcatrales by 6. or 7. together, then you are but 10. or 15. miles from thence, because there they vse to fetch their foode: therefore vse all diligence to get your selues out of that height of the Island, which is 16. degrees and  $\frac{1}{2}$  and to bee out of danger saile North-west, whereby you come to the Islands of Angoxas, which are close by the coasts towards Mosambique, and the more North-erly you keepe, the nearer you come to Mosambique, but as you saile from the Islands of Angoxas to Mosambique, beware you come not nearer then 25. sadome to 5. Cozals, where Don Ioan Perreira was cast away, and yet round about it is thirtene sadomes water, being past the Islandes of Angoxas North-east, then saile North-east, & by East, which is a good course, alwaies keeping at twenty five sadome as I said before. The courses aforesaid from Cabo das Cor-

rentes forwards, may bee done nearer and shorter if you haue the wind Southeast, for then you may saile along by the Islands lying vpon the bankes of Soffala, the soner to Mosambique, and with an east wind under the degrees, and with the signes aforesaide, you must likewise shun the drought of India and the bankes of the Island of S. Laurence that lye towarde the droughts of India, & betwixen those two droughts it is 95. sadome deepe, and if you desire to enter into the road of Mosambique, in the entrance you must passe by the two Islands of S. George, & S. Iames, and leaue them on the south-west side, keepe aloofe from S. George, about six or seuen sadome deepe, and so running forward till you be in, hauing care to keepe off from the bankes where you see the water breake, till you come close before the Island and fortresse of Mosambique.

## The 4. Chapter.

The Nauigation from Mosambique to India.



**W**HEN you depart from Mosambique towarde India, then saile North-east, whereby you shall discover the Islande Alha da Comoro which is distant from Mosambique 94. miles, or 11. degrees, and  $\frac{1}{2}$  whereof the furthest point Northward is a verie high land, 15. miles from thence you shall see certaine birdes called Rabos de Luncos (that is tayles of stalkes of berries) for that they haue a long narrow taile, stretching out like the stalk of a berrie, and by night you shall heare the birdes called Garagias sing or make a noyse, following your course from this Island or towards India, about six vnderstand as soone as you discover the uttermost point of the Island of Saint Laurence, towarde the North that the water and streames run North and North-west, toward the Cape of Guardafu, and to the mouth or entrie of the straights of Mecca, or the redden sea, and you must marke, that if it chance that you saile with a halfe winde and shoot full, or sayled before the winde, yet therefore you must not reckon according to the course you hold, but alwaies take a strike for abatement or cutting off, and being by the winde two strikes because the water and streame diue you continually to the North-west, and loke wel before you, that if you find many heights, it is by reason 5. water diues

you as I said before, & to be assured to sail upon the coast of India, you must take hede to the needle of your compass, that yeldeth a strike and moze to the North-east, and if you reckon your course according to the way the shippe maketh, then you lose all that which the needle of compass yeldeth towards the North-east, and that which the water driueth you towards the North-west, whereby you come too short, and cannot get the coast of India. The streame of draving of the water towards the redde sea, is from 4. to 7. degrees, wherefore you must alwaies haue great care to be forward, and not to come too short. In those countries you shall alwaies see many of the birds called Rabos de Iuncos, and when you are nere unto the coast and boughes of Pandua, then you see them no moze, but only about 50. miles in the sea you shall perceiue diuers Snakes like Cales & bigger, draving in the sea, you must likewise vnderstand that the streame of the water at the Cape de bona Speranza, till the times aforesaid, doe alwaies runne from the Cape del Gado, or to the Cape de bona Speranza south-westward, notwithstanding y some streams runne crosse through them that is along the Ilandes, as Illas Primieras runne Westward, vpon the bankes of Cabo das correntes, to the Riuer called Aguada de Boapaz, the streames run likewise Westwardes towards the creeke that lyeth by the Cape das Agulhas, at Aguada de San Bras the streame runneth towards the land, and vpon these coastes you shall find, y the stricter the wind bloweth out of the West, the moze the water and streames runne against the wind.

#### The 5. Chapter.

Of the navigation and course from Lisbon to the East Indies, written & set down by the Kings Pilot, called *Rodriges de Las gos* a Portingall.



When you put out of the riuer of Lisbon, to saile to the Iland called Porto Santo, you must run South-west, and setting out of Lisbon, you must marke the summe by the Compass to proue it, that is in the rising and setting of the Sunne, and the middle betwene her rising and setting, which is North and South, and as much as you finde the needle of the compass, to lie northeastward so much you must run southward, for Porto Santo, lyeth northeast and south-west, with y riuer of Lisbon, wherewith it meeteth

The 3. Booke.

full and euen, when you perceiue or haue a sight of Porto Santo, or the Iland Madera, sayling to the Iland La Palma, then you shall giue all that which the Needle of the Compass lieth Northeastward, and somewhat moze, for that it lieth moze Eastward then it is set downe in the sea Carde, and from thence to the Iland de Ferro, to the which Iland you shall likewise winde a little moze Westward then it lieth in the Carde, and herof sayle not, as being negligent to obserue it, for although you abate ten miles from your course to the Ilande La Palma, as it is in the Carde, yet you shall go right vpon it, and hauing past the Iland La Palma, then your best way is to run southward, 30. miles from the Ilands of Capo Verde, alwaies giuing all that which the Needle of the Compass lieth Northeastward, or that you shall runne betwene two meale tydes, that the one meale tide South, and the other South and by East, setting your course to the South, or the better to vnderstand it, all that which the Needle of the Compass yeldeth, which may be halfe a strike, and rather lesse then moze, and sayling from vnder 22. to 18. degrees, you shall see greene water, which cometh from the point called Capo Branco, and from the creeke where the fortresse of Arguin lieth, which greene water if you see it moze then two meale tides, then it is a signe y you are near the coast: but if you see but a little green water, that is lesse then for the space of two meale tides, then you are nearer to the Ilandes: and comming vnder ten degrees as long as you are by the coast of Guinea, you shall giue the Needle of the Compass no abatement, or cutting off, because the water driueth towards the land, whereby the Northeasterne draving of the Needle of the Compass, (which may bee a thirde parte of a strike) agreeth with the draving of the water, and so the shippe runneth southeast, and the water and streame cometh alwaies out of the South, whereby it is diuine vnto the shore. Sayling from 5. to 3. degrees, it is good to keepe off the coast, from 70. to 100. miles, and not moze: for being moze it would not be good for your voyage: the reason is, for y being 100 miles or moze fro the coast, the you haue but few south winde to get the coast againe, but rather haue all the thunders and lightnings from the East to the South, and southeast, which keepe you from getting to the shore, and because those thunders come vpon you on all sides, therefore it is good to runne (if it be possible) from 70. to 80. miles, that is to 2. degrees, and y where you shall finde a southeast wind, continuing from the 20. of

April

Aprill to the 15. of May, but if you stay till the end of Aprill, it may happen that as then you shall not haue the southeast wind, before you be vnder one degré of the Equinoctiall line. The signes you haue vpon this coast of Guinea, are some of the birds Garagias, and if the thunders come out of the East, being 60. or 70. miles from the shore, you shall see certaine Swallows and Duckers, & when you haue the southeast wind, and that you make towarde the point or bough of Brasilia, although in the first day of your navigation it diminisheth not so much in the height as it should, you must not be abashed thereat, for that which you find to be lesse diminished, is not by reason that the water or streame hindreth you, as many and the most parte of men are of opinion, for that the degrees hard by the Equinoctiall are greater then others that are higher, as you shall well perceiue sayling to India, or comming from thence with a foze wind vnder the line, then the degrees diminish but a little, whereby it may be assured that the small diminution or running forwarde is not by reason of the water or streame that runne to the Antilhas or foure Ilandes of the Spanishe Indies, comming to the line or a degré further, then in any sorte turne not againe vnto Guinea, for it woulde bee against your selfe, and thereby you should spende your time in vaine, for that some ships that departed out of Lisbon in my company, that from vnder the line they would wind towarde Guinea, which I did not, but contrarily made ouer to Brasilia, whereby those shippes came a month later then I did into India. In this bough or crossing to Brasilia, you shall set your course as the wind serueth, and looke well to your Compasse, for that as soone as you are past the line, then the peeble of the Compasse lyeth halfe a strike and moze to the North-east, and sailing from the 8. of the 18. degré, then the moze the peeble of the Compasse lyeth North-east, the further you are from the coast of Brasilia, and late that you lay East and West with Cape S. Augusten, and that the peeble of the Compasse should yelde two third partes of a strike North-eastwarde, then you are 150. miles from it to seaward in, which is thus to be vnderstande, that if the Compasse were made in Portingall, & there lay halfe a strike North-eastward, if it bee good and true, it will do the same vpon the coast of Brasilia, being East and West with the Abrolhos, and about 170. or 200. miles from it, then the peeble of the compasse shall lie a whole strike or somewhat moze North-eastward for that the Meridian (of the Compasse, that in Portingall lyeth

halfe a strike North-east) maketh the same Meridian 100. and so many myles within the countrey of Brasilia, which also likewise both so agree with the sea. In this course aforesaid you see many birds called Rabos Forcados, that is hanging tailed, and by all the Ilandes of Martin Vaas, you shall see white Garagias or sea Helwes. Now when you come vnder the height aforesaid, hauing a large winde, and that you might sail East South-east, let the Compasse wind a strike, or a strike and a halfe, which will wind so much comming vnder 30. degrees, and although the Compasse windeth a strike and a halfe, yet you shall not therefore reckon any abatement in your course, moze then halfe a strike, for this way is a strike shorter then it is placed in the sea Card, and vse all the meanes that you runne not higher then two and thirtie or 33. degrees towards the Iland of Tristan da Cunha, for you shall haue a better and surer course from very foule weather and lesse stormes, for commonly for the most part you haue the winde there at North & North-east, which to auoid, take this counsel giue by me, because I haue well tried it to be true: and comming by the aforesaid Ilandes of Tristan de Cunha, you shall see some of the weed called Sargosso, drining vpon the water, with diuers Trombas, which are thicke peeces of reedes, which when you see, then you are beside the Ilandes, you shall there likewise see great sea Ravens, and some small Ravens with white billes, which flie close by the Ilandes, and when you are right south and north with the Ilandes, then the winding of the compasse North-eastward, beginneth to diminish, and lieth but a strike and  $\frac{1}{2}$  part for that 70. or 80. miles from this Iland you are in the middle or halfe way of the Meridian, betwene Brasilia and the Cape das Agulhas: also herewith you must vnderstand, that vnder the height of 35. degrees, little, moze or lesse, you must account 330. miles for each strike of the compasse from the North-east, and when you see the tokens aforesaid, you must runne to 35. degrees and  $\frac{1}{2}$  which is a good height, holding your course east, and east and by north, till you be within 100. miles of the cape de Bona Speranza, then the compasse will winde no moze but  $\frac{1}{2}$  part of a strike, likewise the water will there draw you north-west or north: now if by negligence you chance to faile, or by the windes are diuinen vnder 35. degrees, then when you are 30. or forty miles from the cape de Bona Speranza, you shall see many thicke peeces of reedes, and sea wolues, which being vnder 36. degrees you shall not see, bee it full or

scarce



scarfe, and comming within 40. miles of the Cape de Bona Speranza, be it vnder 36. or 35. degrees, you shall see a gathering or running together of the water, that is in the day time, so by night if you cannot see it, because that when you are once in it, then you cannot perceiue it: there you find many birdes sitting vpon it, by the Portingalles called *Casuoitoinjs*, and from thence to the Cape, there are some sea Hauens, with white billes which is a great signe, so it may be you may find ground, and neuer see the birdes called *Alcatrafes*, and when you come North and South with the Cape de bona Speranza, from five and thirtie to thirtie degrees, then you shall find muddie ground, to the Cape das Agulhas, and when you are past that muddie ground, you shall finde a kinde of yellowish ground, and somewhat more inwarde by the Cape das Vacquas, which is towards the Aguade de San Bras, you haue shelly and stone ground. The Compass (as I said) that is fixe at the Cape das Agulhas, must in Lisbon be marked or striked, and must there lie a halfe strike North-eastward, which they must very well know howe to marke, although some of our Pilots thinke it not necessary to knowe how much the Compass turneth or lyeth North-east, or North-west, saying that our predecessours vnderstand not the Compass, and so marked the coast, whereunto I answere, that in some nauigations it may be excused, but in most part of the voyage or nauigation it is very necessarie, specially from the North-east and North-west, as you must saile from the Cape de bona Speranza to Mosambique, as wel in the course as to saile in the middle between the Ilande of Saint Laurence, Soffala, it must haue a strike from the North-west to saile in the middle of the channell, and this is necessarie to be known by all pilots that saile to India, because oftentimes they find themselves sometimes vpon the Ilandes, somewhat by meanes of the streames and waues vpon the banks of Soffala, and as you take your course from Capo das Agulhas, to Mosambique, it is good to saile an hundred miles Eastward, thereby to shun the coast, because of the water and streames that runne south-westward, and comming north and south with the Bay called Bahia Del Goa, then the Needle of the Compass will be  $\frac{1}{2}$ . part of a strike and no lesse North-westward, from whence notwithstanding you must not goe nether then 60. miles vnto the coast, continuing your course as I sayde before to keepe your selfe off from it: from this place the Hauens with white billes will follow you, vntill the Cape das Correntes, The 3. Booke.

be North-west from you, and so when the said Cape lyeth right vpon that strike, then the Hauens will leaue you, so that they are not found but from the Cape das Correntes, to the Cape de bona Speranza, & being North and south with the point aforesaid, then the Compass will be  $\frac{1}{2}$ . of a strike rather more then lesse North-westward, and in the middle of the channell a whole strike. Comming by the droughts of Os Baixos de India, being Westward from them, or not seeing the, then you shall see many of the birdes called *Alcatrafes*, that being 10. or 15. miles from them, but being 20. miles off, on the same side, you shall likewise see some, but the compass will not winde a full strike, but if you were on the side of the Iland of S. Laurence, within 10. 12. or 15. miles, then peraduenture you may not see them, and when in the height of those droughts (which lie full vnder 28. degrees) you see the birdes called *Alcatrafes*, then passe not by the side of the Iland of S. Laurence, so that on that side towards the Iland you shall not see them, but hard by and on Soffala side you shall perceiue them 20. miles from the land: this is to be vnderstood at the time of the Monsons, which is at the time that the Portingall shippes (that depart from thence in the month of March) do passe by, for they that come in the Monson of winter time, may possiblie not find them: so that it happened vnto me that comming in the Monson of winter, in companie of the Earle Don Luis de Tayde, I passed 20. miles and more from the droughts towards the coast of Soffala, and saw not one birde, but the day before I had seen ten or twelue of the birdes called *Alcatrafes*, and as soon as you perceiue the signes aforesaid, then run no further North or North and by East, vntill you be vnder 19. degrees and  $\frac{1}{2}$ . vnder the which heights 3 Ilandes As Ylhas Primieras doe lie, and somewhat more to the West, so that holding your course North-east, the streame runneth so fast, that you should presently fall vpon the banks of Soffala, and if you chance to see the Ylhas Primieras, trust not vnder that course, for although you passe by them East North-east, yet it is false, because the first and last of them lie East and West one against the other, till you come to a drie sand, called A Coroa de Sangale (that is, the Crowne of Sangale,) then you runne by the Ilandes of Angoxas, East North-east and West south-west from this Crowne of Sangale to Mosambique you runne along the coast North-east and South-west. From thence to Mosambique are some rodes or ankering places, from 18. to five and twentie fadome deepe, but my opinion

pinto is, if it be possible, that it were better not to anchor, because that vpon that coast there are many clifses and stromes which are oftentimes not seene, if the water breake not vpon them. The signes that are found within 14. miles from Mosambique, is a great thicke land, and a mile and a halfe from the coast, lyeth a banke, where you passe ouer, with fiftene sadome water: the land aforesaid is called Maginqual, and vpon it along by the shore there are some trees, like Vine-apple trees: from thence to Mosambique are twelue miles, and to Mocango 5. miles, hauing all that way the aforesaid trees, and sometimes the water breaketh about a mile from the shore. Now to put into Mosambique, you must take your course in the middle way betwene the Island S. George and the droughtes of Cauaciera, where you shall find 7. 8. and sometimes 9. sadome when it is high water, and being as farre as the Island, so that in your sight the Island of Saint George, and that of Saint James are all one, then you are right against the Isles, and from thence putting in, you shall set your course right vpon the strand of S. Antonio, in the Island of Mosambique, until you be in a good depth, which shalbe a channell, stretching North and South, and comming with the same course to twelue sadome deepe, then winde Northward, allwaies keeping of the point called Nossa Senhora do Baluarte, which is a Church that standeth vpon the highest part of the Island vpon the water, without the fortrese of Mosambique, and also from the sandes called Cabaciera, which lyeth on the other side right ouer against Mosambique. This Bay of Mosambique lyeth scarce vnder 15. degrees: in this haue of Mosambique the Compasse windeth not a strike Northwestward, and from thence to the Ilha do Comoro, you must run north-east, which Island lyeth vnder 11. degrees,  $\frac{3}{4}$ . that is, in the end of Southwest, the course from this Island, or to the line is Northeast and northeast and by east from hence to the line, certaine nightes you shall see shyning or white water till you come to three or foure degrees, and shall haue the wind Southeast, and from thence forwarde you shall beginne to haue it Southwest and south, so you begin to come from India in the winter time, from the Equinotiall line, or to the height of Coa, that is vnder 15. degrees and  $\frac{1}{4}$ . you must runne East Northeast, and in this way the Compasse will lie a strike and a halfe Northwestwarde, and as much as it lyeth Northwestwarde must be sayled north-Eastward vnto the aforesaid height of Goa: the signes you allwaies find in this way, are

allwaies about ten degrees, in the night time you haue white and shyning water, and from those ten degrees to the coast of India, sometimes you see many birds that come from the shore, that is from the coast of Arabia, as Quartelles, and other such like small birds, and 180. or two hundred myles from the coast of India, then the Compasse beginneth to lessen in the Northwest, for that in the haue of Goa it lyeth but one strike to the Northwest, and  $\frac{1}{2}$ . part, and rather lesse then moze.

The 6. Chapter.

To sayle from Goa to Cochim.



From Goa to Batecola, you must saile two or three miles from the land, from twentie to fife and twentie sadome deepe, for it is deeper there, then neerer to Cochim, for about halfe a mile from the Island of Batecola you finde sixe and twentie sadome deepe: from thence it is good to runne Southeast, and Southeast and by South, to the fortrese of Barcelor, and to know if you be by Barcelor, or in the height thereof, you must vnderstand that there are high hills, which beginne at Batecola, and continue to Barcelor, and right aboue Barcelor there is a round howell like darke miste or clowde, which standeth in the end of  $\frac{1}{2}$  high hills: on the South side of Batecola to this haue it is foure or fife miles, and halfe a mile from the shore it is all stonie. By Barcelor you may anchor at ten sadome deepe, about a mile and a halfe from the shore, and desiring to sayle vnto Cochim you must holde your course South, Southwest and somewhat moze into the sea, as the wind will permit you. For there are other Isles and clifses, being where you may passe by, (as I saide befoze) at fourteen sadome water: it is a good course to keepe at fiftene sadome: from those Isles three or foure miles forwarde there are nothing but Isles and clifses, which hauing past, you come to see the Port of Mangalor, as you passe by the shore at fiftene sadome deepe, from thence you sayle to the fortrese of Cananor: from Cananor to the Isles as Ilhas Cagadas, which is 7. miles, let your course here be South Southeast, & at 18. sadome deepe: from the Isles of Cagadas to Chale are 7. miles, &  $\frac{1}{2}$  course is South Southeast & 18. sadome

fadome deepe, from Chale to Panane are 92 miles in the same course, and from Panane to Cochiin are 16. miles, the course beeing South, southeast, and at twelue & ten fadome deepe, which is a good way.

### The 17. Chapter.

The course or Navigation from Cochim to Portingall, written by the said Rodrigues de Lagos.



He towne of Cochiin lieth vnder nine degrees, and  $\frac{1}{4}$  rather lesse than moze, and departing out of Cochiin towards Portingall, you must hold your course West and as much South till you come 30. miles from Cochiin, and being there you shall so set your course, that as you passe through the Ilandes of Maldina and Maniale, you may come to the height of 8. or eight degrees and  $\frac{1}{2}$  not to fall vpon ante Ilands; although the sea card in this course hath certaine Ilandes, yet to say truth there are none. Those Ilandes being past, it is good to take your course Southwest, till you come to four degrees, and from thence south southwest, to three degrees, on the south side of the Equinodiall, from Cochiin all the way aforesaid to this place. The compasse lieth north west a strike and a halfe, beeing vnder three degrees on the south side of the line, then you begin to haue the thunder out of the west, and north west, with a stiffe winde, and from thence you shall hold south and south, & by west, to ten or twelue degrees, in which you shall haue the wind southeast vnder these twelue degrees, the compasse holdeth north westward a strike and  $\frac{3}{4}$  parts, but shall not therfore be made any abatement in your reckoning: for it is often found that the water or streame both there run to the west, which would then be two faults: for that as I vnderstand it in this course, you must account all that is said the ship hath gone, because you shall likewise find streames that draw to the southeast being at 12 degrees; (as I said before) til you be vnder 15. degrees, then you haue the winde sometime south southeast, then you must not lie westward for it is not good, but rather runne east and east southeast, alwayes keeping good watch to the eighteenth degree; vnder the which lieth the droughtes called os Baxios dos Garagias, and hauing a south-east wind, then it is good to hold your course south west, vntill you discover the Island of Diego Rodrigues, and if it lieth right before you, then you shall see some of the birdes called Alcatrafes, and some hearbes called Saragosso growing in the water, and there the compasse goeth no higher, but beginneth

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from thence againe to diminish or lessen, when you are past this Island or the point thereof, then runne south west, and south west, and by west to 26. degrees, vnder the which height lieth the first point of the Island of S. Laurence, & as soone as you are vnder this height, then you shall hold your course west, south west to 29. degrees, and from thence west and west and by south, and to know when you are north and by south with the Island of Saint Laurence, that is with the middle of the vttermoost land on the south side, then marke the compasse well, and if you bee by the country aforesaid, then your compasse will bee a strike and  $\frac{1}{4}$  one from the other, north westward, from thence you shall hold your course, as winde and weather serueth, for being from about the 15. of April, till the last of May, it is necessary to haue the firme land on boarde: for that there, at those times you haue the winde South, and north west, and being in the monthes of February and March, then the winde is east and south, where you must rule your course as the wind serueth, and being right with the land north, & south, then the compasse shall leaue a strike rather moze than lesse to the South west, which is a certaine signe to bee right against it, but if it be moze, then assure your selfe you are not by the land, then beeing 30. or 40. miles from thence, and though you be but 30 miles from the land, you shall see greene water, but you finde no ground. The compasse that I speake of shall be sure, and euen at the Cape das Agulhas, with those that make them leane northeastward in Portingall, a halfe strike rather lesse then moze, and when you come to the Cape das Agulhas, and he therwards, as long as you haue not muddie ground, you are not at the Cape das Agulhas: wherefore spare not often to cast your lead, for it will be for your owne good. Passing the Cape das Agulhas to the Cape de Bona Speranza, it is not good to saile north west, as long as you haue ground, for that therewith you should not passe the Cape de Bona Speranza, but being past it, then runne north west, til you come to 16. degrees, vnder the which height the Island of Saint Helena both lie, or to 16. degrees and  $\frac{1}{2}$  and when you come to that height, then run west and somewhat southerlie, or the first meale tide west, and by south, because of the compasse of the sea in some streames; for I thinke you shall finde no moze heights, although you should saile west, and by south, and sayling on that course, you shall continue it 50. miles further, but no moze, and when you perceiue the Island and cannot reach it by day, then strike all your small sayles, holding about 5. miles

miles from thence, in such manner, that in the night time you hold west, and west, and by north, there the compasse beareth full northeast halfe a strike, and as you make your reckning well in your course from the cape de Bona Speranza, to this Island, with the aduantage of the compasse as it ought to be, you shall find that it lieth aboue seauentie miles moze westward, then it standeth in the Sea Card, departing from this Island to saile to Portingall, and to the Island called Accention, you shall run north-west, and north-west, and by west for 70. miles, then you shall goe somewhat Easterly as some doe, then it will be needfull to saile 100. miles north-west, and by west, and from thence north-west, untill you come by the generall wind, but come no nearer unto the land, for then you should not make a good boiage, and although the south winde doth continue longer in this course, which byingeth you to twelue & foureene degrees, on the north side, yet leaue it not for that, neyther put close vnder the coast of Guinea, when you haue the generall wind although you might moze westerly, neyther leaue off therefore to follow your course, for it will be large enough, although sometimes it scanteth, because you are close by the land. It is good to keepe 150. or 200. miles from the coast: for although that by the sea cardes you finde your selfe to bee two hundred miles from the land, notwithstanding you are a good way nearer, the reason whereof is, that you saile from the point of the Island of S. Helena, which lieth in the sea carde, and not from the Island that lieth 70. miles westward, as aforesaid, and although the pointes doe assuredly lie towards the Island Flores, it therefore maketh no reason that it is not so, as I say, for that in the course through the sea, where you finde the hearbe Sargosso, the winde being there alwaies northeast, the sea or streame runneth to the Antilhas, or soze Island of the Spanissh Ilandes, whereby the ships doe so little multiplie in the course of Sargosso, & if these waters and streames doe chance to meete the ships when they are in the course of Sargosso, it happeneth oftentimes that the ships beare too losseward, but very seldome, and it happeneth oftentimes, that by Guinea the streame runneth northward, and being somewhat neere the land, then the water draveth you presently to the land, also the winde comming most out of the north-west and north, which letteth you from sayling north-west, and being to Sea-ward you shall rather haue a northeast wind, and although you haue many meanes to keepe you from going close vnder the coast of

Guinea, I set this downe here, because I haue noted it my selfe: for that all the ships, in what course soeuer they be, which presently winde themselves to keepe aloofe from the coast of Guinea, being in the course of Sargosso, they haue no full winde, but onely northeast windes, and sometimes talmes, which sailing to lee ward you find not, where you haue the winde east, and east southeast. All the ships that come from the Antilhas or Spanissh Ilandes, the scarcest windes that they finde are out of the East, where by you may vnderstand, that when you hold farre off from Guinea, it is no cause of hauing a longer Voyage: but you shall the sooner finde a better and fuller winde, and so when you come vnder twentie degrees, and that the compasse keepeth freebie to twentie five degrees, then you are not to lee ward, there you begiune to see the hearbe Sargosso, whereby that hearbe is called Sargosso, and make no reckning of being too losseward or too leeward, for there is no certaintie thereof: so when you saile north and northeast, and that the needle of the compasse lieth not north westward, the be well assured that the Island Flores is right before you, continuing so till you come to the Island of Fayael, (which is one of the Flemmish Ilandes called as Ilhas dos Alcores.) The compasse that with in S. Helena was full halfe a strike Northeastward, will be full if you marke it well, and when you come vnder thirtie five, or thirtie nine degrees, and then you shall see the Island Flores, with some Torzeaur in the water, and being fortie miles from the Island Flores, towards the coast, then you shall see the birdes Garagias and Duckers, and the compasse will in a manner be even, and if there be any difference, it will bee somewhat northeastward: so from the Island Flores to the Island Fayael, the compasse is full as fir, as I said before.

The 8. Chapter.

The course and Nauigation from India, to the Cape de Bona Speranza, set downe by another Portingall Pilot.



When you depart from Chochim, to saile for Portingall, you must doe your best to get vnder tenne degrees and

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and a halfe, till you be 50. miles West south west from it, whereby you will bee scarce under 10. degrees, under the which height lyeth the Ilands Mamas, for the streame will alwaies drave you to the middle of the Channel, betwene these Ilands and the Ilands of Maldiva under 9. degrees & a halfe, you must passe full southward without seeing any of those Ilands, and go shoare under 9. degrees & a quarter, although in the Cards they place many false Ilands. And if you chauce to set saile from Cochín the 20. of Januarie, little more or lesse, then run so that you may passe the Ilands on the south west, and south west and by south, untill you bee under the Equinoctial line, because you go late to saile, and it may be that the wind and weather will not serve you so well, to holde to Sea ward from the Iland of Brandaon, then you may hold your course betwene the Ilands called Dos Irmaos, lying under 4. degrees on the south, and from thence you must take your course to the Ilands of Pedro Mascherenhas, and so following your way, if it chauce being under 4. degrees southward you have much thunder, lightning and rayne, because commonly it is found there in the moneth of Februarie, as I my selfe have tryed, untill 14. degrees, then doe your best, to get under 14. or 15. degrees, for commonly under 15. or 16. degrees you shall find southeast winds, and then put no further into the Sea; but passe betwene the Iland Brandaon, and the Iland of Lopo Soares, which is a good course and as soone as you are past the Iland, then take your course by the Iland of Ioan de Lisboa, betwene the which Iland and the Iland of Pedro Mascherenhas, you have a good way, so that you come to passe 14. or 15. miles from the Iland of Saint Laurence, from thence set your course West south west till you come under 29. degrees, and then run West, and West and by South, to 34. degrees or as farre as you will, by this course running in this sort, coming within 50. or 60. miles of the land called Terra do Natal you shall see many Birdes, and the more it stormeth & is foule weather, the more Birds you shall see, and if you see many, then be assured you are farre from the land, and when you lose the sight of them, then looke well to your selfe, for the closer you are by the land, you lose the sight of them altogether, unlesse it bee the blacke Ravens with white bills, & the neerer you are to the land the more you shall see of them, although they are likewise seene at the least 20. miles from the shore, but feare not, when you begin to come to the Iland of S. Laurence; but hold the course abovesaid, and when you beginne to discouer

the mouth of the Chanell, betwene Saint Laurence and Mosambique; then you presently find the running of the streame towards the Cape de Bona Speranza, and feare not in that country to hold your course south west for commonly after you have the wind south, and as much as you have runne west south west, so much you have furthered your way, but take heede you keepe still from the coast, and so you will make a betterriage, for the streame will drave you to the Cape although the wind helpe you not, and this is to be understood, that when you come late from Cochín, you shall alwaies thereabout finde great West windes, also you must know that (in March and Aprill, all the way from the furthest point of Saint Laurence to the Cape) commonly there bloweth North and Northeast winds, and if for a day or two it bloweth out of the Southeast, or South, it is a great wonder, therefore make no account of it, for at those times they blowe verie seldom, in all the way aforesaid to the Cape, and the neerer you come to the Cape you find the more northerly windes, but when the North wind cometh mist and fogg, then be sure of West windes, for it is the nature of them in those countries; and you must understand, that if you arrive in those countries in a Schickel yeare (for they are much more dangerous then other yeares, because the continuation of the heavenly Planets and bodies as then are different, as also the inferiour bodies, that are subiect to the superiour, whereby they are governed;) then you shall finde from 30. degrees upwards, that as soone as you have a northerly wind with a small or mischling rayne, that there followeth great and foule weather, then looke well to your selfe, and take great heede, least it fall not suddenly upon you, for if by unadvisednesse it should fall southward upon you, it were not possible for you to find any meanes to keepe your selfe from being overwhelmed in the sea without the speciall favour of God, for that they come with most great furie and outrageously, but if you chance in the beginning of Februarie to bee by the furthest point of S. Laurence 70. or 80. miles, inward to the Sea, then take your course to the Cape Das Agulhas, for then you shall find the windes alwaies Southeast, so you passe not further into the Sea then 36. degrees, which Navigation you shall make departing out of India, in the ninth of December, you have ground by the Cape Das Agulhas at twentie and twentie five miles from the land at a hundred and a hundred and thirtie fadome deepe, under thirtie six degrees and a halfe.

The

## The 9. Chapter.

The Navigation or course from Monte Delijn to Portingall, which is the chiefe hill in India, and lyeth in the countrie of Malabar, fixe miles Northwarde from Cananor, and from Goa sixtie one miles Southward,



**D**e parting from the hill of Monte Delijn towards Portingall, by the way without the Iland of Saint Laurence so let you North-east, & south-west, with the hill Monte Delijn, taking your course East, and East, and by South, and then you shall come by an Iland lying under 10. degrees and a halfe, fiftie miles from Monte Delijn, and then you must take your course South-west, and South-west and by West, and then you shall come 25. miles beyond this Iland, under the height of 9. degrees and  $\frac{1}{4}$ . taking care not to goe more southward towards the Iland of Malidina, from whence halfe a mile it is deep and faire, and as soone as you are past this Iland whether it be early or late in the yeare, then runne south-west and south-west and by South, untill you have past the line, and if there you finde the wind West, then runne South, and South and by West, if you can, if not southward, which is a good way, and in this course you hold freely without feare, if in this course from 13. degrees upwards, you find diuers Birdes called Garagiaus, flying in companies together, feare not therefore to follow your course, & being late in the yeare, then alwaies keepe on the South side, there by to auoide the droughthes called Os Baixos de Lopo Soares, and Garagiaus, lying under 16. degrees, holding this course you may boldly sayle both by day and night, for you shall find no let as I my selfe haue well tryed. The 16. degrees not being past, you must also passe betweene the droughthes aforesaid, and the Iland of Brandaon, and comming to the height, there lose a nights sayle to bee the surer, and make your account that when you find many Birdes called Garagiaus, with other speckled Birdes among them, flying in companies together, then you are 40. miles beyond the Ilande, from whence you shall saile south-west, and south-west and by South, for certaine meale tides, and it being early in the yeare, when you set sayle from India, then auoide all those Ilands and droughthes, and take your course to Sea wards towards the Cape Das Agulhas, and if it chauce that

about the seuenth of Februarye you find your selfe 100. miles little more or lesse, from the furthest point of the Iland of S. Laurence, that is under his height as I haue bene, then runne West south-west untill you bee under the height of the Cape de Bona Speranza, take hede to the streame, that might deceiue you, because there in Februarye, they runne verie swift, by reason of the East windes which as then blow verie swiftly, & so runne your course to the Cape de Bona Speranza till you be under 36. degrees and a halfe, and when you are by the Cape Das Agulhas, then loke when it is none by the Astrolabe, and if as then it is likewise none by the sunne Diall, or not wanting aboue the thickestnesse of a threde, then it is a good signe, as well outward, as comming backe to Portingall, for ther the needles of the Compasse are right and a like, and being vpon the one side or the other, they will lie either North-east ward, or North-west ward, as you are past the meridional line, and so much it differeth from equalitie with the Sunne Diall, also when you come to the Cape Das Agulhas, or further forthward, then loke vpon the water, and if it be greene, then turne backe againe under 36. degrees and a halfe, and cast forth your Lead, and you shall find 30. fadome deepe, and being under 36. degrees  $\frac{1}{4}$ . degrees you shall find 90. fadome, and then you shall not see many blacke Rauens with white billes, nor Alcatrales, but on both sides of the Cape Das Agulhas you shall see many, both on the coast and 20. miles to Sea ward, but not further, and you shall find the water (so that you be not vpon the depthes aforesaid) light and greenish, as also some of the Saff-been dyuing in the water, and as soone as you haue found grounds, without seeing the land of Cape de Bona Speranza, then runne still along by this ground till you lose it, and then bee assured that you are past the Cape Das Agulhas, then holde your course West North-west, and so you shall find 12. miles from the Cape, and when you begin to leaue it, then you shall begin to see thicke Reedes swimming vpon the water, for the space of ten or fiftene miles from thence. In the course aforesaid, and when you see them, it is a good token and you may be assured to haue past the Cape de Bona Speranza, when you are by the Cape Das Agulhas then marke the Sunne Diall, and the water of the ground, and they will shew you when you are there, for by this Cape, the needles of the Compasse are fir and even, and with in or without that Cape, they lie either North-eastward or North-west ward, as I said before, the Navigation from the Cape



de Bona Speranza to Boxtingall is without danger to the Equinoctiall, for that you alwaies find a Southeast wind, and from the line to Boxtingall it is dayly sayled, whereby it is commonly knowne to euerie simple Pilot, yet such as are desirous to know it, may see it in this Booke, where it is set downe, as also in mine olone Mappe from India to Boxtingall where it is particularly declared till you come to the towne of Lisbon.

### The 10. Chapter.

Of the right tokens and knowledge of the Cape Das Correntes and the Ilands as Ilhas Premeiras and of all the Hauens and coasts of Mosambique.



The banks of Soffala begin at the Cape de S. Bastian, and reach to the Ilands Primeiras all along the coast, and the coast lyeth North and South to Soffala, and hath somewhat of North and West, & South and East, herein are some ryuers, but onely fit for small shippes, the ryuer called Mataca, or Monemone lyeth vnder 21. degrees and a halfe, it is a small ryuer, beeing at high water within the Hauens but thre fadome deepe, and for a marke hath a high tree standing on the South side, and along the shore some Sandie dounes, which in sight shew like Ilands without trees, on the North side lie certaine shallowes, you enter into the Hauens Northwest on, that is on the side where the trees stand, and there as you are within the point you may Anker at five and six fadome deepe. Quiloan or Quiloane lyeth vnder 20. degrees and a halfe, and on the South side hath a high Palme tree, and the land on the same side is like a hoke, and if you desire to put into Quiloane, although it were with a shippe of foure hundred tunnes, you may well doe it, being high water, but you must take heede of a drough, lying thre myles from the Hauens. This Hauens at high water is five fadome deepe, and when you are in hard by the point of the ryuer you find five or six fadome water, with muddie ground, you enter therein West, Southwest, and South West and by West, and the droughes aforesaide lie East, Southeast and West Southwest like Quiloane. from Mataca or Monemone to Quiloane you shall see

land, at thirteene or fourteen fadome deepe, and beeing vnder 21. degrees and 60 fadome deepe, then you shall be fifteen myles from the land, & shall find Cozall vpon the ground, and from thence inward small sands, sayling from Quiloane to Soffala you must runne North and north and by East, without the point or hoke, till you be at 12 or 13 fadome deepe, and till you see Soffala; and if you desire to stay there, then runne till you be vnder 6. or 7. fadome, which is 6. or 7. miles from the land: the Hauens of Soffala changeth euerie yeare, therefore you can not put into it without one of the countrie Pilots, and it hath for a marke a companie of palme trees standing together on the north side: & sailing frō thence to Mosambique, you must runne East, till you come to fourty fadome water, and from thence East north east, running fiftene or sixtene myles from the Ilandes Primeiras, you shall alwaies in these countries all along the coast, find small thime, blacke sand, mixed with the earth, although you sayle close in sight of the land. Soffala lieth vnder twentie degrees, and the Hauens called Bango vnder nyntene and  $\frac{1}{2}$ , and the riuer of Cuama vnder eightene and  $\frac{1}{2}$ , and you runne along the Coast from Soffala to Cuama, North East and South West, beeing thirtie myles, and if you haue occasion to enter into the Riuer of Cuama, to take in fresh water, you must enter with a small Boate, for within it is all fresh water, from Cuama to the Ilandes of Primeiras, you runne along the coast east and West, and somewhat East and by north and West and by South. There are two sights of land, and beeing vnder eightene degrees, you finde thertie syue fadome deepe in sight of land, for the Bankes in those Countries are verie small: the course is fiftie miles. The Riuer called Dos Bonis Sinais or of god tokens lyeth vnder seuentene degrees and  $\frac{1}{4}$ , and hath these markes, that is vpon the North east syde: at the mouth of the Hauens there standeth an heap of trees, and on the South syde it hath a sandie strand, and vpon the furthest point outwards, there is a sand Hill or Downes, which farre off sheweth like an Island: the entrie is on the South West syde, along by the land: the Hauens at the mouth with lowe water is two fadome, and beeing within it you may ly at 6. or 7. fadome water: you can not see the entrie as you are without, but on the North West syde you see the beginning of the land, that hath a beape of trees standing vpon it, which a farre off shewe like the Mast of a shippe, and the nearer you drawe to the land, the lesse you see thereof, so

that beeing in the Riuer, you see nothing at all, because it is hindered by the other branches. The Channell of the Ilandes Primeiras, and of the Ilandes of Angoxas are all one, and you sayle East, North east, and West south west, and it is 30 myles, with tenne or twelue fadome deepe, and nearer to the Ilandes then to the firme land, and if you will stay by one of these Ilandes with a West wind, you may freelie inough goe close vnto it, for it is deepe and passing good ground.

The first of 5 Ilands of Primeiras lyeth vnder 17 degrees &  $\frac{1}{2}$ , if you desire to run betwene them, then runne South west from the Iland, and you shall freelie enter the channell without feare, for it is deepe inough, for the doughtes lye a myle and a half distant from the Iland: and if you desire to put in there with a west wind, then goe close to the Iland, running to the middle thereof, towards the south syde, where you may anker, within the length of a great shot, at 6 or 7 fadome deepe, and desiring to passe either in or out betwene the doughtes (which lye North east) you may very well doe it, and though you beare all your sayles, keeping alwaies nêrer the land of the Iland, then to the doughtes in the middle Iland, for it is all one by what syde of the Iland you sayle, for there is no cause of feare, but onlie where you see the water breake: and desiring to anker by the middle Iland, you may frely doe it, and that close by it, for it is 12 fadome deepe at low water with a West wind, but not with an East wind: in the middle way, on that side which lyeth against the firme land, there standeth a heape of trees, by the which you shall find a lake of fresh water to serue you, if necessitie requireth, and lyeth a little inward from the strand, and if you can not well goe farre inward to the lake, doe but digge in the strand, and you shall presently find fresh water, but it must be when it is an east wind, for with a West wind the water striketh with so great a force vpon the thore, that you are not able to stay there with your boate. The middle Iland, which lyeth North east hath no passage at all to the sea, but from thence to the doughtes called Acoroa de S. Antonio are seuen myles, and to the first Iland of Angoxa syue myles, and is all one course with the Ilandes: you may freelie passe by the land, with what shippe so euer you will, for it is deepe inough: all the Ilandes of Angoxas haue thozow fares, one running throught the other, al deep and good ground: so that there is betwene the Ilandes and the firme land, at the least eight fadome deepe, but you must alwaies sayle nêrer the firme land then the Ilandes.

The 3. booke.

There lyeth a sandie drough betweene the Iland of Angoxa, which likewise is to be sayled on both sides. These Ilandes of Angoxas are 4, and betwene the two middle Ilandes by the alofeland land doughtes, wherefore I wish you not to go to nêre them, for they are dangerous. There lieth a sand drough 4 miles from the first Iland of Angoxa towardes Mosambique, which euery spring tide is couered with the sea, hauing other sandes round about it, that are alwaies couered with the sea, therefore I wish you to take heed of them: you may from thence runne along the thore, where it is deepe water, from these doughtes 14 or 15 miles towardes Mosambique, there is a hauē, called Os Coarais, that is the Cozales, from the which hauē about a mile and a half into the sea lieth a cliff, which is very dangerous, and which a man can hardly shunne till he be almost vpon it, and with a Spring tide the water breaketh not ouer it, wherefore you must take heed vnto it, for many shippes haue striken vpon it, and Don Ioan Periera fell vpon it: when you passe it, you must put 3 miles from it into 5 sea, North east & north east & by East, being by night, but by day you may sayle w more securitie, and loke about you, yet nothing going nêrer to the thore then 25 fadome deepe: in this course you shall passe by the doughtes of Musicatte, and following your course North east, you shall come right vpon the Ilands of Mosambique: if you haue occasion to anker before you come to Musicatte, then keepe off from the cliffe towards the land, till you be at 15 fadome, and there you may anker, for it is good ground, yet but in few places, only vnder the point of Musicatte, at 20 fadome and more, you shall haue faire ground: the point of Musicatte lieth with the Ilands of Angoxas North east and South west, being 18 miles distant: from thence to Mosambique you runne North east along the coast: the East side of the Iland Premeira lyeth with the doughtes North east & South west and some what North east and by East, and South west and by West: the land of the Ilandes Premeiras, on the side of Mosambique lyeth vnder 16 degrees and  $\frac{1}{4}$  & you runne along by those Ilands and sands, East and West, and East by North and West & by south: and if there you find your self to bee inward at 12 or 13 fote and lesse, within a length of a great shot of the Ilands, yet bee not abashed, but betwae of the outside, which is full of stones and other filth, whereby no meanes you can anker, as being nothing but wood & stone: if you chance to be in the middle way betwene the Ilands & the doughts, with an East wind, then you must passe in

is out betwene the first Island & the Drough, which Island lyeth in middle way from the Islands Premieras, on the side of Soffala, as also from the third Island towarde Mosambique, running along the West side at 7. 10 & 12 fadome deepe: the other Droughes lie in the middle way, under the stone cliffes, therefore you need not feare them, but betwene the Island from the trees, that are by on the East side, you can by no meanes passe, for it is all ouer nothing but Droughes and shallowes. From the South West side of these Islands Premieras, and North east and south west, with the first Island, 7 miles from it there lyeth a sand Drough of foure fadome deepe, both in length & breadth, the cariage of a great shotte in length tenne or twelue myles from the Islands Premieras, lieth the Riuer Quilimani, where the Coast reacheth East and West, and somewhat East & by North, and West and by south, and you shall find 6 or 7 fadome deepe within three miles of the land, where you find no other Droughes then that of Quilimani, which you must take heed of, for they reach 6. or 7. miles into the sea, and if you find your self inwards from Casuo das Correntes, you may at all times anchor, for it is good ground, because you are by on the banks, and haue no cause to feare, because the wind blowing from the land will alwaies helpe you, whereby you may put into the sea, as you thinke good.

### The 11. Chapter.

The course from India to Porto Piqueno de S. Iago, that is the smal hauen of S. Iacob, which is the mouth of the Riuer Ganges lying in the kingdome of Bengala.



That desireth to sayle from India to Porto Piqueno or the small hauen, lying in Bengala, I mean outward about the Island of Seylon, he must set sayle out of the Hauen of Cochiin

betwene the which and the 20. of Aprill, holding his course along the shore, to a place called Brinjao, which lieth vpon the Cape or poynt of Comoriin, (that is the furthest poynt or end of the Indian coast, south westward) & from thence holding his course south, till he be vnder 6 degrees &  $\frac{1}{2}$ , and from thence South east to 5 degrees and  $\frac{1}{2}$ , and being there he must runne East, till hee see the Island of Seylon, for the point of Seylon called A The 3. Booke.

Ponte de Gualla (that is the poynt of the Galley) is the farthest land from thence lying in the south, vnder 6 degrees: therefore if you hold your course East, till you be vnder 5 degrees and  $\frac{1}{2}$ , you can not sayle to see the land of the Island Seylon: this way and course you must alwaies hold, letting out of Cochiin, from the 10. of Aprill, to the 20. of the same, (as I sayd before,) for yf you depart later from thence, you must stay longer, because as then the wind beginneth to blow stilly out of the South, at other tymes hauing the wind South west, and North west, blowing verie strong and blustering: whē you see the Island Seylon, you shall sayle along the coast, East and West, and somewhat East & by North, and West and by south, to the first Drough lying scarce vnder 6. degrees, and the other Droughs ly farther vnder 6 degr. &  $\frac{1}{2}$  7 miles distant one from the other, in the same course of East and West, and East and by North, and West and by south, from the point A Punta de Gualla to the first Drough, are almost 28 miles. Being 10 or 15 myles beyond the Droughes, you shall sayle North east, till you be vnder 16 degrees and  $\frac{1}{2}$ , from thence running North, whereby you shall come to the Coast of the firme land, about tenne or twelue myles from the land, called Opagode de Iorganatte (that is the Idole or Idoles Temple of Iorganatte, which is a verie good course for this voyage: when you perceiue this land, which hath certaine high Hilles, you shall see some round Houels, that are rounder and higher then the Hilles, standing vpon them, called Palur, by the which you shall passe along North east, and South west, and somewhat north east and by East, and South west and by south, untill you come to the thime and low land, and passing by it, you shall come to a Riuer, which hath for a marke a flat high field of sand, and an other plaine with a houell, hauing on the one side somewhat further in the shew of an other thicke Houell with trees, and keeping on your course til you come right ouer against the Riuer, the the houels seem to be right ouer against the other thicke lād: it sheweth thus when you are about a myle &  $\frac{1}{2}$  to the sea ward from it: fro this riuer to the first Pagode or Idole, there is about three or foure myles, and from this Pagode sozward you finde no more high hills, like that you haue past before, and passing straight from thence some of them shew as if they had tables or plaines vpo them: this Pagode lieth sul vnder 20 degr. your best way is alwaies to loke out for it, as being requisite for you, thereby to make a good voyage: beyond this first Pagode, there standeth an other Pagode

gode, as great as the first, with 2 or 3 small Pagodes standing somewhat further: from the first Pagode to the second is about 4 miles, and the coast from the one to the other lyeth East and West, here you must not keepe too close to the shore, for you shall hardly put off again because it maketh a cræke, likewise before you come to the first Pagode you must keepe off from the land, because two miles before you come at it, there lyeth a small Drough, stretching a mile into the Sea. From the first Pagode to the seconde, you see certaine houels and trees, and from the second Pagode to Sataguan, it is a lower land, all wastie and wilde ground, being altogether bare to the point called a Punta das Palmerias (that is the point of the Palme trees, and you run West along the coast, from the Pagode as foresaid, to a point with a Riffe (lying 12 miles from the point of Palmerias) there lyeth a riuer, the point aforesaid reacheth a great halfe mile into the Sea, you runne along the coast South-east, and from the aforesaid Riffe point to the Palmerias, the coast runneth South-east, and South-east and by East, and to knowe the Riffe and the lande thereof you must vnderstand that the land of the Riffe, is greater and thicker then the other land of the Cliffe, and maketh show of an Island, and presently somewhat further you shall see nine or ten trees, shewing like round houels, from the Pagode to this Riffe are about 12 miles, from thence forward you shall runne along the coast at nine or ten fadome deepe, untill you come to the said Palmerias, whereof the soze part of the land is verie low, hauing a bare houel, which sheweth it selfe like the Arenas Gordas, or redde Downes, lying by Saint Lucas de Barameda, in the coast of Spaine, frō this downe or houel to the Palmerias, it is altogether a low and bare land without any trees or bushes, the Palmerias were wont to be ten or twelue Palme trees, now there is but one, hard by the same Palmerias on the side of Sataguan there stande certaine Houels, and from thence forwarde, you haue no pointes, hookes, trees, nor any more bushes, but the land for a mile way is nothing but like a Riffe. And when you see the point of Palmerias, then you shall holde your course East, untill you bee 12 fadome deepe, and from thence South-east, till you find eight fadome and a halfe, and being in the dape time, you shall presently see land, which shal be beneath all the Riffes, and if the land be covered with any dampes or mistes, you shall then not see it before you bee at 4 fadome deepe. This course you shall hold with a Compasse, that

faileth not, for if it doth, you must make your reckening thereafter, this land whereby you shall passe is a flat low land, without either bush or tree, and passing forward along the coast, you shall vpon the East side perceiue a long blacke Houel, like a Champana without a Pass (which is an Indian Caruell) and somewhat further from this Houell, there are a companie of trees, which are about thre or foure, that shew greater then the houell, these trees stand somewhat low, and a little from these trees becometh the Riffe of the countrie of Orixa, which hauing seene, you shal presently see the water to Sea ward breake, which is vpon the Droughes of Bengalen, for there the Channell is smallest, and behind you leaue many Riffes on the side of Bengalen, which doe all lie to Sea ward, wherefore you cannot see them, and passing by them, you approach the Riffe of the land of Orixa, for although you sayle close by, you neede not feare other then that you see before your eyes, the depth is thre fadome, with small blacke Sand in the bottome. On Bengalen side you shall haue foure or fve fadome water with muddie ground, on the which side you must not goe, for that beyond that muddie ground, you should come to a banke of Sand, comming from Bengalen, when you find this ground, you shall (if need be) come South-east and by South, untill you be at thre fadome, for this is the right way, the aforesaid Riffe of Orixa being past, you shall presently find more depth, and if you desire to runne along by the land of Orixa, then set your course right vpon the first point, that you see before you, the least depth you shall find is thre fadome, which is the right way untill you be close by the land, where you shal find 5 or 6 fadome deepe, and if you neede any woad to burne, then goe on the other side of the land of Bengalen, for there the woad is better then on the side of Orixa, but hauing done you must again put to the side of Orixa untill you bee past two ryuers, lying on the same side of Orixa, whereof the first is liker a Cræke then a ryuer, the other lyeth about a mile further in, which hath a great mouth or entrie, two or thre miles further beyond that Riuer, there are some slowing Wicken with trees, & a mile beyond them, there is wode or wildernesse full of thicke trees, like Palme trees, from the beginning whereof you must crosse ouer to the other side of the land, called Guinette) right vpon a tree, standing on the same side, which is higher then all the rest, and standeth on the left side of the riuer called Chandecan, from thence forwarde it is all shallowes, wherefore you must passe

furth therabouts with a ful sea, if you desire to passe through the channell of the land, you shall take your course as I said befoze, & from Palmieras to the North-east, you may runne at fise sadome, and being by day you shall runne at thre sadomes, and running at this depth along by the land, although you come sometime to lesse depth, yet you neede not feare, with the which course you shall see the Riffe of Orixa, and when you see it, you shall make towarde it, and make  $\frac{2}{3}$  parts of the way towards the land, and a third part towards the Riffe, and so you haue the right way as aforesaid.

### The 12. Chapter.

An other description of the same course, from India to Porto Piqueno, or the small Hauen of Bengalen, set downe by an other Pilot, large and better described, with the whole situation and course thereof.



Sailing from the coast of India to the hauen called Porto Piqueno, in the kingdom of Bengalen, outward about the Ilande of Zeylon, you shall take your course along the coast of India, till you come to see Briniaon lying by the Cape de Comorin, which is the furthest point of the land of India, from thence taking your way crosse ouer, for from thence forwarde it is a good countrie, and make the shortest crosse you can, thereby to goe sure, and not to fall inwards, or betwene the Iland of Zeylon, and when you see Barceias, which are the Donnes of Briniaon aforesaid, then you shall saile Southward, running so at the least fiftene or twentie myles, and from thence forwarde you shall shorten your way, as you thinke best, to get under fise degrees, and being there, you shall saile Eastwarde, as much as you thinke conuenient, that you may be assured to passe the point of Gualle, which is the furthest point of the Iland of Zeylon on the South-west side, lying under fise degrees, when you thinke you are at the point de Gualle, to be assured thereof, make towards the Iland, to know it, befoze you come to the droughth, betwene Tanadare (which is fyue myles from Punta de Gualle) The 3. booke.

la) and the first droughth, where commonlie all the shippes know the land, such I say as wee saile to Bengalen, or to any of the Hauens thereof, as Porto Piqueno, or Porto Grande, that is, the small or the great Hauen, where the Portugallies doe traffique, and hauing sight of the land of the sayd countrie, goe as close vnto it as you will, but not passing about twelue sadome deepe towards the land, because there ly certaine cliffes along the shoze, whereof we know not certainly the danger, besides the sandes, betwene the which and the land you may passe through, as hereafter shall be shewed, and sayling thus as I haue sayd, along the shoze, you must vnderstand that the land of Tanadare is for the space of fyue myles to the droughthes on the sea syde altogether lowe land, and when you are further to landward in, you begin to see certaine hilles, that is thre great hilles, right against it, and then you shall presently see the first droughth, betwene the which and the land you may well passe, for that most of the ships that goe and come by the Iland, run through that way: in the middle way you shall finde betwene it and the land 11. and 12. sadome deepe, of faire, & in some places stony ground, and you need not feare any thing, but onelie that you see befoze your eyes. This first droughth or sand lieth full vnder 6 degrees and  $\frac{1}{2}$  and right against it vpon the land, you see a houell standing alone, and no more in all that countrie to be seene, 6 myles further from that first great droughth: there lieth an other small droughth, which is distant, North-east, & South-west, and some what north-east and by East, and south-west and by West: this small droughth lieth vnder 6 degrees and  $\frac{1}{2}$ , about 2 myles from the land: and if you desire to runne betwene it and the land, you may well doe it, for it is 5 or 6 sadome deepe at low water, with sandie ground, which I know by those that haue passed that way about 30. tymes, as well going as comming backe again, but if your ship be great, then it is better to saile about further into the sea. Those droughths or sandes bearing pass, then runne along by the land, and neuer put from it, for it is your best course to goe close by it, and passing by the Iland of the hilles, and the high land, you shall see a high sharpe Hill among others from whence there runneth a point that lieth out towards the South-west. This hill is called O Capello de Frade, that is, the Fryers coule, and lieth full vnder 8 degrees: I set not downe the course you must commonlie use to take along the Coast to the said Capello de Frade, because you come vpon no direct line: this fryers coule maketh a point of land, fro whence

whence there runneth a Riffe about halfe a mile into the sea, whereon in some places you may see the water breake from this point to Trinquanmale are 17. miles, and you run by the coast north and south, which is all low land with a bankie ground, and from thence you shall see no land, but the land that lieth inward five miles. Before you come to Trinquanmale you finde a small river. Trinquanmale is a great haven, beeing in the entrey more then 3. miles in breadth, & all low land, but very deepe round about, he that will anker therein may lie under certaine Ilands, and inward it maketh a river that runneth to Seyta vaqua, the other to it is all low land, to know Trinquanmale a farre off, at the mouth thereof on the north side, lieth a pellow Sandie Downe, and hath upon one of the hookes or pointes, two long hilles rising up, and reaching inwards to the countrie, and no other high land, neither behinde them, nor before the in all that coast, comming by Trinquanmale, and having knowne it, you must then presently crosse over, for there it is best to follow your course, and from thence you must runne North, and North and by east, alwaies reckning the declining or winding of the compasse, and if it be in the monsons of the winds, in the month of August, then you shall sayle full north, because as then the streame runneth very strong into the sea, and this course you shall hold till you come under 17. degrees, which is the height of the point called a Punta de Guado variin, lying on the coast of Choraman del, which is the beginning of the kingdome of Orixa, and being under 17. degrees, from thence you shall put to the coast of the firme land, to make a good voiage, alwaies taking care not to run about 19. degrees &  $\frac{1}{2}$  without seeing land, because that under 19. degrees, there lieth a river called Puacota, from the mouth whereof 3. miles into the sea, there lieth a rocke or stonie cliffe of the length of a ship, which may easily be seene, for it lieth above the water, you may pass betwene it and the land without danger of any thing but only that which you see before your eyes, all this coast from the point of Guadovariin, is altogether great thicke land, and hilles which may be seene far off from the river of Puacota, to another river called Paluor or Palura are 12. miles, and you runne by the coast North-east, and South-west, above this river of Palura there lieth a verie high hill, called a Serra de Palura, that is the hill of Palura, which is the highest hill in all that coast. This river lieth full under 19. degrees, and  $\frac{1}{2}$  from this river to the point called a Derradeira terra alta, that is, the

last high land, you keep the same course along the shore, and is in length seaven miles, and lieth full under nineteene degrees, and  $\frac{1}{2}$ . I set downe this description of the last high land, because such as sayle along by the coast, may understand that there all the hilles and high landes doe end, and from thence forward it is altogether low land, and sandie strandes, till you come to the place called as Palmerias, or Palme trees: from the last high land, or Derradeira terra alta, to the river called Rio de Manicapatan, the coast runneth north-east, and south-west, and reacheth 5. miles, and to know when you are right against the River of Manicapatan, you shall see a high tree standing alone upon the sea side, and is a very flat land on the sea side, having a bankie and shallow ground, the tree standeth on the left hand of the entrey into the river, from Manicapatan you runne along the coast East, North-east, and west south-west, to the Pagode of Iorganate, that is the Idoll or temple of Iorganate, and reacheth thre miles, This Pagode of Iorganate lieth under 20. degrees and  $\frac{1}{2}$ , from this Pagode of Iorganate, to another great blacke Pagode of Idoll, the coast runneth east and west, & somewhat east and by north, and west & by south, and reacheth 7. miles. This blacke Pagode lieth not full under 20. degrees and  $\frac{1}{2}$ , from this blacke Pagode to the river of Cayegare the coast runneth north-east, and south-west and somewhat north-east and by east, and south west and by west, and reacheth 10 miles, the river of Cayegare lieth not full under 21. degrees, and about 4. miles before you come to it, there lieth 5. houels which thew like a Haven of the Sea, built with Cottages, in the mouth of the river aforesaid, there lieth two sandes, running a good mile south-westward, and at the entrey therof lieth a Riffe running along by the coast for halfe a mile into the sea, the entrie of the river is 4. sadome deep, and you goe in and come forth north-west and south-east, the sandes aforesaid, as you enter, lie on your left hand, and there the depth runneth along. To know Cayegare a farre off, you must understand that when you have passed the houels aforesaid, then Cayegare sheweth like an Island, having three or foure trees higher then the rest, and a little beyond it standeth a small Pagode, and somewhat beyond this Pagode, there is a little wood, verie thicke with trees, which seemeth to be part of Cayegare, and other wood there is none beyond it, by the saide Pagode there standeth some Sandie Downes of red colour, with some water Beecken from the River of Cayegare to the point called a punta das Palmeiras, the Coast

runneth



runneth north-east, and south-west, and some-  
what north-east and by east, and south-west, &  
by west, and reacheth cleauen miles 2. miles  
beside you come to the point of Palmerias,  
you shall see certaine blacke houels standing  
vpon a land that is higher then all the land  
there abouts, and from thence to the point it  
beginneth againe to be low ground, and right  
ouer against the houels you shall see some  
small, (but not ouer white) sandie Downes,  
the markes and tokens which you shall finde  
being right against the point de Palmerias  
are, that vpon the point there is neyther tre  
nor bush, and although it hath the name of  
the point of Palm trees, it hath not withstan-  
ding right forth, but one Palme tre. If you  
fall vpon it by day, being by Caijagare, and  
desire to follow your way, then saile at the  
depth of twelue fadomes, north-east, & north-  
east and by east, alwaies with your lead rea-  
dy in the hand with good care and diligence,  
and being at 16. fadome, you shall presentlie  
winde north-east, untill againe you finde 12.  
fadome, alwaies keeping at that depth, till  
you finde but 7. fadome, and lie thereon by  
night, where you shall anker till it be day, and  
then hoise vp anker, running the same course  
of north-east, and north-east and by north, till  
you come to foure fadome, and comming  
thether you shall send a man into the top, to  
know the land. This coast reacheth East  
north-east, till you come to a houell, which  
sheweth like a Champana without a mast,  
with a boat following it, those Champanas  
are Caruels of India, wherewith they saile  
in the sea, and along the coast, this is the best  
marke you finde vpon the coast of Orixa, and  
alwaies take good heed to your depthes, and  
if they begin to increase, that is, aboue fise  
fadome, then you shall presently turne againe  
to 3. and 3. fadome and  $\frac{1}{2}$  fadome, and this is  
the right course: so that if you saile still at 5.  
and 6. fadome, you should in the end come on  
ground, & when you see the houell called Chā-  
pana, (as I said before) you shall runne along  
by it till you see three trees standing together,  
yet some what distant each from other, which  
trees are called as Aruores da Conheença,  
that is the trees of sparkes, Right against  
those trees lieth the riffe of Orixa, and being  
to seaward you shall see the water bryake vpon  
it, on Bengalen side, and you cannot see  
the markes aforesaid but in cleare weather,  
and if it be mistie, darke, or cloudy weather,  
then haue the lead ready, without neglecting  
it, so you must runne at 3. and  $\frac{1}{2}$  and 4. fa-  
dome deepe, and you must vnderstand that on  
the side of Bengalen you finde hard sandie  
ground, and on the side of Orixa muddie and  
small blacke land. I set this downe because I

my selfe haue passed ouer it with great ships,  
being past the riffe of Orixa, and Bengalen,  
you shall see the Island called a Ilha dos Gal-  
los, that is the Islands of Cocks, & you must  
runne right vpon it without feare, for it is  
deepe inough, and on the other side of Orixa  
it is all banks, therfore I counsell you to goe  
neere to the Island of Cocks sapling along by  
it, whereby you shall presently come to a ri-  
uer called Rio de Chamdequan, which ha-  
uing past, you shall from thence crosse ouer to  
the side of Orixa, where you shall see a hooke  
or point of the riuer Angelijn, this point of  
land will lie northward, and comming the-  
ther you shall alwaies haue your lead in hand,  
and the depth that you shall finde in those pla-  
ces, are 3. 3.  $\frac{1}{2}$  and 4. fadome, but beeing full  
sea it is deeper, which wil continue till you be  
right against the riuer of Angelijn: for from  
thence forthward you haue many depthes, and  
being right against the riuer of Angelijn you  
shall runne along the shoze till you come to a  
riuer called Gilingoa, & being right against  
that riuer, I wish you not put too farre from  
the shoze, towards the right hand, for there  
you finde a sand brought, whereon Bartholo-  
meus Rodrigues de Morais was cast a-  
way with a ship full laden, as hee put out,  
therfore I aduise you to keepe on the left  
hand, for there it is deepe enough, from this  
riuer to certaine high Beecken or downe  
salles of water, you may haue wood to  
burne, and from those Beeckens you must  
crosse ouer on the other side of Guinette,  
where you shall presentlie see 5. or 6. trees  
higher then the rest, untill you be close to the  
other side. Those trees stand at the mouth  
of the riuer Chandequā on the east side, the  
depthes you shall finde vpon those bankes  
are 2.  $\frac{1}{2}$  and three fadome deepe, till you be  
on the other side, for there you finde manie  
depthes, from this place forthward you neede  
no other aduise, for the Fisher men as then  
will bring you where you should bee, you  
shall passe ouer the water with halfe flood,  
but I aduise you once againe, that if you  
saile in the morning by the aforesaid riuer of  
Cayegare, then runne along the coast, till  
you come to the point das Palmerias, and  
from thence to 17. fadome deepe, fro thence  
holding your course north-west, and north-  
west and by north, this way must be folo-  
wed with a Compasse that yeelbeth one strike  
till you come to 12. fadome deepe, and then  
running the same course, till you come to 4.  
and three fadome, and  $\frac{1}{2}$  wherewith if it be  
cleare weather, you shall presentlie see the land  
of Orixa, but if it be darke and mistie wea-  
ther, then runne no more towards the land,  
keeping still at 4. and 3. fadome, and  $\frac{1}{2}$  run-  
ning

running East, for the leade and the depthes will bring you well in, and take heede you come not into many depthes keeping still as I saide before at the small depthes, and if it bee night being at seuentene fadome, then runne towards the 2. Islands, and see you anker not, for it is badde ankering there, and passing by the aforesaide Punta das Palmeiras, running in by night, you shall then not passe about 7. or 8. fadome untill it be day, wherewith as then you may go in, & if you chance to be there with a small shippe, then keepe at 2. and 2. fadome and  $\frac{1}{2}$ . till you be in the sight of the riffe of Orixá: and when you begin to be right against it, then runne within the length of a great shot neere vnto, for it is deepe enough, and from the side of Orixá it is all banks and shallow ground. The riffe aforesaid shall bee on your right hande, that is to seaward from you, and from thence you must make right with the Island A Ylha dos Gallos, or if you will to the point of the Riuer Angelijn, where you may freely saile, for there you shall find two and a halfe and thre fadome deepe, but it must bee with a small ship as I said before.

is vncouered: it is in greatnesse and length about the length of seuen ships, both waies: and when you see it you must take heed of it, and goe no nearer then the thoste of a great peece. The haue of Aracan lyeth vnder 20. degrees, and being five or six miles to seawarde from it, you shall there find twentie fadome deepe, landie ground, and being at 19. degrees and  $\frac{1}{2}$ . toward the lande you shall find deepe muddie ground, at the least 6 miles from the thoste, and being but thre or four miles from the land thirtie fadome deepe muddie ground, you must be careful at 19. degrees and  $\frac{1}{2}$ . not to runne in with the lande, but do as I said before.

## The 14. Chapter.

The course from India to the haue of Martauan, lying in the kingdome of Pegu, with the situation of the coastes.



Sailing from India to Martauan, or to the kingdome of Pegu, you shall hold your course (till you be past the Island of Seylon) as they doe that saile to Bengalen, and being a-

bout the Island, you shall make to the Islands called As Ylhas d'Andemaon, whereof the first Island lyeth south vnder 11. degrees, and the furthest land in the North vnder 14. degrees, you runne on the East side of them, North-east and South-west, from the Islands d'Andemaon, to the firme lande, are about 60. miles, and running to Andemaon, you shall vse all the meanes you can to passe by them vpon the North side, and being past you must (as I said before) make towards Martauan, (which lyeth vnder 16. degrees) and when you are at 14. degrees you shall make with the lande, but better at 13. degrees, because of the creeke or winding in of Martauan, (where you finde a very strong streame alwayes drawing North-west, and if you make with the lande being at 14. degrees, you shall see many Islands which you may freely passe close by, for it is all ouer very deepe, for there it is 12. and 13. deepe muddie ground close by the thoste, besides the Island Pulo Comudo, which is about 6. or 7. miles from the haue of Martauan, betwene this Island and the firme lande there lyeth many risses, notwithstanding if you chance to fall betwene those Islands, you shall make towards the side of the Islande, but not too close, where you shall finde a channell of thre fadome deep, and on the side of the firme land

## The 13. Chapter.

The course from India to the haue of Aracan, which is the same way that you hold to Porto Grande, or the great haue, lying in the countrie of Bengalen.



Sailing from India or Cochijn to the haue of Aracan, you must holde your course to the Islande of Seylon, in manner aforesaid (as in the description of the course to Porto Pequeno) running so to the pointe or ende of the sandes or droughtes (lying full vnder 6. degrees) and vpon the point of the lande, which runneth East and West, coming by this point or booke, you shall from thence put off from the land, running 7. or 8. miles North-eastward, to come out vnder the Islande, and then let your course be North-east, and North-east & by North, till you be vnder 12. degrees, and that Manacolla be south-west from you, and from thence you shall runne North-east, till you be almost vnder 20. degrees, which is the height of Aracan, and if then you see no land, you shall runne East vnto Aracan, vnder the same height of 20. degrees: thre or four miles from the land there lyeth a riffe, wher-vpon the water breaketh, and at low water

you haue many fantes and Shallowes, passing from thence to the haven of Martauan (being past that Island) you shall passe along the shoze, where you shall see certaine cliffes lying towards the sea, which shew like Almadias (which are Indian Scutes, by them used in p̄ruters) which cliffes lie about 2 miles from Pulo Comudo towards Martauan, and right ouer against these cliffes you haue on the firme lande a point or hoke of high land, and on the south side of this point there lyeth a sandie strand vpon the low land: this land belongeth to Xemiin Vegarum, that is in Pegu speech, the Lord of Vegarum, for Xemiin is Lord, and Vegarum the name of the land: from thence southward the land is high, in some places hauing creekes, cliffes and Ilandes: befoze you come to the haven of Martauan there is a white houell or land, that serueth for a marke, hauing close by it two Palme trees: and about two miles further you shall see a thicke top of land, vpon the end whereof towards the sea lyeth an Island, which cannot be seen, nor discerned from the land, till you be right against it, and that you haue discovered the Riuer within where the haven of Martauan lyeth, and being past this Island, you shall see a white houel, which lyeth likewise on the South side: within the Island there is a lake that hath good fish, and befoze you come to the haven (comming from the Islande of Comudo) about a mile, or a mile and a halfe to seawarde from the land, you shall see a round Islande full of bushes, called *Alhas de Cebollas*, that is, the Island of Onions, by the which Island on the south side thereof, there lyeth acliffe whereon you see the sea breake: from this Island to the haven of Martauan, there are about two miles, & comming from Pulo Comudo, you must put off from it towards the land, holding your course as aforesaid, as not hauing any cause of feare, but onely of that which you see befoze your eyes: you must likewise vnderstande that from the Islande *Das Cebollas* southward towards the south, there is no other Ilands nor cliffes, which is a verie good marke of this creeke, for that being on this side thereof, you are no sower past one Island but you see another, but from thence southward you see not any, as I said befoze, but you must bee sure not to passe beyond the haven of Martauan, for that being at twelue fadome, not long after you should fall vpon the brough, & this haven of Martauan is about a mile or a half and a half broad, hauing on the south side a low flat lande euene with the sea, and is an Island called *Momua*: you may see it as you passe along the shoze, from Pulo Comuda, towards the haven, The 3. Booke.

you must still keepe at twelue fadome, and comming to 8. or 9. fadome, then you shall anker, for then you are in the haven, and put no neerer to the shoze, neither runne not further from the creeke to the banke, for then you shall find lesse depth: this riuer of Martauan runneth south east & southwest both out and in, but you may not enter therein without a Pilot, for that within the Riuer vpon the East side it hath a stonecliffe or rock, which draweth the water vnto it, therefore you cannot enter without a Pilot: also in the entrie of this riuer and haven, on the right hand there lyeth a sandie banke, where in the middle way there runneth a channell of fire or seuen fadome deepe, which you shall knowe by this, that is, in the deepest parte thereof it hath much fish, which you may see, and this haven of Martauan lyeth vnder 16. degrees and  $\frac{1}{2}$ . and the towne of Martauan vnder sixteene degrees: vpon the furthest end of the Island of Andeman on the south side there lyeth two Ilands, betweene the which and the Island of Andeman you may safelye passe: also on the furthest point of the South side of the Islande of Andeman lying vnder 11. degrees, there lyeth some Ilandes, and from thence to the Ilandes of *As Ilhas de Nicobar*, southwarde there reacheth an Island: also as you put off from the Ilandes of Andeman towards the coast, meeting with some gatheringes of water, you neede not feare them, for it is nothing but the water it selfe without any sands, although there lyeth some vpon the coast: there lyeth onely in the middle way an Islande, which the inhabitants call *Viacondam*, which is a small Island hauing faire ground round about it, but very little fresh water, and nothing els but pine trees, wherefoze you neede not go into it.

## The 15. Chapter.

The course from Cochiin in India to Malacca.



That will saile to Malacca in the great Monson (which is the principall time when the windes serue to go thither) in the Month of Aprill, then (to make a god voyage) you must set saile from Cochiin vpon the five and twentieth of Aprill, and being out of the haven, you must hold your course southward till you be vnder 7. degrees, and from thence south south east to 6. degrees, and being vnder

der that height, then you shall runne South-  
east almost to five degrees, and from thence  
East untill you are past the Ilande of Sey-  
lon, and being there you shall keepe on  
your course till you be vnder 5. and  $\frac{1}{2}$ . and 5.  
degrees, and  $\frac{1}{2}$ . from thence you shall make  
towardes the Ilands of Gomefpola, which  
lie vnder 6. degrees by the point of Achiin,  
in the Ilande Sumatra, and comming to the  
Iland of Gomefpola, if you feare not the A-  
cheiins, (which are subiects to the kingdom  
of Achein in the Ilande of Sumatra, and  
deadly enemies to the Portugales) then take  
your course along by the Iland of Sumatra,  
to the Cape called Taniamburo, lying on  
the same coast of the Iland almost 30. miles  
from the Ilandes of Gomefpola, and from  
thence you shall take your course towardes  
the coast of Malacca, running as farre to  
loosewarde as possible you may to discover  
Pulo Sambilao, which is an Ilande lying  
close vpon the coast vnder 4. degrees, and  $\frac{1}{2}$ .  
and distant from Malacca 40. miles North-  
west and by North, for that such as discover  
and come to this Iland, maketh a quicke  
voyage to Malacca, and those that fall to  
leeeward towardes Pulo Pinan (which is an  
other Iland vnder five degrees and  $\frac{1}{2}$ . lying  
with Pulo Sambilao, North and by West,  
12. miles, & neere Pulo Barun there is ano-  
ther Iland lying North-west and by North  
from Pulo Pinan ten miles, & vnder 6. deg.)  
might peradventure find Southeast windes,  
which blow much on that coast: therefore he  
that goeth late to saile hath a long voyage,  
wherefore it is best to depart earlie from  
Cochin, to make a better voyage.

The 16. Chapter,

An other & larger descriptio of the course  
to saile from Goa in India to Malacca,  
with the description of the coasts.



Which as desire to saile from Goa, or  
out of India to Malacca, must put  
20. miles into the sea, that he may  
saile without the Ilande of Seylon,  
into the Ilandes called As Ilhas de Nico-  
bar through the middle of the channell,  
which lyeth vnder 7. degrees, and  $\frac{1}{2}$ . and in  
that countrey you must loke to the streame,  
because with a west wind they run towards  
the Gulfe of Bengalen, and with an East  
wind into the sea, about 20. or 30. miles frō  
the Ilandes, there is such a concourse & brea-  
king of water and streames, as if there were  
sands. When you com to the middle of the Ilands  
of Nicobar, ther you find a channell, lying vnder  
6. degrees and  $\frac{1}{2}$ . the Ilands being distant  
one from the other about a mile and a halfe,  
where you may passe through without feare,  
The 3. Booke.

as hauing nothing to feare, but if you see before  
you, the depth you find there is 12. & 13. fa-  
dom, & at the end this channel, by the North I-  
lande of the Ilandes of Nicobar lyeth an I-  
land, where you may passe through w<sup>th</sup> the grea-  
test shippe that is: the South end of this I-  
lande lyeth vnder 6. degrees and  $\frac{1}{2}$ . and the  
channell aforesaid vnder 7. degrees: if you go  
through the middle of the channell lying vnder  
6. degrees, you shall at the entry to the  
Ilands see 4. Ilands, whereof three lie halfe  
a mile from the Iland: two of them are great  
and high, the other small: the fourth lyeth di-  
stant from the Ilande about three miles, and  
is a great round Iland, flatte on the top, and  
Northward you shall see another Iland, ly-  
ing vnder 8. deg. the entry of this Iland hath  
a thicke high backe, flat at the end, and being  
in the middle of the channel you shall see ano-  
ther Iland, lying hard by that vnder 8. deg.  
a flat land, distant from the other about two  
miles: from the Ilandes of Nicobar to the  
Northerly Ilands are about 7. miles, and  
there you need not feare any thing: at the end  
of this channell the Ilande of Nicobar hath  
a round houell, at the foot whereof lyeth an  
Iland, I counsel you not to passe by the south  
side of the Ilande Nicobar, thereby to keepe  
your selfe out of the danger of those of A-  
chein in the Ilande of Sumatra, which are  
continually thereabouts, and are deadly e-  
nemies to the Portugales, but rather doe  
your best to passe the way I spake of before,  
although you should saile vnder 8. and  $\frac{1}{2}$ . or 8.  
degrees and  $\frac{1}{2}$ . for you may passe without  
danger, for they are all channelles or thoro-  
fares: being past the Ilandes of Nicobar as  
I said before, you shall take your course to-  
wards the Iland Pulo Cuto, you runne be-  
tweene Pulo Cuto and Nicobar East and  
West, and somewhat East and by South,  
and West and by North: the course is nyne  
miles and lyeth vnder 6. degrees and  $\frac{1}{2}$ . to  
know Pulo Cuto, comming out of the Sea  
towardes it, vpon the East side thereof you  
shall see a high round land, on the thore very  
low: they are three Ilands together, hauing  
on the South side, on the furthest point of  
them 3. or 4. cliffes or rocks that lie unconie-  
red, & on the North side an other mouth or  
pening, running between the great Ilande &  
the Ilande of the sea: in this Ilande on the  
Southeast side there is a very good place to  
take in fresh water, lying by a long point of  
lande: you may likewise take your course frō  
the Ilands of Nicobar to the Ilande Pulo  
Pera, which is a small round Iland, without  
trees, lying vnder 5. deg. and  $\frac{1}{2}$ . the course be-  
ing about 100. miles, you run East South-  
east, and West North-west, from Pulo Pe-  
ra

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ra to the Island Pulo Pinaon, are 15 miles, and are one from the other East and west, & somewhat East and by South, & West and by North. This Island Pulo Pinaon lyeth 5. miles from the firme lande, full vnder five degrees and  $\frac{1}{2}$ . the marke thereof is, that it is high in the middle, hauing on the North point a round houell, and an Island lying in the middle way from the same Islande, and comming along by the lande, it hath a great creeke with a sandie strand, at the end wherof lyeth an Island, where there is a place of fresh water: on the South point it is lowe land, making an other Island, Pulo Pinaon lyeth with Pulo Sambilaon North & south, there you must looke well to your selfe, for fro this Islande Pulo Pinaon there runneth a banke, reaching to a point or hoke of high land, which runneth into the sea at the least 2 miles: vpon it you shal find 5. sadome deepe & somewhat more, but towards the land lesse: & when the point aforesaid lyeth fro you east, & east & by north, then you shal see Sambilaon: the course from Pulo Pinaon to Pulo Sambilaon is 22. miles, and lyeth almost vnder 4. deg. East & West from Pulo Sambilaon, 4. or 5. miles to seaward lyeth the Island called A Ilha das Iarres, which is a final round Island full of trees, and on the South west side it hath fresh water, but verie little, but in Pulo Sambilaon you haue very good fresh water in all the 4. Islands thereof, the greatest wherof nearest the land lyeth in the middle, in the which on the North side there standeth a houell, on both sides wherof are sandie strands, wherein are fresh water: likewise the other 3. Islandes that are in the middle, haue every one vpon the east North east side sandie strands, in the middle wherof where there is an opening, you shall finde very good fresh water at the fote of a great tre by all these Islands, as well on the sea as the lande side, as also through the channel running betweene them, you may freely passe without feare, for it is deepe enough, & you may anker in sight of the land at 20. & 25. sadome deep. If you desire to passe through the great channel of Pulo Sambilaon, then you must run south & south and by East to 5. Islands called As Ilhas d'Aru, which lie vpon the coast of the Island Sumatra: they are 3. final flat Islands, full of bushes and wodes, and when you are within a mile of these Islands, you shall saie southeast, southeast & by east, & east southeast till you be at 10. sadome deep, towards Pulo Parcelor, which is a high hill lying vpon the coast of Malacca, shewing far off to be an Island, it standeth in a flat land, whereby the land is not seene vntill you be full vpon it: fro Pulo Parcelor to the point called Cabo Ra-

The 3. Booke.

chado, that is the clouen point lying vnder 2. degr. &  $\frac{1}{2}$ . you saile to Malacca East southeast, & West North west, along the coast sozwarde it is altogether a countrie full of points and houels, but high and being in the middle way betwene Cabo Rachado and Malacca, you shall presently discover the Islands that lie about halfe a mile from Malacca close by the land.

## The 17. Chapter.

To saile from Pulo Sambilaon, or through the great channel to Malacca.



Sailing from Pulo Sambilaon to the Islandes As Ilhas de Aru, lying on the coast of the Island Sumatra, you shal hold your course south, for the space of 13. miles, whereby you shal come vpon the banke, so that it is all one to saile from Pulo Sambilaon running southward, as from the Island das Iarres, (that is the Island of pots) southeast, & southeast & by south, for you come out al at one place, & wher the Islands de Aru lie west, & west and by North from you, then cast out your leade, and you shal finde sandy ground, fro thence you shal hold your course southeast, til casting out your lead, & finding 10. sadome, (keeping the same course til you be at 13. sadome middle ground) you shal runne southeast, & southeast and by east, but finding 16. & 17. sadome sandie ground, then winde towards the side of Malacca, to 12. & 13. sadome, setting your course againe southeast, & southeast and by east, & if you finde your selfe to be at 10. sadome, then turne againe to the southeast, alwaies seeking to be at 10. 12. & 13. sadome, for it is the best ground and depth of the channel, & when you see a round hill right before you (which sheweth like an Islande) it is Pulo Parcelar, to the which the droughts or sands aforesaid do stretch, notwithstanding you shal not let to passe on your way, not coming nearer to Pulo Parcelar, then 2. miles North eastward, for then you are past the droughts aforesaid, from thence sozward put towards the lande, about a mile distant, holding your course southeast, towards the point of Cabo Rachado, & before you come within 3. miles thereof, you shal find a Riffe lying foure miles from the coast, which is but 4. sadome deep at high water, & to seaward fro thence there is a channel of 10. sadome deep, running from the Island de Aru to Pulo Parcelar, you shal vse all the meanes you can to haue the greatest Islande de Aru, South west and south west & by west from you, holding your course southeast, alwaies at 18. & at the least 17. sadome, & if you wil put from Pulo Parcelar, to the Islandes de Aru, you shal let Parcelar lie North east, & North east & by east, from

from you running northweſt, & ſouthweſt and by Weſt, allwaies at 16. 17. & 18. ſadome deepe: this way is not otherwiſe to be done, for I haue paſſ ſo my ſelfe, and founde it a very good way.

The 18. Chapter.

The course from Malacca to Goa, with the ſtretchings, and ſituations of the Coaſtes.

**D**Eparting from Malacca, to Goa or Inſpia, your beſt courſe is to ſaile a mile, or a mile and a halfe along by the coaſt of Malacca, allwaies hauing in ſight the ſtrikes and neather partes of the Trees that ſtand vpon the land, till you be at Pulo Parcelar, and from thence you haue from 16. to 27. and 28. ſadome deepe, but you muſt remember not to paſſe aboue 14. ſadome, neyther on the one ſide, nor the other, and ſailing from Malacca about two miles and  $\frac{1}{2}$  or 3. miles from thence, you finde 2. or 3. droughts of ſome cliftes, reaching about halfe a mile into the ſea, lying right ouer the reſterne, or the Kinges Bath, by the ſportingales called Tanque del Rey, you ſhall likewiſe looke that you goe not neere the cheeke of Cabo Rachado, which Cape lieth vnder two degrees, and  $\frac{1}{2}$  vpon the ſame Coaſt of Malacca ſouthweſt, and by ſouth ten miles diſtant, as well vpon the Southeaſt, as the ſouthweſt ſide; and goe not neare the land by a mile at the leaſt, as I ſaid before: there you haue a good mile and a halfe to the principall part of the channell that runneth to Parcelar, and paſſing by Pulo Parcelor, and deſiring to croſſe ouer from the droughts, you ſhall keepe off from Pulo Parcelor about 2 miles, becauſe that from it there reacheth a banke that iuſteth about halfe a mile into the ſea, being (as I ſaid) about two miles fro the land, to paſſe ouer the droughtes being with a flood, then Pulo Parcelor ſhall lie Eaſtward from you, and at an ebbe, Eaſt, ſoutheaſt: therefore it is neceſſfull for you to haue great care of the tides, that you be not deceiued, & coming in this ſort into thoſe parts, you ſhall runne weſt ſouthweſt, keeping either on the one ſide or the other, as the tides ſal, and if you croſſe ouer the ſea Pulo Parcelor, it is beſt for you to keepe eaſt, and eaſt, and by ſouth from it, and being in the middle way to the Iſlands of Daru, lying cloſe vpon the coaſt of Samatra vnder 3. degrees, weſt, ſouthweſt, and 30. miles from Malacca: then if you ſee Pulo Parcelor, let it be between eaſt ſoutheaſt, and eaſt & by ſouth from you, The 3. Booke.

and yet you haue a good courſe, and coming towards Pulo Parcelor, you muſt haue it to lie northeaſt and ſouthweſt, being two miles from it, but when you leaue it to make towards the Iſlands of d'Arui, then it is beſt to haue it eaſt and eaſt, and by ſouth, and being in the ſight of the Iſland of d'Arui, making towards the great Iſland, you may run within a mile or two thereof ſafely and without danger, for it is all deepe ground. The depthes you ſhall finde by the droughts aforeſaid, paſſing through the Channell, are from 10. to 11. ſadome, but not aboue, and the greateſt depthes you ſhall finde running through the channell are 12. 13. 14. 15. 16. and 17. ſadome, and although at 3. or 4. caſtings you come to 10. 9. & 8. ſadome of ſmall fine and blacke ſand, or mud dy ground, yet your courſe is good, for you ſhall preſently againe come to 12. 13. and 14. ſadome, and hauing this depth and ground, and holding the courſe aforeſaid, although at ſome caſtings, you finde ſmall fine white ſand, yet your courſe is good, but if you finde great ſand or ſhels, then you are out of the channell, and when you finde the ground full of black ſhels and great ſand, I counſell you to ſeeke againe for fine ſmall and blacke ſand, or muddie ground, for the ground of great ſand and ſhels is out of the channell: therefore you muſt not ceaſe to caſt out your lead, to aſſure your ſelfe, if it is likewiſe good to know the depth with two leads vpon each ſide of the ſhip one, with good and carefull ouerſight, allwaies hauing your anchors ready, with a cable of 12. or 15. ſadome long, if need be, therewith to help your ſelfe, & becauſe herein there is mention many times made of Pulo Parcelor, I thought it good likewiſe to ſet downe vnder what height it lieth, although it is ſufficiently ſet downe in the Sea Cardes, it is a land that maketh a point like to a Cape lying on the Coaſt of Malacca, ſouthweſt, and by ſouth, about ſixteene miles diſtant, ſul vnder thre degrees: alſo you muſt remember, that taking your courſe from Pulo Parcelor, to the Iſland of d'Arui, being in the middle way, you muſt let Pulo Parcelor lie in Eaſt, and Eaſt, and by South from you, and being ſome what nearer the Iſlands, then Pulo Parcelor is from you almoſt Eaſt Southeaſt, that is as you goe neere the Iſlandes, for that running in this ſort you haue a good courſe, and are ſure and ſafe from the droughtes, and if by night you paſſe ouer the droughts, then you ſhall marke the land in the day time, as I ſaid before, hauing a good winde, allwaies looking to your tides that they deceiue you not, diuiſing you vpon the one or the other ſide: for there the ſtreame runneth verie ſtrong, as



well in the flood, and as in the ebbe, alwaies ruling your selfe according to the tides, and holding your course in such manner, that you may cast out your lead, and as the aforesaid great Island of d'Aru lieth South-west from you, baving about two miles from it, then you shall haue Pulo Sambilao right against it, so you fall not from the Isles towards Samatra, holding your course as aforesaid, towarde Pulo Sambilao without feare, because the monson, or time of the winde do as then blow from the land into the Sea, and if herein you chaunce to bee negligent, you shall doe your selfe great hurt, and procure great hinderance in your Voyage: the depths and ground that you finde from the Island of d'Aru to Pulo Sambilao, and from 27. to 40. fadome muddie ground, and in some places sand, and passing by the Island of d'Aru, then you finde from 40. to 50. fadome deepe, from the Isles of Pulo Sambilao, to the Isles of Pulo Pinao, you shall keepe along by the shoze, not once putting from it, shunning a banke, (lying right ouer against the land called Barus, betwene Pulo Sambilao, and Pulo Pinao) which is muddie ground, and it is saide that there you haue three fadome water, you shall still vse your lead, and runne not nearer then fiftene fadome to the land, nor further then thirtie fadome to Sea ward, because diuers times there commeth great blasse (out of the hilles of Queda) from the north, north-east, and sometimes sharper, & many times runne further from the coast, as I said before, and so you shall holde your course without danger from the coast of the Island Samatra, where in the monson you haue greatest cause to feare, and therefore you shall hold your course without putting from the land till you come to the Island of Pulo Pinao, and being by them, or at the heighth and length of them, and hauing the monson (that is the winde which as then bloweth and is good for you) you may then put from the land doing your best to keepe too loofeward off Pulo Pera, which is a good course: but if the winde serue you to make towards Pulo Batum, it is better: for from this place you must take your course towards the channell, vnder 7. degrees and  $\frac{1}{2}$ , but hauing the monson, as aforesaid, although it be somewhat backward, you shall lose your time: for the monson at the first is sometimes sharpe, and after that beginneth to be larger, as you turne or winde from the land or coast. With this course you shall runne to the channell, and passe it vnder seauen degrees, and  $\frac{1}{2}$  and before you come vnder seauen degrees and  $\frac{1}{2}$  to seauen and  $\frac{1}{2}$  or lesse hauing past the Isles,

The 3. Booke.

you shall alwaies keepe vnder the aforesaid seauen degrees and  $\frac{1}{2}$ , because in that gulf or countrey many times the winde is north, and north North-east: in your course towards the Island of Seylon, you shall runne vnder seauen degrees and  $\frac{1}{2}$ , and vnder seauen degrees, with the which you shall come to the Island of Seylon, to a place called Martecalou, which lieth too loofeward off the sands, there you haue no ground but within two miles of the land, you must likewise vnderstand, that from the middle of the Gulfe to the Island of Seylon, the water and the streames in this time of monson runne outward into the sea, likewise the compasse yeldeth more to the North-west: whereunto you must haue great regard, and being at the Island Seylon hauing it in sight you shall not loofe it, but keepe your ground from thirtie fadome, (looking well before you, and taking heede of the droughtes that are very dangerous, the foremost of them being of stone Cliftes the length of a Galley, without any other then only those you see) to fourtene and fiftene fadome, and in the halfe way or middle thereof of the land, you shall finde the depth aforesaid, and another Sand that lyeth behind you, which is the first, and cannot bee seen but that the Sea breaketh vpon it, and they say you may passe with small Shippes betwene it and the land, being foure fadome deepe, but I thinke it is better to put from it to sea ward, it is from thence to the land a mile, and you may goe neare it at fiftene & eightene fadome, and if you fall vpon it by night, you must saile onlie with your Fouke-sayle, when you are in sight of vnknowne land, keeping at eightene fadome neare the land, and not about thirtie fadome to Sea ward, from this land you shall runne along the coast at fiftene, fiftene, twentie, twentie five, and thirtie fadome, but in such manner, that you lose not ground, for you may haue a Calme, and so by that loosing of ground, the water and streames might drine you to the Isles of Maldiva: wherefore you must haue god regard, vntill you come to Negumbo, which is in the Island of Seylon, and from thence it is good to crosse ouer to the firme land, and comming to Negumbo, you shall not put off from the land, vntill it be from the fiftene of February, for from that time forwarde, then the streame and waters beginne againe to runne inwarde, and being from the fiftene of February forwarde, you may put from the shoze (that is from the Island of Verberyn which lyeth close vpon the Coast of Seylon,) to the Portugales Foort called Columbo

Columbo, as it falleth out best for you, least it happen to you as it hath done to many other shippes that for want of care, were driven to the Ilandes of Maldyvas from this last land to Tanadare, and to the poynt called A Punta de Gualla, along the Coast and sea side: the Countrey is almost all of one hight, and right over against the sandes aforesaid intowards the land, you see 3 high trees, and from thence to Tanadare you have sandie strands, and you may still runne along the shore without feare, till you see Tanadare, which is verie well knowne, and because not your self, for that outwardlie it sheweth like Punta de Gualla, but the markes and right tokens thereof are, that it hath a thyn point of land striking out, in some lyke a tongue, with a stone risse hanging from it towards the sea, as farre as you may throw a stone: this point of land or tongue striking out, is full of Indian Palme trees, which shew verie faire, and a myle or two before you come at it, this poynt or tongue of land appeareth beyond the Palme trees, further into the sea, but the Palme trees are thicke, and shew verie faire, and before you come to Tanadare you have two or three sandie bapes, not necessarie to be described, and when you come right against the wood or bushe of Palme trees, in the middle thereof you shall see a white Pagode, that is a Temple of the Indians Idoles, from this Pagode, towarde the North syde, you shall see certaine downes of white and redde earth, which are good markes, and the right knowledge of that Countrey: you must not goe too close unto the shore, for it hath a small sand stretching into the sea, but not farre: when you see the downes aforesayd, then you must runne at eyghtene & twentie sadome deepe, for that if the wind beginneth to calme, and your ground to be deeper, you must cast anchor, for if you neglect it, you should presentlie fall on ground, because the streames and waters doe runne verie strong to sea ward: from Tanadare to Belliguao are about 6. myles: this place of Belliguao is a verie great creek, and from the south syde thereof, there appeareth certaine great houels of redde earth, that lie within the Creek, and can not be seen till you be full before the Creek, and on the North syde it hath two small Ilandes close to the land, from the which Ilandes there cometh a small sand, but it lyeth on the south syde towarde the land. From Belliguao to Gualla are syue myles, and the way betweene them is altogether on the sea syde, full of Palme trees, and betweene them lykewise lieth an Ilande hard by the

land, all of stone clifffes: and when you make towarde Gualla, you shall perceave a high land full of woods, and a playne desert, and from the North syde of the bay it hath a great wood of Palme trees, and if you have occasion to anchor in the bay, you may well enter at fiftene and fourtene sadome deepe, but such as desire to keepe on their course needs not put in there. From Tanadare to this Haven of Gualla (which are twelue myles) you runne from the one to the other, North-west and Southeast, and somewhat North-west & by West, and Southeast and by east, and all the way along this Coast to Gualla, is not to be sayled, but onlie where you may see ground with your Lead. From Gualla to the point called Belitote, is syue or sixe myles, which point hath a thicke wood of Palme trees (and right over against it about half a mile there is a great Cliffe) and betweene them both lyeth many stone clifffes: along the shore, by the point of Gualla, are two sandes, whereon the water breaketh, the one is before you come at the point which runneth into the sea, about  $\frac{1}{2}$  of a myle, and the other is right over against the bay, on the North syde, running a small myle into the sea, and of this you must take great care: you may well passe by it in the night, at twentie sadome deepe, so that you need not feare: bypon this same the sea breaketh verie long, speciallie when it is high water. From thence you shall take your course unto Columbo, as the Coast reacheth, and from the Island of Verberijn toward, the ground is full of Bankes and shallowes, and being hard by Columbo, about thre or foure myles towarde Negumbo, you may anchor at eight or nyne sadome, but by Columbo you cannot doe it, but if you have great occasion, then you may anchor at eighten sadome towarde the land. There you finde stone ground, and the same you finde at the poynt where you have twentie syue sadome deepe, intowards the sea, and that in most places, therefore you must be careful in throwing out your Anchor, first prouing with a lead: the ground of this Countrey is in some places small, and in other places great sand, which is the surest, and in some places it hath redde sand, and lykewise places of white and blacke sand, which are tokens of the ground along the Coast, bypon all the which ground you may anchor. The right markes and tokens of Columbo, (which is the place where the Portingalles holde their fort) are these, & is, when you are within the Haven then the Pico of Adam, so called (which is a high hill, higher then any other

in the countrie about it, shal be in the East and setting your course to the Haven of this fortresse, then you shall lose the sight of all the hills and Houels, and begin to sayle by thine flat land, which is a marke and a verie good token of the Haven, the winds that you there shall finde for the most part of that time of Monson, are North Northeast, Northeast, and sometime East Northeast, and also East, the Viracoins (which are the winds that blow out of the Sea,) are many times North, and Northwest. I write this, that men should not wonder to find them so, in that place, likewise you finde there West Northwest, and West Southwest winds, according to the coniunctions of the times, when men are in that coast, the winds that are called Viracoins which commonly blow out of the west, throughout all India, at such time as men use to sayle upon the Sea, which is in Summer from none to twelue of the clocke at night, and come out of the Sea, towards the land, and therefore by the Portugals they are called Viracoins, that is wind out of the Sea, and from midnight to none, the winds blow out of the East, which come over the land into the Sea, as it is at large declared in my Indian Usage, and is onely heere set downe because it should not seeme strange to any man, to reade of these winds and their manner of blowing in these countries, when you will put to Sea by night with the Terreinhas, or land winds, if they be not Northeast, then you shall not let sayle before midnight, & if they be not full, to Sea ward, then put not to farre off from the Shore because it would not be good for you, to put to farre into the Sea, for that you could not well get the land againe, because the Viracoins of sea winds that come out of the North and Northwest, doe often stay late, & blow but slowly. From Negumbo you shall crosse over to Cape de Comorijn, to the East side of the Cape, towards the land, called das Areas Gordas, that is of the fat or thicke Downes, which is 12. miles from Cabo de Comorijn, on the side of Choramandel, for it is good to put on there because of streame, which runneth verie stille outward with a hard wind by these Areas Gordas, as also some part of the way to the Cape, you finde ground (and many times see the land because it is long) at 40. fadome and lesse, and if you come inward from the Cape, being by night and find ground, then you may freely passe over this ground from 12. to 18. fadome depe, for as you come right against the Cape, then the ground is full of white Sand, and you shall not find above 20. fadome to Sea ward, from the 3. Booke.

Areas Gordas to the Cape, for from Areas Gordas inwards, the ground is full of banks, and small blacke Sand, and you must runne a mile, a mile and a halfe, and two miles from the Shore, upon the ground and depthes afoze saide. And when you passe by Cabo de Comorijn, to Coulaon, you shall holde your course along the coast, about a mile from the Shore, that you may Anker, and not going nearer to the land then 12. fadome, but it is good to run from 15. to 18. fadome, alwayes taking heede of the stones of Trauanacor, which lie betwene the Cape and Coulaon, and being in the night time, the surest marke to know if you be before Coulaon, is to find the ground full of banks, for from Coulaon to Batecola (that is by Onor not farre from Goa) the ground is bankie, and you may Anker at 8. fadome without feare, from Batecola to Goa, the ground in some places deeper, whereby you may gouerne your selfe. Touching your Ankerage, from Cochijn to Cananor you neede not feare, onely to take heede of the Island called Ilha Cagado, lying Southward from Cananor seven miles, and three miles Northward from the fortresse of Mangalor, there lyeth a row of Islands, Clifses, and Rockes, along the coast untill you come to the fortresse of Barcelor, from thence to Batecola you haue certaine Clifses, but they are close to the land, and the two Islands of Batecola, you may passe betwene the first of them, and the firme land without feare, for it is 15. or 16. fadome depe, a little further lyeth the Island of Honor, close to the firme land, then followeth the Islandes of Angedua, which reach as the coast doth, and if it bee late in the yeare, you shall not put farre into the Creek of Angedua, for as then there is no Terreinhas or land winds, to drive you out againe, therefore it is then better to runne something far from the coast, for you haue many times the Viracoins of Sea winds somewhat farre off, and being nere the Shore, they would not much helpe you. This must be from the twentieth of March forward. If you chance to be by Angedua and had nede of a Road, or harbor, you must enter into Angedua on the North side, as far from that land, as from the firme land, and rather somewhat nearer the Island, then the firme land, where you haue a good Road or harbor, for there many times diuers shippes doe winter, being constrained thereunto, within it is five fadome depe, a little further from Angedua, lie foure or five Islands, from the ryuer Sanguisijn, close by the firme land, and from thence about halfe a mile further forward lyeth the Island of Goa

Velha, (that is old Goa) and then there are no other Ilands heerein to bee noted. You must vnderstand that oftentimes it happeneth, that along the coast, you shall find the wind Northwest, and South Northwest, without chaging which bloweth very strong with the which wind I aduise you not to set sayle, although it blow out of the North, but if it be cleare day, then you may hoyle Anker, and put to Sea wards and if the wind cometh not about, to Northcast, being foure miles from the land, and before none, about nine or ten of the clocke, you shall Anker till it be none, till the Viracoinis or Sea winds come, therewith to sayle againe towards the land, for in this sort you shall get aduantage to loweward, although it bee with paine and labour, as likewise the time will shewe you what you shall doe, I must further aduertise you, that when you are by the coast of Seylon, it being about the fiftene of Februarie or past, then you neede not sayle further then to the Ilands Verberijn, and from thence to the Cape de Comorijn, for as then you neede neither to feare water nor fireames, to driue you outward, yet you must not bee negligent therein, for some yeares the stormes come later & sometimes soner, as the winds blow, whereof you must be careful, and being the fiftene of Februarie, or past, you must remember not to runne inwards, but keepe out, for as then the fireames runne inwards, which might deceiue you, and the later it is in Februarie, the stronger they draw inward, comming to Cochijn betweene the 15. and 20. of March, you may wel get from thence to Goa, although the Wiage is some thing doubtfull, but being past the twentie of March, I would not counsell you to do it for that of late many yeares together, there hath bene vpon the coast of India (in Apill and May) diuers blustering stormes of crosse winds, blowing towards the coast, with darke and cloudie skies, which would bring you in great danger, therefore against that time it is best to chuse a good Hauen, neuertheless, God can send faire weather & winds when it pleaseth him. To put into the Hauen of the fortrese of Barcelor, in the coast of Malabar aforesaide, you must vnderstande that when you see a round Houell vpon the end of the hil of Batecola towards the North-east, and Northcast and by East, then you are right against the fortrese of Barcelor & may put in at 7. sadome, so you haue the fortrese East, and haue a stricke to East and by North from you, and you shall see all the Clifses lying along the coast, to the Ilands, as Ilhas de Saint Maria, which are altoge-

ther stonie Clifses, but they stand close to the land.

The 19. Chapter.

A description of all the Hauens, places, coastes, and Sands vpon the East and South side of the Ilands Seylon, with their heights, courses, strechings, & situations, with the course from thence to the fortrese of Columbo holden by the Portingales.



**I**ff I will begiue with Trinquanamale, which lyeth vnder nine degrees, vpon the East side of the Iland Seylon, eight miles from thence Southwarde lyeth a smal ryuer, and before you come at it, putting from Trinquanamale, there are some Ilands that with Birds fleyings loke white, and in the mouth of the riuer aforesaid lie two smal Ilands, full of trees, from Trinquanamale to this ryuer the course is North and South, and North and by East, and South and by West, and running along the coast towards this ryuer, then you shall leaue the Ilands aforesaid on the land side, sayling without the, for that betweene them and the land are many stonies and Clifses, this ryuer and Trinquanamale lie distant from each other eight or nine miles at the furthest. From the saide ryuer (with the Ilands in the entrie thereof) to the ryuer of Mataqualou are 12. miles, and lieth vnder the height of seven degrees and 1. The course from the one to the other is Northwest, and Southeast being past this ryuer, comming betweene the Ilands & the mouth therof, you may go as nere the shore as you will, for it is without danger, & within a great shotte of the land it is 20. sadome deepe. From Mataqualou, about five or six miles, the course is North and South till you come to the point or hoke, and from this point five or six miles further you runne along the coast North and South, and North and by East, and South and by West, further forward towards the first Sand about five or six miles, Northward, there standeth a woode of Palme trees, and comming right ouer against it, the coast runneth North North-east, and South south-west, and some what North and by East, and South and by West, from those five miles to the first land, the course is North East and south-west, and

North-east and by East, and South-west and by West, and before you come within foure or five miles of these Sandes, you shall see some Houels and hillockes of red Earth, along the Sea side, & inward to the land there appeareth certaine high hilles, whereof one of them lying most Northward hath a Houel striking out of the toppe thereof, which seemeth to bee a blocke house, being of redde Earth. You may passe betwene the first Sand and the land at leuen or eight Fadome deepe, allwaies keeping as farre from the land as from the Sand, for they are a good myle distant, and running about by the Sea, you shall find Sandie ground round about it, this Sand lyeth vnder 6. degrees, and from this first Sand about 6. or 7. miles southward, there is yet an other Sand, and the course from this one to the other is east, North-east and West south-west, along the coast, this second Sand lyeth scarce vnder 6. degrees, betwene the which and the firme land are 12 and 13. fadome deepe, all good ground, and from the last Sand to a Creeke called Aialla the coast runneth East and West, and East and by North, and West and by South, 4. or 5. miles further forward fro this Creeke, there lieth an other Creeke called Hulpulam from whence to Tanadare are about 7 miles. Tanadare is a point of the land, whereon there standeth a woode of Palme trees, and when you are right ouer against it, you shall see a white Pagode (that is a Temple of the Indian Idoles) and on the North side of this Pagode stand certaine Houels, of white and red Earth, and passing before it, you shall not goe to close to the shore, for there abouts are certaine Sandes, and beeing past this point, then goe presently at 20. fadome deepe, for it is al good and cleare ground, and if it should be calme there you may Anker. From Tanadare to Belliguon are about five myles, Belliguon is a verry great Creeke, on the South side whereof are certaine Houels of red Earth, that stand within the Creeke, for that you cannot see them, before you haue fully discovered the Creeke, and on the North side it hath two Ilands, lying close by the land, & on the South side of those Ilands along, ther lyeth a Riffe, or Sand. From Belliguon to Gualle are five myles, all this way from the one to the other, the land is altogether close and full of trees, along the Sea side, about halfe a mile from Belliguon to Gualle, there lyeth a stonie Iland, close by the land, and an other on the South side of Gualle, and making towards it, you shall see a high flat land full of trees, and an euen wilderness, and on the North side of the bay, there standeth a

The 3. Booke.

great wood of Palme trees, vpon the Sea coast, and within the Hauen you shall see a white house, which is a small Chappell of the Virgin Marie, passing from Belliguon to Gualle (and comming right against this point) on the South side towards the Bay, you must put to Sea-ward thereby to shunne a Sand whereon you shall see the Sea breake, and to Anker you shall runne North & North North-west, in such manner that you may alwaies see certaine Cliffes (that lie on the North side) and inwards from the Bay, you shall see the Palme trees, which will be vpon the South side towards Belliguon, which lay hidden by the point, there you shall finde 14. and 15. fadome water, and running till you come to 13. fadome, & finding sandie ground, you may Anker, for to Sea-ward it is altogether stonie. From Tanadare to this Hauen of Gualle, (which are twelue miles) the course is North-west, and Southeast, and North-west and by West, and Southeast and by East, this Hauen of Gualle lieth vnder 5. degrees and  $\frac{1}{2}$ , from thence passing along the coast, you sape about the Boatingalles first called Columbo, this course I haue already sufficiently declared, in the pavigation from Malacca to India, therefore it is needlesse here to be rehearsed.

### The 20. Chapter.

The right course from Malacca to Macau in China, with the stretchings of the coasts.



Departing from Malacca, to the Straights of Sincapura, and so to China, you must set your course to the Ilands called Ilha Grande, lying three miles from the Hauen of Malacca, passing (for more securitie) without about the Ilands: from those Ilands to the ryuer called Muar, are three miles, which hath for a marke a Houel full of trees, on the south east side, without any other high land thereabouts. From the ryuer of Muar to the ryuer called Rio Fermofo, you run along the coast North-west and Southeast, and North-west and by West, and Southeast and by East, the course is nine miles, this ryuer of Fermofo is great and faire, hauing in the entrie 6. and 7. fadome deepe, and also within, you enter into it by the fote of a high hill, on the South Southeast side, and it lyeth on the South side of Malacca, it hath certaine bankes, sticking out into the Sea (from the point lying North east

east, which is a flat & plaine countrie) which you must shunne. From this Rio Femoso to the Iland Pulo Picon, the coast runneth the same course, Southeast and by East, and the Iland Pulo Picon lieth halfe a mile from the coast, hauing thre Ilands by it, two on the Sea side, and one vpon the land side, but you must not passe betwene it and the land, for there are many Sandes, it is distant seven miles: Southeastward towards the Sea from Pulo Picon, there lyeth a great and a verie high Iland, with many Ilands about it, called Pulo Carimon, along by the West side of the same Iland, towards the straight of Sabon, which is the way to Sunda, and the Iland of Iaua, the nauigation and course whereof I will in an other place set downe, therefore for this time it shall not be touched, and will procede to our matter aforesaide. From this Iland of Pulo Picon, to a pointe of land that stretcheth out, called Taniamburo, you runne East ward by the coast, being about thre miles, this point maketh a hooke, and from thence forward the coast turneth inward like an arme, running fro thence right southward, about a mile fro this point lyeth a riuer, and a little mile further forward there is an other ryuer, with a great mouth, where there lyeth an Iland, called old Sincapura, being depe and faire ground, this ryuer issueth out againe in the Hauen of Iantana, where Antonio Mello by chance did once enter with a ship of eight hundredth Bhares great (each Bhar waighing thre Quintals and a halfe Doztinall waight) & came out againe at the ryuer of Iantana, from this ryuer the land runneth downe towards the South (as I saide before) which maketh a hooke, where the mouth or entrie of the first straight (y you must passe through) beginneth. The land on the South side of this entrie is higher then the South, which is low and flat, hauing a Houell of trees, striking out about all the rest, there is the end or furthest point of that land, for that going Eastward on, then you finde Ilands and stonie Cliffes, which first reach southward, and the againe come Eastward on, making the forme of an arme, from the said point of Taniamburo, to the mouth or entrie of this straight, the course is 5. miles East & West, at 7. and 8. sadome depe. See that will passe through Sincapura to China (passing by Pulo Picon in the beginning of y month of July) he must go nere to the side of the great Iland Carymon, because y winds of the Monson of Iaua (which are at y time) doe alwaies blow from the south side of Sumatra, likewise when you keepe by the side of Carimon (and being past it) you presently haue the mouth or

entrie of the straight open vnto you, with y marks aforesaid, in this way you find manie depths, & passing along by Taniamburo, the land of y entrie to the straights the weth as if the one ran through the other, which is a common and certaine marke, but hold you to loweward, the better to enter at your pleasure. This first straight at y entrie hath two rifts, on each side one, which come from the point or hooke of the land, the land on the south side (from the entrie thereof) is altogether Ilands reaching a whole line eastward, which make the straight, & to enter therein you must keepe neerer the south side then the other, & at your first entrie you shall finde 12. 10. & 9. sadome deepe, and being so far in (that the land on the South side (which are Ilands) make but one point, then on the other side before you, you shall see a hooke or point, whereon there standeth a small red Houell, which when you see, then you shall turne from the right hand towards that smal Houell, because it is the first Iland, which you then haue past, & from that Iland forward, there beginneth an other Iland, between these two Ilands lieth a Riffe, or Sand, which with a low water is part vncouered, & reacheth into the middle of y channel, where you must run with the Lead continually in your hand, which will shew you where you are, & comming to the point aforesaid of the small Houell, then put to the land on the right side, which is Ilands (as I saide before) for it hath only betwene the Iland aforesaid, the said Riffe, and then you shall run Eastward, about halfe a mile with the saide depth of 8. and 9. sadome, & from thence forward, y row of Ilands (whereby you sayle) reach South Eastward, and presently somewhat further, on the right hand of the same Iland, you shall see a round Iland, running a little out from the other, which will bee vpon your right hand, by the which you shall passe along, with good watch & there you shall finde 8. and 10. sadome deepe, muddie ground. The land on the left hand which is the South side, is Creeks and open ground, and hath a great Creeke which turneth towards the South, on the which side lyeth an other round Iland that is on the same side from you, you shall keepe from this South side (which is nothing but Craekes) for they are all full of Riffes and shallows, running as I said before, along by the Ilands on the right hand, & comming by the aforesaid round Iland, on the right hand, at the end of the row of Ilands whereby you passe, you shall see a small flat Iland, with a few trees, hauing a white sandy Strand, which lieth east and west, with the mouth of y straight of Sincapura, which you shall make towards, & when you beginne to come nere it, then the straight



straight beginneth to open & discover it selfe, you may sayle nere it and wind about like a bow, so to avoid the riffes & shallowes of the South side, as also not to fall towards y<sup>e</sup> South side of the mouth of the straight, with the tide that runneth ther, for you have many depths and soule ground, you must alwaies hold on y<sup>e</sup> South side, where there is a sandie strand, of the length of the shotte of a great peece, at the end thereof making the forme of a sandy Bay where you find fresh water, & as farre as that strand runneth, it is all along faire ground, to Anker in if need be, and coming to this strand you have the streame that drieth you along by the land, towards the mouth of y<sup>e</sup> straight, which you have not, passing further frō thence for then they drie you towards the deepe and soule ground, lying on the South side thereof, as aforesaid, & once againe I advise you, not to passe frō the end of the strand to the north side for it is altogether Riffes and shallowes, as aforesaid. The mouth of entrie of this straight, entreteth betwene two high hils, being as broad as a man may cast a stone, and reacheth Eastward, & is in length about the shot of a great peece, y<sup>e</sup> channel of this straight hath in length 4. sadome and  $\frac{1}{2}$ . deepe, in the entrie at the fote of the hil on the South side there lyeth a stone Cliffe, which sheweth like a Waller, this is commonly called of all nations that passe by it, the Varella of China, & on the South side, a good way from the mouth thereof, it maketh a creeke, in the middle whereof lyeth a Cliffe under water, from the which there runneth a banke towards the middle of the channel somewhat further on the same side, the length of a small shot, it hath an opening which runneth through on the other side into the Sea, making an Island, this opening is shallow all over, serving only for small Schootes to passe through, in the middle of this Creeke where this opening is, lieth a Cliffe, or stonie place, two sadome under water, which stonie place cometh so far without the Creeke, as the point of the land reacheth, and somewhat more towards the middle of the channel, being past this Creek, the land hath a hooke of a houell falling downward, where the straight endeth, & in passing about this, there is a rounde Houel by the which you have deepe and faire ground, & when you have past about it, y<sup>e</sup> land from thence reacheth southeast, on the South side of this straight, from the beginning to the end, there are three Creeks, whereof the two first are small, & the third great, it is situate right over against the hooke or point of y<sup>e</sup> red Houel, where the straight endeth, this thirde Creeke hath a stonie banke, which at a lowe water after a spring tide is uncovered, & reacheth frō the one point to the other, you must

be carefull not to fall upon it, & all that which lieth on the South side, and without y<sup>e</sup> Creeke all over the channel from the one point to the other is faire ground, & without danger. In y<sup>e</sup> issuing of the straight, being without it you have two Riffes, whereof the one lieth right over against the issuing of the straight, about the shot of a great peece towards y<sup>e</sup> East coming from the land on the north side, & stretching southward, the other lieth in the South the shot of a great peece from the issuing of the land of the straight, reaching Eastward so y<sup>e</sup> they make a crosse one through the other, and betwene those two Riffes the channel runneth and with the ebbe of a spring tide you may see them, the channel y<sup>e</sup> runneth betwene the both hath scarce 4. sadome deepe, the ground within y<sup>e</sup> channel is muddy & without sand. This I have particularly noted unto you, for their instructions y<sup>e</sup> hereafter shal passe through that way, for that the descriptions of the Navigation or course thereof, heretofore written & set downe are very short, and obscure, for such as have not past through that way, whereby many ships have run on ground, stricken & passed many dangers, & some cast away, but returning to our matter, and following y<sup>e</sup> course aforesaid, where you are as far as the mouth of the entrie of the straight, then you shall passe right through the middle of the way somewhat towards the South side, because of the sandes aforesaid, that lie within y<sup>e</sup> straights, alwaies with your Lead in your hand, looking rounde about you, for y<sup>e</sup> at the shallowest place in the middle of the channel, it is 4. sadome and  $\frac{1}{2}$ . also because it is so narrow, y<sup>e</sup> you can hardly cast out your Lead, me thinketh it is your surest way, upon each Sand to set a Scute, or other mark, that may serve you for Weakens, so to avoid them, and going a little further by the Creeke, which hath the opening that cometh out of y<sup>e</sup> other side of the Sea, where the Cliffe lieth two sadome under the water, then keepe presently towards the houel on y<sup>e</sup> right hand, that maketh the point of the Creeke aforesaid, where also running along by your Compass, as before by the land on the left hand, somewhat neerer to it, then on the other side, till you be out of y<sup>e</sup> straight, alwaies taking heede of the land and creeke lying on the South side, right against this Houel, for it is full of stones and Cliffs, as I said before, likewise you must shun the east side, right against the issuing of the straight, for that the shot of a great peece from thence, it is altogether cliffes, as aforesaid, & where you are out of the straight, & desire to Anker, then make towards the South side along by the land, that you may get out of the streame, you must Anker at 6. sadome, for if you stay in the streame of the straight, you

may chance to lose an anchor by the drawing and shaking of y<sup>e</sup> ship, or that you should digne and runne upon the land: at this road you are right over against a strand, where you finde fresh water whē need requireth, & being out of the straight, in manner as aforesaid, you shall take your course along by the land, upon the right hand, alwaies casting out the lead, and not putting lower the scarce 4 fadome, neither to the land, nor towards the sea, and whē you are past half way to the strand comming out of the straight, you shall have no more but full 4 fadome deep, and being past this first strand with a bouell and clifses, that stand at the end thereof, and a sandie bay lying against the bouell, being half way frō the other bouell, which standeth on the end of the aforesaid sandy bay, behind the which, that opening which is in y<sup>e</sup> straight, commeth out again: then hold your course eastward, at 4 fadome, not turning to the one nor the other side, for you should presentlie find both of these 2 sands: the channel is muddy ground, and you must still have the Leade in your hand, untill you finde other depth, which will not continue long, and for more securitie it is best to run before with a scute to try the channel, for it will shew you both the channels, whē you are at 12. or 15. fadome: the beware of the south side, untill you be about a mile beyond the straight, for from 15. you shall come to 10. fadome, & frō thence to dy lāo, for it is all riffes & sand: this straight hath 6. Islands lying at the end of the land of Lantana, which is the North syde, and you run along east & west, it is in distance about 8 miles, but you must not passe between it & the land: the sea by it about halfe a myle Southward is all faire & good ground, at 15. fadome sandy ground: in the middle of this way from the straight, to the Islands, or little more or lesse, lieth the river of Lantana, which hath a great mouth, the entry thereof being along the land on the east side, where great shippes haue many times entred, & on the West side, where there standeth a bouell of red earth: it hath a Banke of hard sand over the mouth of the river, reaching about half a mile into the sea, upon the which many shippes haue fallen, wherefore take heed of it: from the point of the Island aforesaid, lying at the end of the land of Lantana, there runneth a riffe east northeast into the sea, well 2. great miles, and whē it is calme whether you cannot offe the water break upon it, only that it hath a certain white skin over it, which is presently seen and discerned: and when it is rough whether, then the water breaketh all over: betweene this riffe and the Island runneth a great Channell, all stonie ground, and the shallowest place that I found therein, was 5. fadome, & 2, and then to 7. fadome & 2, and then againe I found 6. or 8. fa-

dome & 2, and is in breadth about the stay of a great peece, right over, if you will passe this Channell, you must runne half a myle of from the Island, & come no neerer to it, for if you should you would run on ground: it were good that great shippes should not passe through it, unless they were compelled thereunto, as it happened to Francisco Daginar, that there ranne on ground, and was in danger to haue cast away his shippe, because he ranne to neer the Riffes, and that the wind scante: two myles from these Ilandes, Southsouth-east, lyeth Pedra Branca, (that is White Stone) which is an Island of white stone, rockes and clifses, and hard by it there are other rockes and clifses, on the South side thereof, on the which side likewise lyeth the Island of Binton, which is verie long: in the middle whereof there is a high bouell, where upon there is deepe ground, but not good to anchor for: such as come from China: round about Pedra Branca, and close by it, there are 6. fadome deepe, good ground, but you must take heed of the clifses and riffes lying by it. I haue already told you, that in passing through the straight (when you are over the sandes, at 15. fadome, in manner as aforesaid) you must sayle Eastward, towarde the Ilandes, which you shall presentlie see, as soone as you are past the Riuer of Lantana: and when you begin to come neerer them: the you shall keep towards Pedra Branca, and looke that you keep half a mile from it taking heed: you come not neerer the syde of the Ilandes, for two causes, the one because the windes at that tyme, when you sayle to China, doe alwaies blow off from the syde of Binton, which is the Monson that commeth out of the South south-west, and if the wind should scant, and fall into the South-east, as often tymes in those countries it happeneth, being on the syde of the Ilandes, you could not passe by the Riffes, whereby you should bee compelled to passe through the channell that runneth betweene Pedra Branca, and the Ilandes, or els you should spend so much tyme in staying there, and that the Monson (that is the tyme of your voyage) to China would bee spent: the other is, that if you chance to bee there with a slow wind and tyde, or with few sailes sped, then the streames would digne you upō the Riffes, before you could auoyde them, as it happened to the shippe of Don Diego de Menezes, whose Pilot was Gonçalo Viera, who by the water was dyue upō 10. fadome, where he ankered, and then after he came to 7. fadome, where he spent 3. dayes by ankering to get out againe: for the which 2. causes I advise you to keepe on the side of Pedra Branca, or the white cliffe aforesaid.

# 340 The course from Malacca to Bacau in China.

frō Pedra Branca to the Ilād Pulo Tinge  
 y run north & south, & north & by east & south  
 and by west, the course is 13. miles: this Ilād  
 is high and roūd, hauing in the middle a high  
 sharp hil ful of trees: it lieth by the coast of the  
 firm land, & betwēne it & y firm land, there is  
 god sayling, but it is not Orbaer: this Ilād  
 lieth with Pulo Timō north-east & south-west  
 and are distant about 7. miles to sayle to Pu-  
 lo Tinge, you shall take your course from  
 Pedra Branca, a great myle Eastward, and  
 from thence south and north and by East,  
 alwaies with the lead in your hand till you be  
 past the Rifles, & being at 14 fadome, being  
 as you gesse in that country, you shal present-  
 ly keepe off from it, into the sea, being before  
 it, & you need not feare any thing, but y you  
 lē before your eyes: in this course to Pulo  
 Tinge, in the sight of the Island, there lieth 4  
 o2 5 Islands, which shal lie on the land side frō  
 you, and when you are hard by Pulo Tinge,  
 then you shal presently lē Pulo Timon: the  
 Ilād of Pulo Timon is great & high, and on  
 the side whereunto you sayl, are two cares of  
 land, which are ful of great high trees to make  
 small mastes & ankers: because in those coun-  
 tries they vse such kind of woodde ankers, and  
 it is commonly couered with mistes & clouds,  
 and hath all ouer a cleane muddy ground:  
 therein are 2 places, wher you find god fresh  
 water, one being on the side of the land, in the  
 middle of a long strand, a little inward to the  
 land, where you find a god reed, but whē you  
 come early therunto, as in the Moneth of  
 June and the beginning of July, it is dange-  
 rous to anker there, because of the west wind  
 which at that time bloweth with great force  
 in those countries, therefore I thinke it better  
 to run to the other place, where you likewise  
 find fresh water, on the East side towards the  
 sea, running right vpon the face of the Island, &  
 along by the East side, and being past a cer-  
 tain bouel, that maketh a hoke, you shal find  
 a sandy Bay, where you must enter into the  
 land, and when the point o2 hoke lieth south-  
 east, you may anker, where you may lie for  
 the Moinson, and there you shal haue 20 fa-  
 dome depe: there is likewise great fishing for  
 excellent god fish, and in the same bay, there  
 lieth the place where you take in fresh water  
 which runneth into the sea, also on that syde  
 you haue much better wood, & nērer to fetch,  
 & there you ly safe from west winds, on that  
 side of the land you haue certain Ilāds along  
 the coast, & from the north point of this Ilād  
 Pulo Timō, about the thot of a great pēre,  
 there lieth an other Island, and by the South  
 point an other, & likewise about 3 miles south  
 eastward, ther lieth 3 other Islands, wherof y  
 one is great & roūd, y other 2 being somewhat  
 smaller, & are called Pulo Laor: the Island of

Pulo Timō lieth vnder 2 degr. & 7 on y north  
 side of the Equinociall, & 12 miles north-west  
 ward frō it, lieth the riuier Pan, in the firme  
 land, ouer against the which about 2 miles to  
 seaward, there lieth a small Island, hauing an  
 even round tree in the middle: & half a mile frō  
 it, it is 6 fadome deep ground. frō Pulo Timō  
 to Pulo Condor the course is south north  
 east & West south-west 115 miles, Pulo Co-  
 dor lieth vnder 8 degr. & 7, it is a great Ilād,  
 with high hills, hauing close by it 5 o2 6 Is-  
 lands, and on the north-east side it hath a smal  
 Island o2 strong cliffe, which sheweth farre off  
 like a ship vnder sayle: it is ouer al god ground  
 at 10 o2 12 fadome depe, and on the south-  
 west side it hath a place of fresh water, it lieth  
 north and south, with the riuier of Camboia,  
 (which is called the haueu of Malaios) 12.  
 miles distant, but you are not sure to haue  
 fresh water ther, for whē it is late in the pere  
 you haue there the winds at north and north-  
 west, w some thunder, wherby you may not  
 stay with one sayle only, for that being with-  
 out sayles, it would strike you to ground, and  
 cast your ship away, when it is early in the  
 peare, thē you haue East winds, from Pulo  
 Timon to Pulo Condor y shal alwaies find  
 ground at 35 & 38 fadome, and to hold your  
 right course to Pulo Condor, you shall sayl  
 north north-east, not accounting any wind-  
 ing of the compas, for if y should do so, you should  
 run on the south side, to seaward, and run by  
 without seeing it, which is an euill course, for  
 that y winds alwaies in this course doe blow  
 frō the side of the land: and if it chance that be-  
 fore you lē the Ilād Pulo Condor, you find y  
 water thicke, troubled & soule then cast out  
 your lead, & you shal find 18 o2 19 fadome  
 water, with a soft muddy ground, & so runne  
 half a strike in that course, till you come to 17  
 fadome, and being there, then runne north-east,  
 and being at 16 fadome, before you lē the Is-  
 land, thē hold your course East & East and by  
 north, alwaies at 16 fadome depe, wherby  
 you shall land on the south side of the Island,  
 wher you must take heed of 2 Islands lying 7  
 miles on the West side of Pulo Condor, full  
 of bushes, a mile o2 thereabouts distant from  
 each other, and if it be possible, you shall not  
 runne between them: for that without them  
 and close by, you finde good ground. I haue  
 layne there at anker, with a calme, about a  
 mile from the Island, which lieth nērest the  
 land: there the streames run strong with the  
 tyde south-east and South-west. From this  
 Island Pulo Cōdor to y Ilād Pulo Secir, the  
 course is south-east and South-west, & north-  
 east, and by east, and South-west & by West,  
 45 miles. This Island is low and long, re-  
 reaching south and south, and on the south  
 point it hath a stone Island, lying halfe a

mple from the land: you may passe betwene it and the Iland; on the East syde it hath a Sandie Baye, where once a Iunco, (that is to say, an Indian or Chinish great ship) was laid on the shoer to bee new dyessed, belonging to a Houer of Patane, (a countrey lying vpon the coast on the East side of Malacca, towarde the kingdome of Syon) I haue passed within halfe a mile to seaward by this sandie bay, it is all good ground: this Iland is distant from the coast of Camboia or Champa nine miles: if you put to seaward from Pulo Condor, without seeing it vnder 8. degrees, you shall find 25. and 26. fadome deep, with black muddy ground, & much of the skin of Salbeene drifing vpon the water, and being 12. miles past it, at the height of eight degrees, and  $\frac{1}{2}$ . then you shall see certaine sea Snakes swimming in the water, at 28. and thirtie fadome deepe, and ten miles further much of the Herbe called Sargasso vnder the water at the same depth, which depth you shall find to be 9. degrees,  $\frac{1}{2}$ . to this place you shall holde your course North-east, for wee could run no higher because the West wind bloweth very stiffe, but from thence runne southeast towarde Pulo Cam, thinking to get the coast of Champa, & when you come within two miles of the Ilandes, (lying nine miles Southward from Pulo Secir, you shall find muddy thick water, & comming by this Iland you shall find no ground: those two Ilandes aforesaid were by the Chinars called Tomfitom, thre miles distant from each other, you runne along East Southeast, and West North-west: the East Ilande is high and round, on the sea side being calme, in the vpper part thereof it hath the fashion of a Cap, such as  $\frac{1}{2}$  Mandorijns (which are the Lords of China) doe weare: halfe a mile from it lyeth a Cliffe like an Ilande, and hath on the West side reddish clifses, and on the north side an other Iland: round about all these Ilandes and clifses there is no ground. I set this down for that I haue sailed all this countrey and noted the way, as also all whatsoever I haue declared in this discourse: we took this course aforesaid for want of mailes, for wee durst not beare our seales because of the stiffe West windes, and if any man chauce to fall in the like neede and troubles, let him not hope to finde the coast on the boorde side: from those Ilandes you shall holde your course northerly, to discover Pulo Secir, and from thence to the coast of Champa, for you must know that the streames (from Pulo Condor and from the coast of Champa to Pulo Secir and those Ilandes) runne Eastward, by which meanes you runne present-

ly to the coast, as hereafter I will shew: and as you passe by these Ilandes of Pulo Secir North-westwarde, then the streame runneth to the coast of Champa, which will driue you ouerthwart, from the aforesaid Ilandes of Pulo Secir, there are no sands nor shallows, as many men suppose, the worst you find, is that there is no ground, these Ilandes lye 18 miles distant from the coast: from Pulo Condor you shall presently run to the coast of Champa, and if you passe by it on the south side, then holde your course halfe a strike North-northeast, till you be in sight of the coast, and halfe way in this course you shall find eight and twentie fadome deepe, and if you passe by it on the North side, you must runne Northeast, and Northeast and by North, and not higher to losewarde, to shun the droughthes, whereon Mathias de Brito was cast away: and if in the night time you passe by any land, then cast out your lead, and finding fiftene fadome water, then put no neerer to the land, but presently runne East Northeast, as the coast lyeth. for the sands in those countreies lieth at 13. fadome along the coast, 4. mile from it. The coast of Champa along the sea side is low land and great sandy strandes: you run along by them East north east, and West South-west to a point lying vnder 10. degrees and  $\frac{1}{2}$ . and before you come within two or thre miles thereof, the sandie strand and high way endeth, for this point is a verie high land, reaching Southward in, so that it maketh a Cape: from thence southward it is altogether verie high land to Varella, with great hills: within this point towards the West South-west lyeth a creeke, and two miles on this side before you come at it. There lyeth close by the land a smal, long, and low Iland, all of harde stony clifses and rockes, which a farre off shew like a towne: from this Iland to Pulo Secir, there runneth a banke of 10. and 12. fadome deepe: vpon the aforesaid coast of sandie strandes, 15. miles before you come to the point aforesaid, there is a river called Sidraon, where you may enter with Shippes of 600. Barbes: on this river lyeth the fairest and best towne in all the kingdome of Champa: it hath for a marke a long houell w<sup>th</sup> 2. tops: I haue passed within the shotte of a great peece neere to the stony Iland aforesaid, and found 8. fadome deep, altogether euen stonie ground, with much of the hearbe Sargasso, whereby I could hardly make the lead to sinke downe, and along by the aforesaid high point or hoke there is 20. fadome deepe. When you are by the coast of Champa, then you shall runne East North-east: within two or thre miles at the furthest

it is altogether faire and good anker ground, to the point of hooke aforesaid, you shall leaue the Island of stones on the land side, not passing betwene it and the land: from this point to another point are 12. miles, & you runne North-east, and from this second point yet 12 miles further there is another point: this course is runne halfe a strike to the North North-east: betwene this second and thirde point there lyeth two creekes, the first whereof is the haueu where you lade blacke woode, which is called Deiraon: from this thirde point to the Varella the coast runneth North, and seuen miles before you come to the Varella there is a creeke where there lyeth a towne, and two miles further there is an Island of stonie cliffes close to the land, which a farre off sheweth like a man that fisheth or angleth, whereby the Portingalles call it Opefador, or the fisher, and if you desire to runne to the Varella, (being past the Island) you shall presently be neere the land, where you haue a great strande with faire ground. This Varella is a high hill reaching into the sea, and aboue on the toppe it hath a verie high stonie rock, like a tower or pillar, which may be seen far off, therfore it is by the Portingalles called Varella, (that is, a Cape, Marke or marke) at the foote of this hill on the South side it hath a verie great creeke reaching northward in, al of muddy ground, & 15. fadome deepe, you cannot see it far off, because the oie lande runneth through the other, but as you passe by the strand aforesaid, and beginne to come neere the Varella, then the creeke beginneth to open, which hath a verie faire entrie, and within hath two running streames of verie good fresh water, hee that commeth thither with a ship by my aduise shall not put in there, because hee shall haue much labour and trouble to bring the ship out again, for there the wind is scant: you may wel anker without at the entrie or mouth thereof as I haue done, or you may seeke for the other places where fresh water is to bee had, that stand on the other side of the hill, towards the North, at the foote thereof where the high lande that reacheth into the sea endeth, where you begin to find a verie great strand: to get this water you must goe verie neare to the point of this hill, and as you run along towarde it, when you compasse it about you shall see a small sandie bay, with the aforesaid great strand and place of watering, where you may anker when you will, for it hath good anker ground, but it hath a great inconuenience, and mischiefe, which is, that you lie compassed about by the country people, that are great enemies to the Portingalles, and sea Rowers, therfore you must

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keep good watch, with great care when you fetch fresh water, as well within as without because the country people use to offer ruine and spoile men on the sodaine: this Varella lyeth vnder 13. degrees, this land of Varella is a hooke, and from thence to Pulo Cutuo the course is North, and north and West, for the space of 48. miles, & from thence the land beginneth to be a great deale lower, then that you haue past: hauing in many places sandie strandes, where men may anker: ten miles from Varella forward, a mile from the land there lyeth a long flat Island called Pulo Cambir, and betwene this Island and the land are 12. fadome deepe sandie ground, & in the middle of the Island on the lande side, there is a small sandie bay that hath fresh water, where if need be you may anker, for it is good ground, and in the middle of the channel betwene the Island and the land it is altogether faire being a small mile in length: from this Island about twelue miles Northward, the land maketh a point, and from thence to the Island there is a great creeke, and inward to the North-west where the high land endeth, (which from this point inward runneth to the West) it is an open or broken low lande where you find a riuer of three fadome deepe, within the haueu hauing sandie ground, with a great mouth or entrie, and within it hath a Wel of 13. fadome deepe: this riuer runneth further into the land, & 4. or 5. miles inward from the entrie or mouth there lyeth a great village, where you may haue great store of vittualles and other necessities: in the mouth of this riuer on the east side there standeth a high houell, and on the West side a low sandie strande, you must enter right forth in the middle, and although it is verie wide, yet being within you must make your self sure to ankers & cables, specially from the west side, for if it were earlie in the yeare you shall there finde stiff West winds, which woulde drive you on the other side of the Riuer: in this Riuer is much fish: also in the land there is much wild flesh, with Swine, Tigers, Rhinoceros, and such like beastes: the country people were of good nature, but we haue giuen them cause of suspicion by our bad dealing with them: five miles further forward from this Riuer along the coast there are two Islands with certaine cliffes about halfe a mile from the land, and you may passe betwene them and the land, twelue miles from these Islands, there lyeth other Islandes by the lande, where there are some places of rounde sande with a sandie strande, and there is a small Riuer, where you haue much Cattle (that is, Ryce unstamped in the huskes as it groweth)

groweth, and is twelue miles from Pulo Caton, wherewith many haue deceived themselves that runne crosse ouer, when they saw it and ranne on ground, Pulo Caton is a long Island, with two high hills at the ende thereof, and in the middle low, so that farre of it seemeth to be two Islandes, it hath a flatte and euen ground of bushes, stretching north-west, and southeast, on the southeast side it hath a Riffe, where the water breaketh forth running the shot of a great peece further into the Sea, on the land side it hath fresh water, and lieth distant from the coast 2. miles, and  $\frac{1}{2}$ , the channell betwene both hath thirtie, and thirtie fve sadome deepe, with good ground, right ouer against this Island lieth a riuer, with a great mouth or entrey, being within the Hauen 5. or 6. sadome deepe, it is verie well inhabited, and built with houses, in this Hauen Gomes Barreto entered with his ship, this Island lieth vnder 15. degrees and  $\frac{3}{4}$ , and North Northwest, a mile and a halfe from it, there lieth another small low Island, and you may passe betwene them both, North, Northwest 14. miles along the coast lieth the Island of Champello, full vnder 16. degrees and  $\frac{2}{3}$ , this Island Champello is great and high, hauing vpon it certaine toppes or heades sticking out, it lieth north northwest, and south southeast, it hath two high hills with a valley in the middle, that in the southeast being much higher then the other, it hath likewise many trees, on the Northwest side it hath a very high Island, with two small Islandes lying close at the foot thereof, on the West side it hath much and verie good fresh water, and is distant from the Coast about two miles, it is a very low land along the sea strand, and West Northwest from thence is the Riuer of Coaynon lying two sadome deepe, in the Hauen it is sandie ground, where much traffique is vsed, but the people are not much to be trusted, from this Island of Champello Northwest, for two or three miles it is full of trees, & two miles further, the Coast maketh a great thicke point full of trees, and three miles beyond this point, lieth a great creeke, which in the entrey hath an Island for a defence or closure, and is all cleare ground, where you haue much victuals and Marchandises that come out of the countrie by the Riuer of Sinoha, this creeke was called the Enleada, or creeke of Saint Don Iorgie, it hath much wood, & verie good to make ships of, fve miles from it along the Coast lieth the riuer of Sinoha, which hath in the Hauen 14. spanne of water, all sandie ground, in this Hauen is the whole handling and traffique of the goods that come from Cauchinchina and thether, The 3. Booke.

and to Champello you runne Northwest, This Island of Champello hath a good road, and safe harbour, but onely when it bloweth out of the west and south-west, and although the wind commeth from the land, notwithstanding it troubleth you much by reason of the lownes of the land: you must vnderstand that ten miles before you come to Varella 13. miles within the sea, there beginneth certaine Sandes that are verie dangerous, which reach as the land doth till you bee vnder 17. degrees, and run nearer to the north-east, at the end wherof, in the way to China there lieth 8. Islandes, three great, & five small, all full of trees and sandie strandes, but without fresh water betwene them, & round about it is altogether flat and soule way, so that as soone as you let fall the anker, the cable is presently fretted in peeces, betwene these Islandes there is 4. sadome deepe. This information was giuen me by certaine people of Sian that lost their Junco or Shippe in that place by reason of a calme, because they ankered, and all their cables brake from the ground, & they saved themselves in the boate, & run through all those Islandes to find fresh water, and could see none: you run from the hooke or point of those sandes, to Pulo Caton Northeast, and Southwest, and North-east and by east, and south-west and by west, for they lie like a bow: therefore trust not the old description of this Navigation, that saith they haue channels from thence to Pulo Caton, running ouerthwart it is thirtie miles, but returning againe to the course from Varella to Pulo Caton, when you are as farre as where the coast stretcheth Southward, then your course shall be two miles off from the land till you come to Pulo Caton: for that if you come thether early in the yeare, you haue the west windes so strong, that if you should be far from the coast, they would carrie you by force vpon the sands, without any remedie, as it happened to the ship called the Santa Crus, you shall not passe aboue two or three miles at the furthest to seaward from Pulo Caton, and if you chance to be on the side of the land, you may likewise passe through by the Channell that runneth betwene the firme land and the Island, which is two mile and a halfe broad, all faire and good ground (as I said before.) Pulo Caton lieth with the south point of the Island Aynon North and South, and North & by east, and South and by West, some what more then 50. mile. This south point of Aynon lieth scarce vnder 18. degrees, and  $\frac{1}{2}$ , & reacheth from the point aforesaid, south-westward 12. or 13. miles, and from the East side lieth the way from China, which you run North-east,



east, and north east, and by north to 19. degrees, and  $\frac{1}{2}$ , and on the side of the firme land the Island compasseth about to the point 02 end of 19. degrees, and  $\frac{1}{2}$ , from the south east side in such manner, that the Island is in forme squire square, & the channell betwene it and the firme land, is in the narrowest part 6. miles, where there lieth a haven called Anchio, hauing certaine sandes betwene the, yet with a channell wherein great ships may passe, seven miles eastward. From Anchion lieth a creeke with good harbour, and a mile further about thre miles distant from the land, there lieth a great Riffe and sandes, but returning againe to the aforesaid South point of the Island, which is right besore a very high land that surpasseeth all the rest of the land in the said Island, at the foote thereof on the north side there is a good Haven called Taalho, at the mouth whereof lyeth a small round Island, and from this high land aforesaid, it runneth 12. miles northwestward, and from thence it is altogether low land on the sea side, and inward hilles and houels from the end of the land Aynon, on the north side under 19. degrees, and  $\frac{1}{2}$ , to the Island Pulo Gom in the same course of north east, and north east, and by north are 8. miles, and lieth 5. mile from the firme land, it is a high land, in forme like a Well, and on the side of the land it hath a road with a good harbour, wherein the ship Santa Crus lay, from thence you goe to the seauen Ilandes, called Pulo Tio in the same course of north east, and north east, and by north, being five miles, Pulo Tio are 7. Ilandes great and small, separated one from the other without any Trees, from thence the Coast reacheth south east, and south east, and by south, to the Enseada dos Ladrains (that is the Creeke of Roovers,) from Pulo Tio seauen miles lieth a Riffe, which reacheth 5. or 6. miles from the land into the sea, and upon the east side thereof about halfe a mile from it, there is squire sadome water flat sandie ground, and a mile further from thence there lieth a great river, whether many ships doe saile, and put in a little further from this Island lieth another River, wherein I haue bene, which hath a good harbour against the monsons of China, and with a south west winde is discovered, and there also runneth strong streames, the entrie thereof is close on the east side along by a point of land, it is faire and good ground, and being about this point of land, you shall run till you come to a sand bay, where you shall anchor, for within, it is shallow and sandie, on the coast betwene these 2. rivers lieth 2. or 3. Ilands close by the land, and from these 2. rivers, 6. miles southward lieth the Enseada

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dos Ladrains which is very great, it hath on the west south west side of the mouth certaine stonie clifles, from the which there stretcheth a Riffe towards the sea, whereupon one of the Portugall ships did fall, from the aforesaid second river to this creeke about halfe a mile from the coast, there is 7. or 8. sadome depe faire ground, The land of this creeke, on the north north east side hath a verie high hooke or point of land passing about this hooke for the space of halfe a mile, (it is shallow but muddie ground,) you goe to the Haven of Comhay: whereupon the coast is called the coast of Comhay, whether the ships of Sion or Sian used to come, it is like a creeke that is very great, hauing another point or end of high land, which reacheth south and south, and right ouer against this haven on the south side lieth the Island of Sauchoin about 5. or 6. miles from it, and is distant from the aforesaid point of Enseada dos Ladrains or creek of Roovers, 7. miles south eastward. This Island Sanchoan is great, high, and full of hils, among the which there is a crooked hill with high houels on the top thereof, like the joints of a mans fingers, when his hand is closed, which is a sure and good marke. This Island hath many trees, great creeks & bays, where in times past men used to traffique, betwene this Island, and the firme land lieth 4. or 5. other high Ilands, without bushes or trees, which lie under one course with the firme land, and the Island Sanchoan in such sorte, that Sanchoan maketh the furthest hook or end outward, and from thence reacheth towards the land, north west and south east, so that a farre off it seemeth to bee all one land, these are the first Ilands of Canton, which lie under 21. degrees, and  $\frac{1}{2}$ , from thence to Lamon you saile outward about the Ilands east north east, and from Sanchoan to the land there runneth 3. channels or passages, which make those Ilands, through the which you may passe with ships, the best channel is that which runneth along by the land of Sanchoan (which is the furthest outward to the sea) of 6. and 7. sadome depe, it hath in the entrie thereof upon the same land, a small Island full of bushes, and on the north west side lieth two great high Ilands, which make the mouth or entrie, and at the entrie along by the strand there lieth some small Ilands and hillocks, before the Ilands aforesaid towards the land lieth an other Island, making another mouth or entrie betwene this, and the two Ilands aforesaid, from this Island to the land is the third mouth or entrie, through these two entries great ships doe passe with the tides, it is altogether soft muddie ground, to knowe the Island of Sanchoan, besides the

markes

markes aforesaid, or to know if those Ilands lie before or behind, you must remember that Sanchoan maketh a point lying outward, and that from thence you runne towards the land north west and southeast, & from thence further east north east, and west south west; and marke the course with your compasse, and you shall presently know whether you be so ward or backward, and if you be so far to seaward, that you see the one coast reacheth east north east, and the other north west, then you are right over against it, by this meanes I found it out, for I was the first that marked it, and such as know it learned it of me. The course from Pulo Caton towards China is thus, you shall not saile above 2. or 3. mile at the furthest to seaward for the causes aforesaid rehearsed, and being past then runne north north west, or north west, untill you finde an opening betwene the Iland and the firme land, and as it beginneth to open, then runne halfe a strike north north east, towards the point of the Iland Aynon, and passing betwene the Iland Pulo Caton and the firme land, you shall keepe the same course, because the streame in that mounon runneth towards the cræke of Cauchinchina, and with this course you shall see Aynon being 7. or 8. miles to seaward from thence, and it may be that if you come together at a spring tide, or with a sicke winde, that you will be driven further inward, when you perceive the land then marke your compasse, and if the coast reacheth east northeast, then keep that course untill you thinke you to be past it, and if the coast stretch northeast, and north east, and by east, as the Iland lieth, then run so, till you may wel discern the land, & being 5. or 6. miles from thence, & that from thence you desire to saile to Sanchoan, then runne with the same course for halfe a strike north northeast, whereby you shall see Pulo Tio, & if you be 4. or 5. miles fro thence to seaward, then runne northeast, & northeast & by north, and if you be but two miles from thence, then run your course for halfe a strike betwene northeast, & northeast, & by north, with this course you shall come to the Iland of Sanchoan, & shall see the Iland called Do Mandorin, which is a small round and high land, & lieth 5. or 6. miles from the Ilands, & if you desire to put into the Haven of Macau, then turne north east, & east, and by north, running to seaward 5. or 6. miles from Sanchoan, & when you are within 15. or 20. miles of the Ilands, then you shall finde muddie ground at 25. sadome depe, & when you see the Ilandes (looke well to your selfe as I saide before) you must goe neere them, and run along by them: about a mile distant,

from Sanchoan to Macau are 18. miles, & there are five channels or passages: the first betwene the Iland Sanchoan, & the Iland Valco de Faria about 5. miles broad. This Iland of Vasco de Faria, lieth nearer the land the Sanchoan, & hath a high pointed hill, & on the sea side a high round howell, being betwene it and the hill very low land, so that a farre off it sheweth like two Ilands, & when you are hard by it, and that you begin to discover the flat land, it sheweth like a channell, and not farre from it towarde the sea it hath two or three small Ilands. This Iland lieth north and south with Sanchoan, a mile from it lieth a small long Iland without bushes, which all along the Iland hath a crooked rigge or backe descending at the end, this Iland is called Pulo Baby: by this Iland, along by the land of Sanchoan lieth a Rocke somewhat above the water. I here place all these markes and tokens of this channell, because it should the better be knowine, to such as have occasion to passe through it, which they may boldly do, & being past the Ilands, of the Iland Vasco de Faria, the first that you then come to see, is in the fourth mouth or entrie, which openeth not because an Iland lieth right before it, 4. or 5. miles so ward lie other Ilandes along by the Iland, (which you shall leave on the West south west side) all upon a row, and a farre off seeme to runne one through the other, but when you are right over against them, then they lie as I saide before, they are five or sixe in all both great and little: from these Ilands about two miles East northeast, there lieth two Ilands close together, stretching North and South, by these you have others upon the same row towards the land, all in the same strike or course, in the entrey hard by those two Ilands, there lieth a great high and round Iland betwene the aforesaid row of Ilandes, the Ilands aforesaid, there is a good hold or opening through the which you have the nearest way to Macau: for the better knowledge wherof, about three or foure miles further, (east north east) there are three Ilands distant from each other, which from the land all in a row doe reach into the Sea, whereby they lie further outward then the other which you passe along by, so that they ly right over against you, and when you come to the mouth or entrie of Macau, and begin to put into it, it is altogether open (without any Ilande to be sayled or compassed about) sayling right towards the firme land, which is 8. miles Southward from thence, where the mouth or entrie is, whereby you goe to Caton, by the Portingalles called As Orelhas de Lebre (that is the hares eares.)

In this enterie it is 8. 9. and 10. fadome deepe, and if you come therher at the ebbe of a springe tide, the streame runneth so strong & thicke, that no wind will serue to get by: therfore it is best to anker there with all your sayles by, untill you see it slow running along by the rowe of Ilands that lie on the east side, & so inward, shunning a rocke lying close by those Ilands about the water, putting to seaward, for that you cannot passe betweene it, and the Ilands with any ship, also you shall finde another Cliffe vpon the west side, being in the middle way, & sailing right before you a small and low Iland, lying in the same rowe of Ilandes, in the East as you goe, then you are by the mouth of the entrey of the second channell that runneth to Macau. This enterie reacheth East and West, and may be about a mile broad, you must make to that small Iland, and leauing it vpon the North side, you must hold your course betweene it and the other Ilands, and so put in, alwaies keeping nearest to the small Iland; where the depth will begin to lessen, and much more when you are past it; for there you haue a banke of 28 spannes of water of soft muddy ground, the land lying vpon the south side of the channell, is foure or fve Ilands close one by the other, which reach east and west, and they haue on the north side a great and high Iland, which runneth to the haueu where the Portugales inhabite, and hath a creeke or bay that stretcheth Northward, at the mouth of this Haueu lieth a great and high Iland close by the land on the north side, betwene which and the Iland it is drye and shallow ground, and before you come to this Iland, there lyeth vpon the side of the north Iland a Cliffe vnder the water, to seaward towards the middle of the channell: therefore you shall hold off from this north land and put nearer to the south, and when you being to discover the Portugales towne, with the Haueu where the shippes lie at anker, the you shal put to the east hooke of the entrey of this Haueu, keeping close to it till you be in, where you shall find foure fadome and  $\frac{1}{2}$ , or 5. fadome deepe, shunning the west side, for there it is all ower, bankes and sands, and along by the point you finde muddy ground, this point or hooke is a high land, and from thence inward, about the shot of a great peece further lieth another point of land, and from the low land runneth a banke of 18 spannes of water, reaching crosse ouer to the other side as far as the first houses, and before you come to it, in the middle of the Riuer there lieth a Riffe: therefore you must hold vpon the east side, and runne along by it till you anker, it is good muddy ground at foure fadome and  $\frac{1}{2}$  deepe,

The 3. Booke.

The course from the Kingdome of Sion, to China, with the situation of the places.



Departing out of the haueu or riuer of the towne of Sion or Sian, you shall holde your course Westward, and comming to it, you shall finde a Riffe lying on the north side of the coast Haueu called Bancosea two miles from the land, and betweene it and the land there is a channell of foure fadome deepe, notwithstanding you must passe without it, as farre above it as you can, this haueu of Bancosea lieth with the Haueu of Sion northeast and south west, and some what northeast and by east, and south west and by west, and being against the coast, you shall keepe along by it for it is all good ground, and when you haue past the Riffe aforesaid. The Coast vpon the shore is low land, hauing inward a small houell, stretching North and South 4. miles from Bancosea Southward. This low land maketh a point reaching outward, lying vnder 14. degrees and  $\frac{1}{2}$  from thence southward you shall see a great thicke land, which seemeth to runne inward to the sea: but before you come at it there is a riuer called Chaon, at the mouth whereof stand certaine trees like palme trees, and comming to the aforesaid land, you shall see another great thicke land which sheweth to lie east, and west inwards to the land, hauing manie sharpe rockes, there the land maketh a point or end, which is commonly called the point of Cuy, thereto the land reacheth South east, this point of Cuy lieth vnder 12. degrees and  $\frac{1}{2}$ , and betweene it and the aforesaid thicke land that lieth behind you, you shall finde 11. and 12. fadome deepe with good ground, when you are past or about this point of Cuy, then you shall hold your course south southeast for the space of 25. miles, and then you must saile south east, and southeast, and by south, whereby you shall see an Iland which a far off sheweth like 3. Ilands, being long & flat, full of trees, & lieth vnder 10. degrees, which will be on the east side, all this way you must take care not to fall too leeward, and being by this Iland aforesaid, you shall run southeast, and rather hold aloofe to the south, then to fall to the west, because of the sharpe winde which you commonly finde in that part, and in this course you shall see another Iland greater then the first, and reacheth East and West being on the toppe thicke and flatte land. The West pointe a great thicke hooke pointed south-

## The course from Pulo Condor to the haven of Sian. 347

towards the sea side, & Eastward it descendeth to wardes a black lande, which seemeth to be a close and thicke bushie place, lying full under 9. degrees, &  $\frac{1}{2}$ . This Island lyeth with the Island of Pulo Wy, southeast & north-west and so you must runne 25. miles. Pulo Wy are two Ilandes, whereof the greatest reacheth North and South, having a high hill on the South side, and on the North side two low houels, with a valley in the middle: thus the West side sheweth, but on the south side it seemeth altogether high and rounde, with a small valley in the middle, making 2. rocks, shewing like two men: the other and the smaller Island lyeth on the southeast side, somewhat distant from the other, making a channell betwene both, where you may passe though, for it is saye ground: this small Island on the southeast side hath a small Island of stonie clifses, from the which there runneth a stonie Riffe, which you must avoide, for all the other places are good and faire, being twelue fadome deep: close by the Island, and in the greatest Island on the south West side, there is fresh water with a sandie bay, and when you make towarde this Island, comming to it you shall finde thereaboutes 14. fadome deepe with hard ground, and if you find muddie ground, then you are hard by the land: from Pulo Wy to the firme lande of Camboia are 7. miles: this coast of Camboia is low land full of trees, and along by it, it is banky and muddy ground: it lyeth North-west and southeast to a point which lyeth with Pulo Wy, East North-east and West South-west, stretching likewise the same course of the aforesaid point to the haven of Camboia, which is twelue miles distant: this haven is called Dos Malyos, (that is of the Malaquiers, or those of Malacca) lying right over against Pulo Condor, which lyeth with this haven or River North-west and southeast, and north-west & by North, and southeast and by South, from Pulo Wy North-westward there lyeth a great River, being three fadome deepe within the haven, on the side sandie ground, and in the middle muddie ground: the Chinars that saile frō Sion to China passe by the north side of Pulo Wy, and when they are right over against it, then they run Eastward to knowe the hooke aforesaid, running the same course to Pulo Condor, which they see vppon the North side, when you are right against this point or hooke, then you shall finde ten fadome deepe muddie ground, and somewhat further 13. fadome sandie ground, but you must not run nearer then this 13. fadome towards the land, but rather keep at 14. fadome, for it is surer: & take heed of 2. Ilandes, that lie 6.

The 3. booke.

miles from Pulo Condor, which will bee on the South side, and right before you, you shall haue the North point of the Island Pulo Condor, lying under 8. degrees, and  $\frac{1}{2}$ , and you runne with Pulo Wy East & West, and somewhat east and by south, and west and by North, and if you see Pulo Wy on the south side, and so it should be on your North side, then you shall runne within a mile or halfe a mile thereof, alwaies taking heed of the aforesaid Riffe of the Ilandes, taking your course Eastward to Pulo Condor, with good regard of the Ilandes: the Island to the which you shall come on the south point (passing by the South side of Pulo Wy, within 3. miles thereof) you shall finde 16. fadome deep, and keeping your course to Pulo Condor, at the depth aforesaid you shall passe within halfe a mile to the south side of the Ilandes, being 6. miles from Pulo Condor, but rather take the depth (for more securitie) of scarce seuenteen fadome, whereby you shall come on the South side of Pulo Condor, within 3. or 4. miles thereof at the furthest, and when you are in sight of the Ilands, then you must put to Pulo Condor as you will, leaving the Ilands on the North side, if you passe on the south side of Pulo Condor to go to the firme land to the coast of Champa, the runne North North-east, and North-east and by North, which will bring you to the sea coast, and to shewne the sands whereon Mathias de Brito fell, which lie 4. miles from the land, if you runne along the shore at 13. fadome, then you come vppon those sandes, but when you are past them, all the rest of the course from Champa forwarde is saye and good ground, and being in this Countrey you shall take your course as I haue shewed you in the description and navigation from Malacca to China: the sands aforesaid lie vpon the coast of Champa, runne with Pulo Condor North and South, and North and by East, and south and by West, and almost halfe a strike more.

The 22. Chapter.

Of the course from the Island Pulo Condor to the haven of Sian.



From Pulo Condor to Pulo Wy, there are about full 20. miles, lying from each other East and West, and somewhat East and by North, and West and by South, and to go to Pulo Wy, hold your course right west, not reckening any abatement for the yielding of the Compasse, and being founde what more the halfe way, you shall finde a bank of muddie

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ground

## 348 The course from Pulo Condoꝛ to y<sup>e</sup> haven of Sian.

ground, of 8. or 9. fadome deepe, and being northward in the sterne of the shipp<sup>e</sup>, you shal see the trees vpon the coast of Camboia which is a verie low lande, this banke aforesaid being past, it will not bee long before you shall see Pulo Wy, right ouer against you, and as soon as you see it you shal make towards it on the north side: you must vnderstand y<sup>e</sup> this land of Camboia maketh a point fro whence the banke aforesaid runneth of, from this point to y<sup>e</sup> haven of Sian, you run along the coast north northwest by y<sup>e</sup> which lyeth many Ilands, stretching along by it till you bee vnder 12 and 12. degrees and  $\frac{1}{2}$ . In this countrie by the most and greatest Ilandes, one by the other, and there make a hook<sup>e</sup>, for the land hath a creeke called A Enseada de Lian, which runneth a good way inwards and lyeth vnder 12 degrees and  $\frac{1}{2}$ . the north point of the land of the mouth of this creeke lyeth vnder 12 degrees  $\frac{1}{2}$ . and the land of this point aforesaide which lyeth inwards, reacheth east northeast, and hath many trees, w<sup>ch</sup> a sandy strand: fro this point to sea ward there lyeth 2. high round Ilands without any trees: you cannot passe betwene the first Iland and the land, for the channell or passage lyeth betwene the first and the second (or the better to bee vnderstood) betwene them both, there is a small channell, but very deep of 60. fadome water, and there runneth a strong streame vnder the hight of the point aforesaid of this creeke, little more or lesse, about half a mile from the land on the inner side, there lyeth a very long cliffe stretching as the land doth, which at low water may bee seene, you run from this point to the haven of Sian, along by the land north and south: the Ilandes aforesaide are within 10. miles of the haven as you passe along, they are not ouer great, neyther haue they any trees nor fresh water, and all along you find good ground till you be within halfe a mile, and nearer you shall not goe, neither runne in betwene them and the land, but let them lie on the east side, comming to Pulo Wy, vntill the tenth of February, there you find much east wind, whereby the west coast lyeth like an emptie wall, therefore you shal keepe on the east side of the aforesaid Ilands, that ly along by the coast, being sure not to put in betwene them, keeping this course north northwest, along the shore, as I saide before, and comming to the furthest pointe of the said Iland (which is full vnder 12. deg.) without seeing any more Ilandes, then bee assured that you are within the creeke of Lyon, and being there, you shall presentlie set your course south west, & south west and by south, to get out of the creeke, least the

The 3. Booke.

streame should drie you inwards, & with that course you shall come to see the two Ilandes aforesaid, lying on the north point of the aforesaid creeke, & it is in crossing ouer twelue miles, & as you begin to see the coast on the other side, lying before the creeke northward, the Iland stretching in that sort as I saide before, being past the point of the creeke you shall run thether, & being by it you shall saile without it about halfe a mile from the shore: these Ilands end about 10. miles before you come to the haven of Sian, as aforesaid, and the last of them are 4. or 5. small Ilands, one running through the other along the coast: these Ilands haue no trees, & are of red earth, and comming to the end of these Ilands, then put to the shore, vntill the Ilandes bee right south from you, then take your course right north, wherewith you shall see the haven of Sian, which lyeth fro these Ilands 10. miles distant. The haven of Sian lyeth in a low land full of trees, & without any sandy strands, but altogether of soft muddie ground & dirte, & hath like wise a banke of muddie ground, reaching two miles and a halfe southward: wh<sup>en</sup> you enter first vpon this bank it is hard muddie ground: you cannot enter into this haven with any great ships but with a spring tide: and although you shold fall vpon this muddie ground, ther is no danger, for you must come vpon drie land to put out, or in with the tides, comming from the Ilandes aforesaid to the haven of Sian, in manner as I saide before, sailing northward, & as they ly southward from you, being in the night time, you may boldly anker vpon the muddie ground, for the next morning you shal find your selfe right ouer against the haven, so that you shall plainly see it, for it is the mouth or entrie of a great river, & you shall saile therein passing ouer muddie ground, & all with the tides and south winds, which will bring you vpwards at pleasure.

### The 23. Chapter.

Of the course from the haven of Camboia to the Island of Pulo Tymon, & Pedra Branqua.

**D**Eparting from the point of y<sup>e</sup> haue of Camboia, & being about halfe a mile or thereabouts in the sea, you shal hold your course south west, whereby you shall see two Ilandes lying betwene Pulo Condoꝛ and Pulo Wy, from the which you shal saile about halfe a mile still running south west, not once putting southward, because of y<sup>e</sup> strong streams, y<sup>e</sup> run to y<sup>e</sup> Iland

# The Course from Macau to y<sup>e</sup> Island Pulo Tymon. 349

Island of Bornon, and if the wind begin to be calme, and that you desire to Anker in the middle of the gulfe, you may well doe it, for it is at the least 38. or 40. sadome deepe, therefore leaue not sayling South-west ward, for with that course you shall come right vpon Pulo Tymon, the Island of Pulo Tymon is great, high, and full of trees, and hath verie good fresh water, and if you neede, there you may haue it, right ouer against it in an Island lying in a Creeke of the same Island, when you put to this Island of Pulo Tymon, on the North-east point you shall see a round Island, and desiring to runne between it and the Island, or between it and the firme land, you may wel do it, for you may passe freely round about in euerie place, and comming to Pulo Tymon, you shall hold your course South, and somewhat South and by West, towards Pulo Tynge, which is a verie high & rounde Island, much like a Doune, or a sheafe of Cozne, it hath some small Islands lying by it in the same course of South, and South and by West, you shall come to Pedra Branca or the white stone Cliffe, & from thence you begin the course to Sincapura, running about three or foure miles Westward.

## The 24. Chapter.

Of the course out of the Hauen of Macau in China to the Island of Pulo Tymon, & the straight of Sincapura.



When you depart from Macau to y<sup>e</sup> other coast, you must put out at the East chanel, if the wind bee North-west, if not, then you cannot passe, that way, but you must sayle thozough the South

west chanel, which is a good way to passe out, running from the point of Varella, right vnto the land on the other side of Macau, to thynne the cliffe of Belchior Dalmeida, and when you are about a Harquebush shot from the other side, then you shall runne along to a point of land, which is the end thereof, where the Island of Castro lyeth, from this point the banke hangeth off, for the which cause you shall runne neerer to the land of Castro, then to the point of land that you runne not on ground, for in those countries you haue most of the shallowes in the land that lyeth on the left hand, and the depthes on the right hand, with a spring tide, at this banke you find 4. sadome and a halfe, and being without the banke, you shall sayle vnto the mouth or hole, The 3 booke.

running as then to the point of the banke, to thynne the Cliffes, which will presently bee seen, for that the water breaketh vpon them) vntill they be on your right hand, being out of the mouth of this entrie you shall sayle the course hereafter following, and hauing also departed from Varella, being a Harquebush shot from thence, you must run to the Island called Do Bugio, (that of the Heercatte) and being ouer against it, passe close by it, for it is a good way, for the north winds which you find there abouts, and because the wind on the other side is verie scarce, the aforesaide Cliffe lyeth in the middle way of the chanel, and you must runne on that side from the north along the coast, to the Island of Castro, and when you are out of the chanel, you shall keepe South-west along by the Islands, if it bee cleare weather till you see the Island of Sanchon, and when you are within eight miles of it, being to Seaward from it, then you haue good sayling, for I doe alwaies hold this course, and passe well with it, being 8. miles to Seaward from Sanchon, you shall runne South-west, for the space of two miles or that you bee 12. miles as you gesse from the furthest hoke of the Island of the Sands, and being there, you shall then runne South-west, so long as that you thinke that you are inward from the furthest point of the Sands towards Pulo Calon, and then againe running South south-west, and South, & South and by West, by which course you shall come to see the Islands of Ieronimo Pretto, which course I haue holden in this manner with a good and speedie wind, being in sight of the Islands of Ieronimo Pretto, and sometimes without to Pulo Cambir, and hauing a bad wind, not being North, then the time will shew you what you haue to doe, when you see those Islands, you may goe neere them if you will, for it is faire cleare sandie ground, at fiftene sadome, from thence to Pulo Cambir, the coast runneth North & South, and somewhat North and by West, & South and by East, this Island Pulo Cambir, is long and flat, and on the sea side it hath some red spots or beines, the bushes thereof being euen and alike, right ouer against the pointe thereof, Northward vpon the firme land there lyeth a ryuer, which is the ryuer of Pulo Canbir, if you come thether in the Monson of South winds, you may haue therein fresh water for it is verie good. You shall likewise vnderstand, that being eight miles to Seaward from the Island Sanchon you will take your course from thence South South-west, and then you shall likewise see the Islands of Ieronimo Pretto, but it must bee w<sup>th</sup> a Compasse y<sup>e</sup> is fix, I aduertise you once more,



# 350 The course from Macau to the Iland of Pulo Tymon.

more, that when you are in sight of Pulo Cambir, about three or foure miles from it, there lyeth certaine Ilands; and halfe a mile to Seaward from the South point there lyeth certaine stonie Cliffes above the water, that shew like Bucks hoznes, you may freely passe betwene all the Ilands, and that Iland for it is faire and good ground. From thence to the Varella you runne along the coast North and South, & somewhat North and by West, and South and by East, it is twelue miles distant, this Varella is a verie high tower, standing vpon a point of land, that commeth out from the land and reacheth into the Sea, by this Varella there is a Haven, which you cannot see, as you come outward towarde it, because the one land runneth through the other, also vpon this point sticking out on the south side, there is a place of verie good fresh water, in the sandie strand and on the North side of the same point is another place of fresh water, vpon an other sandie Strand, the land there hath some Cliffes and small Ilands, and when you come thither to fetch water, it must be with a good tide, for there you haue no Anker ground, but verie close to the Shore, the best way is, to put into the Bay, for it is a good Haven, I haue bene in it, and it hath good Harbor, for North and South winds, with 14. 15. and 16. fadome deepe, sandie ground, and if you desire to goe any neerer to the land, you shall finde eight and seuen fadome deepe good ground, this Haven of Varella lyeth vnder 13. degrees, in this way from Varella to Pulo Sefir, there are some Ilands lying about 9. or 10. miles from Varella, from the point of Varella to these Ilands, the coast runneth North and South, and from these Ilands to Pulo Sefir, you begin to runne along by the land North North-east, and South South-west, this Iland Pulo Sefir taking the name of the land, (because it lyeth on the coast, for there is another of the same name lying to Seaward) is a stonie Iland, without bushes, hauing in the middle a pointed hill, like a Varella, it is a flat Iland of yellow colour like the Sea water, to know Pulo Sefir, being a mile or two from it, vpon the firme land you shall see an opening, this countrie is good to passe along by it, for the space of two miles, where you shall haue ground at seuen fadome great land but put not off into the Sea from Pulo Sefir, for it is an euill way, because you haue but 4 fadome deepe, with stonie ground: Pulo Sefir lieth from the land vnder 10. and 13 degrees, and the course from Varella to Pulo Sefir is about 50 miles: from Pulo Sefir to Pulo Condor you shall hold your course South south west, and south west & by south, The 3. Booke

at 18. and 20. fadome deepe, whereby you shall see the Iland Pulo Condor: but I aduertise you when you come ouer this crosse way from Pulo Sefir to Pulo Condor, to holde your course from the sandy point South south west, at 18. or 20. fadome deepe, and when you find 15. fadome, the you are right by the coast of Cambaia, and shall not see Pulo Condor; but on the land side: but for your better way, you shall still hold at 18 and 20. fadome, and by this course you shall goe full vpon Pulo Condor, which is a great Iland, hauing many Ilands roind about it, and in euery place much anker ground: there likewise you haue fresh water on the west side: it lieth vnder 8 degrees &  $\frac{1}{2}$  from Pulo Sefir to Pulo Condor are 50. miles, and from Pulo Condor to Pulo Tymon you shall hold your course south south west to 30. and 35 fadome, muddy ground: in this course and depth you shall see an Iland being right ouer against the 7. points of the coast: it sheweth like 3. hills, which stand in the space of two openings, which are in the middle of the land, and on the North west side it hath a cliffe Iland. From thence to Pulo Tymon, you shall take your course south, and south & by west, at 28. and 30. fadome, being from the one to the other 115. miles, and you shall alwaies runne, as I said before to the Iland of the 7. points called Pulo Tingaron, south south west, because of the the streames that runne to the Iland of Bornon, & leaue not that course at any hand til you see it, for it is 20. miles distant from Pulo Tymon: this is a good course, and I aduertise you againe, that when you are in the way from Pulo Condor to Pulo Tymon, in the middle betwene them both, you shall find 25. fadome deepe: in the middle way to Pulo Tymon you shall haue 35. fadome. Pulo Tymon lieth vnder two degr. and  $\frac{1}{2}$  on the North side it is a great Iland, hauing other Ilands lying by it: on the North syde it hath fresh water in a sandy strand, where the ships that come from Sunda, to goe for China, take in water: being in sight of Pulo Tymon, you shall passe on the out side ther of, till you passe by the South point, along through the channell that runneth betwene this point and an other Iland, which Iland shall bee to sea ward from you: and as soon as you are in the channell, on the south west syde, you shall see an other high Iland, called Pulo Tinge, to the which you shall goe, within a mile and a half, or two miles thereof, and being there you shall take your course southward to Pedra Branca, or the white Cliffe, at 18. or 20. fadome deepe, alwaies with the lead in hand: & if in this course you come to lesse ground, the put to sea ward, till you be at 18 fadome, about

# The Course from Malacca to Sunda in Iaua Maior. 351

bout 4 miles distant from the coast, to anoyd the riffe that cometh from the point or hook of Iantana, where the Ilands lie, which you shal presently see, hauing god regard that you passe not by Pedra Branca: but when you see, you shall make towarde it, which you must keepe on the lee side, for y being with a flood the streames runne very strongly to the Iland of Binton, where by you shuld not passe by Pedra Branca, for there I was forced to cast out 2. ankers, and you shal still sayl with your lead in hand, and when you find 15. or 16. sadome, the you are at the end of the riffe, and it may be that as the you can not see Pedra Branca, and comming to 18. sadome, then put no further to the sea: and running in that sort, till you see Pedra Branca, turning as then to the point of the land, that you shall see on the land of Iantana, which is the land on the North side, which you shall passe along by, till you come to see redde Houels, lying at the Hauen of Ior: and before you come to the hauen of Ior, you shall hold off from it, not putting into the hauen: for there lyeth a Banke, but you must passe the redde Houels, and runne towarde the land, which is a sandie strand: and as you passe along to the mouth or entrie of the straight of Singapura, you must be careful that as sone as you are within Pedra Branca, you runne to the land of Iantana, without turning to the other side, for there it is berie bad ground, and the wind would hinder you to get ouer, and if you desire to run on the inside of the Iland Pulo Tymon, you may wel doe it.

## The 25. Chapter.

The course from Malacca to Sunda, lying in the Iland of Iaua Maior, with the situation of the countrie.



Sayling from the great Iland lying 3. myles Southeast from Malacca, to the Riuer called Rio Fermofo, your course lieth Northwest & Southeast, and Northwell and by West, and Southeast and by East, which is 13. myles: all this way, if you will, you may anker, and it is not above 30. sadome deepe, god muddy ground. This Rio Fermofo lyeth on the Coast of Malacca, within the entry, on the Southeast side hath high land, and on the Northwell side low land: it is in the Hauen stre of seven sadome deepe: when you enter into it you shall put to the Southeast syde, keeping from the Northwell, for ther you shall find shallowes. The 3. booke;

From this Rio Fermofo to the Iland Pulo Picon, which lyeth in the same Coast, a myle from the land aforesayd, you runne Northwell and Southeast, and Northwell and by north, and Southwell and by south: betwene this Iland and the firme land it is shallow ground, and the course is 6 myles: from Pulo Picon to Pulo Carymon, which is a great and high land with trees, with some Ilands round about it: you runne North and south, and north and by west, and South and by east, and are distant 7. myles: from the Iland Carymon there is about 3. myles to the coast of Samatra, you must make towarde this Iland, and from thence run along by it, on the West syde, for it is good way. On the south point of this Iland Carymon lyeth certain Ilandes: from these Ilandes two myles forward, lieth an other small long Iland called Pulo Alonalon: there the channell is at the narrowest. From this Iland begimeth the straight called Estrecho de Sabon, that is y straight or narrow passage of Sabon, and being as farre as that Iland, you shall hold about half a mile from it: from Alonalon, to the great Iland of Sabon, are about 2. myles, in the middle of this channell, there lieth other small Ilands, that shall all lie on the East side from you, hauing god regard not to fall vpon them: whe you run through this channell, you must be aduertised, that in the middle thereof there lieth a hidden Cliffe, vnder the water, whereon a ship did once strike with her Rudder. Comming by the Iland Alanolon, on the Southwell thereof, that is on the syde of Sumatra, you shal see two small Ilands, with an other some what lesse full of trees, bee all rampard, with certaine cliffes lying by them: and whe these Ilandes are Southwell & South well & by West from you: the you shal hold your course South, where you shall find nyre sadome water, alwaies keeping off from the Coast of Sabon, which is the east syde, for it is shallow, but run in the middle of the channell, for it is good ground: half a mile off from the Iland Sabon, lieth a small Iland, called Pulo Pandha: this Iland in the middle hath a stonie cliffe, and when you are so farre that Pulo Pandha lyeth East Southeast from you, the hold your course Southward, and you shal find 9. sadome deepe, running half a myle distant from the Iland of Sabon: the Iland and cliffe aforesayd being past, you shall find hard ground, holding your course South till the Iland Pulo Pandha lieth North North east from you, where you shall presently find muddy ground, and from thence forward you may anker, if you will, and when the aforesayd Cliffe lyeth from you as aforesayd, then on the West syde, you shall see two Ilandes

Ilandes or Clifses, whereof the first hath some trees, and the other (which lyeth nearest to the mouth of Campar, in the Island of Sumatra) hath no trees: they close one to the other: from thence to Sumatra are many stone Clifses: when you come to passe by these Ilandes that shall lie from you on the side of Sumatra, you shall runne through the middle of the channell betwene the Ilandes and the coast of Sabon southward, as I saide before, holding your course along the coast of Sabon, about halfe a mile from it, where you shall allwayes finde eyght fadome muddy ground, untill you come to a small Island, lying hard by the coast of Sabon, having many Clifses round about it, and as you passe by it, you shall keepe outwarde from it, leaning it on the side of Sabon: there likewise you have muddie ground, and the shot of a great peece further off, the depthes will presently begin to lessen, to seven and sixe fadome, and  $\frac{1}{2}$  from thence you shall runne to a point of the Island Sabon, lying right over against one of the mouthes of Campar: those mouthes or holes ly on the coast of Sumatra, right in the face of this point, about two bowes shot from the land there lyeth two Clifses, which at full sea cannot be sene: they are called Batotinge, betwene them and the land are sixe or seven fadome depe, and betwene them both nyne fadome: you may passe with a shippe betwene them, and to seawarde from them towards Sumatra, you finde hard by 12. and 13. fadome depe, to make towards these clifses, and also to passe by them, you shall take your course, (as sone as you see the aforesaide Ilands that by the Island of Sabon being past) as you do, passing along by Sabon, with your lead in your hand at seven, sixe,  $\frac{1}{2}$ , & 6. fadom dep, and tether the depths will lessen, being all muddie ground, which you shall have untill you come right against the highest howell of those that stande vpon the point of Sabon, and with a point of the lande of Sumatra, being one of the sides of the mouthes of Campar, called As Bocas de Campar, from whence the one land lyeth with the other, East and West: in this country are the aforesaid clifses of Batotinge, being here, the depthes will presently beginne to increase to seauen and eight fadome: which depthes you shall holde untill the Clifses lie behinde you, and from thence putting to sea, towards the side of Samatra, leaving Sabon side being carefull to keepe from it, for you have nothing els in that place that can hurt you, but onely the clifses which the streames runne vnto, you shall likewise take heed on both sides, as wel of Sabon, as Sumatra for they are all over from, thence along

The 3. Booke.

the coast full of bankes and shallowes. These two Clifses aforesaid being past, which you shall almost leaue behinde you, you shall presently runne to the land of Sumatra, with the lead in your hand, not passing lesse then five fadome nere vnto the land, nor above seauen fadome to seaward, with your lead neuer out of hand: for in this country you must rule your selfe more by the lead and depthes, then by the compasse. When you are at the end of this Island of Sabon, then you have another Island, called Pulo Durc, which reacheth to another Island called Pulo Boyon, & then another Island called Pulo Buron, which lie so close to Sumatra, that they seeme to be all one land, at the end of this Island Durc, lie 3. Ilands, one great and two small. This Island Durc lieth with the point of Sabon, (where the two small Clifses lie) north, north-west, and south south-east, they are in distance about sixe or seven miles, with 6, 7, and 8. fadome water muddie ground, & when you are right over against the Island called Pulo Buron, which lieth close to the coast of Sumatra, then run south-east, and south-east & by south, and following that course, untill you come to tenne fadome, then runne South-east, untill you come by a point of the land of Sumatra called Tanianbaro, from this point to the Island of Pulo Buron are three miles, which is without the channell, and when this point of Tanianbaro lieth westward from you, then run south, and south, and by east, to the 3. Ilands called Calantigas, whereof the first hath an Island lying by it on the south side, the middle Island hath nothing at all, and the third Island that lieth most southward, hath an Island lying by it on the North side. These Ilands as you passe by them shall lie eastward from you, from this point Tanianbaro somewhat further, lieth an other point, called Tanianbaro, which is very even with the sea, betwene these 2. points lieth the River of Andargyn, and the aforesaid point of Tanianbaro lieth with the Ilands East and West, & betwene both the points are 9. miles. When you see this point, then from thence forward you shall no more see the land of Sumatra, because there are many creekes, from this point, you make to the Ilands Calantigas North-west and South-east, and is in length about seauen miles. These Ilands lie vnder 1. degree vpon the south side of the Equinoctiall, & on the east side of these Ilands you have many stone clifses, both above & vnder the water: therefore you must put off from them to seaward: for that betwene them & the Island of Linga it is very foule and dangerous, if you will goe from

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the Ilandes Calantigas, to the Island Varella, then hold your course Southeast and Southeast, and by East, whereby you shall come to it. They are in distance 9. miles, and in this way you shall finde seven or eight fadome deepe, and close by the land sixtene, and seventene fadome on the North side, but on the South side it is lesse. This Island hath fresh water, it lieth right over against a point of the land of Samatra, called Tani-anbon, from the which point to the Island are two miles, and you runne North North-west, and South Southeast, and you must passe betwene this Island and the point, leaving the Island to seaward. On the backe boord side, in the face of this point, lieth three Ilandes, whereof the greatest is called Iambe, but along by the land of Samatra, you have neyther Ilandes, nor Clifles.

To runne from the Island Pulo Varella to the Straighes of Palimbon, then run Southeast, at seven fadome muddy ground, and with this course you shall see the hill called Monte de Manopyn, which standeth right in the face of the Island Banca. When you see this hill, then you can hardlie see the coast of Samatra, because of the creekes, and you shall keepe the same course to the said hill running a mile and a halfe from it towards the coast of Samatra, leaving the hill on the uorth-east side, not coming any nearer to it, for it hath a great Riffe lying a mile from it, and when you are right against the hill Manopyn, the you are right against the mouthes or creekes called as Vocas de Palimbon, lying vpon the Coast of Samatra, a mile from the aforesaid point of Palimbon sozward, there lieth a smal or thin point of land, and on the south side of the same point, there are many clifles & rockes about a mile into the sea all lying vnder the water, which make the risses aforesaid: wherefore I aduise you to keepe at the least a mile and a halfe, or two miles from it, & be not deceived by the great depthes that are along by those risses, for that from many depthes, you will at the last fall on ground, as it happened to a ship, which sailing on that side, close to the Island Banca, at sixtene fadome strak with his ruther vpon the stones. You must likewise bee carefull not to keepe too neere the land called as Vocas de Palimbon, or the mouthes of Palimbon, for they are altogether shallowes and sandes, let your Lead be still in hand, and goe no nearer then five fadome and  $\frac{1}{2}$ , to the land, untill you be past them, nor about eight fadome to seaward, and if you come to eight fadome, then rather keepe at lesse depth (as I said before.) You runne from this hill Manopyn which standeth in the Island Banca) The 3. Booke

to the mouthes or creekes of Palimbon (that lie on the other side of Samatra, north north-east, & south south-west, and is in course five miles. From thence beginneth the straight called Palimbon, which reacheth southeastward, and sometimes eastward, and in other places southward, till you be past though it, being past the hill of Manopyn, about two miles beyond it, you shall hold your course to the first mouth or creeke of Palimbon, with the Lead in hand, keeping a mile from it, at 5. fadome and  $\frac{1}{2}$ , and goe no nearer to it, for they are altogether shallowes and sandes: wherefore I counsell you not to goe nearer then 5. fadome and  $\frac{1}{2}$ , and towards Banca not nearer then 8. fadome, holding your course in this manner, till you be about a mile beyond the last mouth of Palimbon, & being there, you shall make with the land of Samatra, till you be within halfe a mile thereof, where the land about a long mile right out before you, maketh a point, and being by this point, you shall see another point, which is distant from the first point 4. miles, and the course from the one to the other is east southeast, & west north-west, and being at this second point, about a mile beyond it on the same coast lieth a small river, and betwene this point and the river, you runne halfe a mile of the thore or coast of Samatra, allwaies with your lead in hand. From this river aforesaid, you shall put from the coast, from this River to another point, (lying 5. miles sozward) it is altogether bankes, and shallowes with muddie ground: therefore you shall still saile with your lead in hand, & goe no nearer then 5. fadome to the coast of Samatra, for if you doe you run on ground, and at this depth you shall run to the aforesaid point that lieth before you, & right against it on the other side of the Island Banca, hath a point or hooke of high land, where the channell is at the smallest, and coming by this point aforesaid, you shall presently finde more depthes. When you come to this point afoze said, then runne south southeast, holding that course till you come to the Island of Lasapara, which lieth right before you, being distant from the saide point 9. miles. This Island is small and low land, being round about full of sandes and shallowes, and when you see it, then runne South and South and by east, within two miles of the land, on the south side of Samatra, and fire and leauen fadome, for it is your right way and course to passe before that Island, and if you finde ten or twelue fadome, then turne againe to the coast of Samatra, seeking for five fadome. that you may runne at fire and leauen fadome, and being there keepe that course, leaving the Island of Lasapara,

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para on the east side, and when you begin to enter therein, then run southward, and being right against the Island, then your depthes will begin to lessen to 5. sadome, but bee not abashed, for it is the right depthes you find in that place, and when the Island is Eastward from you then you are right ouer against it, from the Island Lasapara twelue miles southward, there is an Island (lying close by the Island of Samatra) that maketh a smal creeke or bay, and for a marke it hath this token, that the trees thereof are higher then those of the coast, and seme little woodes: you runne from this Island to Lasapara south south-east, and south south-west, from the which Island there runneth a Riffe, reaching two miles and a halfe into the sea: therefore if you desire to saile thether, being in the night time, you shall run southward with your lead in hand, at 8. and 9. sadome, and though you come to 11. sadome, yet your course is good, but you shall not runne vnder 7. sadome, and as you thinke you are past by the Island, then you shall take your course againe towardes the land, and there you shall finde 8. and 9. sadome, & comming to this Island in the daie time, you shall put so far from it into the sea, that you may onely see the toppes and vpper parts of the trees, and when it lieth south-west from you, then you are past the Riffe, & then againe runne in with the land at 8. and 9. sadome deepe, as aforesaid: for the right way and course is alwaies along the Coast: beyond this Island southward, there lieth a greene creeke vpon the coast, which you shall thinke for there it is altogether shallowes, and the corner therof towards the south hath a thick point of land, that stretcheth further out then all the rest that are there abouts: within this hooke toward the creeke lieth a Riuer, from whence there commeth a banke, reaching 2. miles into the sea, and is foure sadome deepe, all hard sand, in that countrie where I haue passed: therefore I aduise you not to leaue the depthes of 8. & 9. sadome, which is the right course, and you passe from this Island to the aforesaid Riffe, south, south-west, and south, south-east, being distant ten miles from this point of the creeke, to two Landes (lying on the same coast of Samatra southward) you run in the same course of north north-east, and south south-west, and is in course ten miles, in all this way you shall finde 9. 10. and 11. sadome. These Landes are distant from the land 3. or 4. miles, and comming to these Landes, then the land and coast of Samatra maketh a thicke crooked ridge or backe, and if it be cleare weather you shall see right before you two high Landes, wherof one lieth south-westward from you, which is the land of Sa-

The 3. Booke.

matra, and the other southward, which is the land of Sunda, part of the Island Iaua Maior. From the two Landes aforesaid, you shall alwaies hold your course along by this crooked thicke ridge of the coast of Samatra, & being at the point thereof, then the land beginneth againe to be low, and then you begin clearely to see the two aforesaid lands. Betweene those two high Landes, there runneth a channell or straight inward to the sea, betwene the land of Samatra, and Iaua Maior (which is called the straight of Sunda) & being past the great thick ridge of the coast of Samatra, and comming againe by the low land, then runne no longer by the coast, but if you haue a good soze wind, then presently crosse ouer, holding your course south south-east to the land of Sunda, to the southeast side of a point or hooke of that land, by the which lieth the way to Sunda: therefore I aduertise you hauing a good soze wind to crosse ouer, for that if the winde should begin eyther to be calme in the middle way, the tide being with you, the streame would driue you to the channell, which is no good course, for the least depth of the channell is 40. sadome and more, & the streames and tydes therein runne very thicke both out and in, and if they should driue you in, as the streame cometh south, being with a south-east or east winde, you should finde the waues of the sea hollow, and full, that no cable would be strong enough to hold against them, & by force would driue you out againe, which would be no small labour and paine to you. I say this, because my selfe haue found it so comming into it, by mine owne vnadvisednes, in crossing ouer to the high land, lying on the side of Sunda, and held our course right vpon the middle thereof, but the streame draue you ouerthwart before we perceived it: therefore I aduise you that you runne south-east to it: for the more you runne eastward, the lesse depth you shall haue to anker in, if the winde should calme: and it is good ground, and being by the land aforesaid, close by if you shall presently see a great & flat Island, full of trees, with many hilles, hauing to seaward from it or toward the north-east, another flat Island, and from thence to the haven of Sunda, it is about 4. miles, you shall hold your course to the Haven along by the Island that lieth on the coast, keeping to seaward, or halfe a mile from it, for it is all faire and good ground, at 6 and 7. sadome deepe, and so you shall runne along to the end thereof, and being there about a mile southeastward, you shall see a small Island full of trees, which you shall leaue on the southeast side, running inward from it, right to a high pointed hill, (that standeth within the land) and when you begin to come

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neere it, then you shall see the houses of the towne, which lieth along by the strand, and there you may anker at 4. and 3. sadome, as you thinke good, for it is all muddie ground, and if you desire to runne into the Hauen through a Channell, which passeth betweene the great Island, and the high land of Sunda, you may well doe it, alwaies running along by the land, untill you be by the Hauen: for you shall leaue the Island aforesaid, and sit 3. lands moze (that are somewhat further) to seaward, but you shal finde but two sadome and  $\frac{1}{2}$  stonie ground: wherefore the way passing about is the best, as I said before.

The 26. Chapter.

The course from the Hauen of Bantam, to the Hauen Calapa, called Sunda Calapa, both lying on the north side of the Island Iaua Maior.



Sayling from the Hauen of Bantam, to Sunda Calapa, you should holde your course, betweene the little Island and the Island (lying right o-  
uer against the croo-  
ked point, because the

streames runne towarde the Channell of straights, sayling about the shot of a great peece from all the Islands, or along by them, for it is all good way, at five and six sadome deepe muddie ground, because that fro the hooke of the bow or crooked point) there runneth a great banke of sand, and being about this hoke, you shall run 6. or 7. sadome deepe, till you be a good mile from it, for from this crooked point to another that lieth on the same land, it is altogether bankie & shallow sandie ground, and to seaward from this point lyeth a long Island called Pulo Tunda, and three or foure miles Eastward from thence there lieth a whole row of Islands both great and small, which are al vnder the same course: at the end of those Islands, which are foure, one great and three small, they are ioyned together with Riffes, and along by those Riffes you shall finde twentie foure & twenty five sadome deepe, and you shall leaue al those Islands, standing on a row to seaward from you: from the point aforesaid called the crooked hooke. All the coast unto Calapa runneth East, and somewhat East and by south, & you runne along by it at 7. and 8. sadome: for if you put further to seaward, then the streames run too stiffe towarde the straight, The 3. Booke,

or the channell that runneth outwarde betweene Iaua and Samatra, which is against you, and is of manie depthes: foure miles fro the crooked hooke or point forwarde, then the coast hath another point of land, where right o-  
uer against it about a mile to seaward from it, there lieth a round Island, but you must not passe betweene it, and the land: for it is very shallow & stonie ground, only small fusts may passe through it, but you shall runne about halfe a mile to seaward from it, for it is all a long nothing but stones, a little mile beyond this Island, there is another Island, and then yet a little further close by, there lyeth another little Island: from these two Landes a mile southeastward close by the land, there lyeth two other Landes, & betweene the two first Islands, and these two Islands, there is a channell of 6. or 7. sadome deepe, which passing through you shall runne nereest to the Islands that lie most to seaward, & if you will not passe through, then run about to seaward from them, at 12. 13. and 15. sadome deepe, from this long Island northward, endeth the Islands that lie to seaward, hauing the Riffes, as I said before, and make a mouth or opening of a channell, of a great mile long: you shall here run nereest to the Landes that lye closest to the land: for that running by to the Islands that lie to seaward, you shall presently see the Riffes, which with a low water are most part vncouered: being past this long Island, & the other that lieth the shot of a great peece from it, as also the two that lie further forwarde, & the land of the coast that hath the point, then somewhat beyond this point 4. or other Islands, betweene the which and the land you may by no meanes passe, & a small mile further eastward, there lieth other 4. Islands, two and two together, at the end whereof to seaward there is a white sand that alwaies lieth vncouered, all these Islands you shall leaue on your right hand, on the land side, and being on the south side somewhat past this white sand, you shall see two high hills within the land which lie east & west one from the other, & at the foot of the east hill lieth the hauen of Calapa, where you shall anker, if you wil enter into the hauen, being past the foresaid lands, is an Island that lyeth from thence toward the land, then there wil foure Landes lie southeastward from you, which reach toward the land, & another close by the land, then you shall take heed of a land, lying north east close by the hauen, which you may alwaies see, and when it is high water it is washed away by the flood, you shall runne towarde these Islands which lie to seaward from the hauen being day time, to skunne the droughtes aforesaid.



## The 27. Chapter.

The course from the Iland Pulo Timon,  
to the Hauen of Sunda in the Iland of  
Iaua Maior.



From the Iland of Pulo Timon, you run to the Iland of Binton, to a point of land that from the same Iland runneth almost Eastward into the sea south Southeast, and North Northwest, and hard by this point lieth certaine Riffes of small rocks and cliffes, and on the north side of this point it hath an opening or mouth, wherein there lieth a great Iland with two hilles, and a ballie in the middle, and along by this point, lesse then halfe a mile from the land, there are eight sadome deepe of flatte and cleare sandy ground, and hath no foulenes but the stone Cliffes, & Rockes that lie close by the land: from this point asofesaid of the Iland of Binton, to the Southeast point of the Iland Pulo Panion, which hath an Iland lying to seaward from it, you runne Southeast, and Northwest, & Southeast and by east, and Northwest and by West: betwene this Iland Pulo Panion, and the Iland of Binton lieth an opening, which in the middle way hath two flat small Ilands, full of trees, and if you cannot passe Pulo Panion on the east side, then you may passe inward betwene it and the land: it hath five and sixe sadome deepe good ground, and you need feare nothing but that you see before you. This Iland of Pulo Panion, lieth close to the land of Binton, and if you fortune to be so neare the land, that you may not passe by it on the sea side, then you must runne to the north west point, where there lieth a round Iland, which you shall leaue on the side of the Iland, not running betwene it and the Iland, but round about it close to the land, for it is faire running so inward along by the Ilands as I said before, on the southeast point of this Iland Panion, there lieth many Ilands and Cliffes, and two miles Southeastward from it lieth a round Iland full of trees, you shall passe betwene these two Ilands, towards the Iland of Linga, which is a faire cleare way and sea, and if you chance to be by this asofesaid mouth or opening, then you shall runne on your course outward about

The 3. Booke.

the Iland, for it is good way: from this round Iland or two miles southward lieth a stonie Riffe, about the length of the shot of a great peece, and hath but one Rocke that is vncouered, yet you may see the water breake vpon them, which you must thin. From this Iland to the end of the Ilandes of the land of Linga, (lying close on the East side of the same Iland) you shall holde your course South, and South, and by East, and runne Southward outward, alwaies along the Ilandes, which shall lie Westward from you, and when you haue sayled twelue miles you shall see right before you on the South west side, a small round Iland lying to Seaward somewhat distant from the rest, which is almost of foyme like the Iland das Larras, lying by Malacca, and foure miles before you come at it, you shall see two other small round Ilands, lying along by the land, and separated from the rest but not far, and when you are as farre as the first round Iland, being cleare weather, then you shall see the high land of the Iland of Linga, lying West, South westward from you above, or beyond the Ilandes (whereby you passe) which are all lowe houels and ballies, and in this sort you shall runne along by the Ilands, & comming about thre miles beyond the round Iland, you shall see a small Iland somewhat distant from the land, which at the first sheweth like two Cliffes, and there the land hath a point from thence running inwards making a creeke (called a Enxada de Linga) and when you are as farre as this small Iland, then West, North westward, you shall see the high land of Linga, which sheweth like two high rockes or hils, separated from each other, and reach North and South, that in the North hauing two toppes like a Hares eares, and Westward you shall see another Land, which maketh a high crooked ridge somewhat steepe downeward. In all this way to the asofesaid round Iland, you shall finde seauentene and eightene sadome deep hard and faire ground, to the point or end of these Ilands, and by it you shall haue twentie eight sadome, and comming by this point, (where you discover the land lying West South west from you) to goe to Pulo Pon, (which is an Iland distant from Linga 8. miles, on the North side hauing two small Ilandes, and when you are on the Southeast side, it seemeth to be round, with a sharpe hill in the middle, and from the Southeast side it sheweth two hilles with a Wallie in the middle, as in effect it is,) then you must runne South South west, and being thre or foure miles sozward, you shall see the Iland of Pulo Pon

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Pon lie before you: in it you haue fresh water, and round about it is saye ground: when you see it, you shall make towards it: on the West side, and halfe a mile from it you shall finde 15 fadome deep, and being by it runne South, and South and by East, with the which course you shall see the hill of Manopijn, lying vpon the point of the Islande Banca, where the straight of Palimbon beginneth, and the seven Islands, called Pulo Tayo, shall lie Southeastward from you, which are distant from Pulo Pon 7. miles, and if in this way you find your depthes to be aboue ten fadome, then you are on the East side, and hauing ten fadome, then you are 6. or seven miles from Banca, and finding 8. fadome, you shall not be long before you see the land of Sumatra, and as sone as you see Manopijn, then runne within two miles thereof, before you enter into the straight or channell, in the same manner holding your course to the mouthes or creekes of Palimbon towards the coast of Sumatra, turning a great creek, lying Northwest fro the mouthes of Palimbo, vpon the same coast of Sumatra, which hath a verie great haue and entrie, whereby many shippes haue bene deceyued that entred therein: it hath no shallowes, and presently (as you passe along the coast) you shall see the land thereof stretching South southwest: from thence southward you holde your course to Sunda, as in the voyage from Malacca to Sunda and Iaua is already set down, therfore it is not necessarie to rehearse it againe.

## The 28. Chapter.

The course along the coast of Sumatra, fro the outside, beginning at the furthest point lying vnder siue degrees, on the North side of the Equinoctiall, to the straight of Sunda, and so to the Islande Iaua Maior, with the situation of the coasts.



Begin by the furthest point or ende of the Island of Sumatra, on the outside then you must runne south along the coast: it is a very high and pleasant country to behold, with many great creekes, and Bayes along by the coast. From this first & further point, (called Achein) 12. miles forward to another point that reacheth into the sea, the coast runneth South, and from thence to the

lands called Os Baixos de Tristão de Tayde (that is the sandes of Trystan de Tayde,) you must runne along the coast South-east, and Southeast and by South: the course is fiftie miles: by these Landes of Tristão de Tayde, there are many sandes and shallows that lie round about them on the West, Northwest, and North sides, with many Islands and Clifffes on the same sides: these Landes aforesaid are somewhat like the Landes of Pulo Sambilon, lying on the coast of Malacca to seawarde from these Landes of Tristão de Tayde; there lyeth 2. Landes called Ilhas d'Ouro, that is, the gold Landes, whereof the nearest lyeth at the least 10. or 12. miles distant, the other 12. or 13. miles further into the sea: they lie vnder two degrees, and  $\frac{1}{2}$  on the North side of the Equinoctiall line: from thence you runne to the straight of Sunda, hauing many Islands all along as you passe, as first three Islands lying vnder a degree and a halfe, on the south side of the Equinoctiall, East and West from these Islands lyeth a point vpon the coast of Sumatra, called Cabo das Correntes, (that is, the point of the streame) because there the streame runneth very strong towards the Southwest, wherefore there is no other remedy then onely to runne close by the shore: if you desire to goe to the straight of Sunda, you must be verie careful, for there are so many Islands along by the coast, that they are not to be numbed, from the Island of Tristão de Tayde, to the Landes of Manancabo are about 100. miles; and your course is Northwest, and Southeast, & somewhat Northwest and by North, and Southeast and by South, you must run between the Landes As Ilhas d'Ouro, and the lande by which course you shall come to the point O Cabo das Correntes, which is verie high, running into the sea further then all the rest of the land, but you must not go too neere to the point, for there are certaine sandes and clifffes sticking out from it: this point lyeth vnder one degree and  $\frac{1}{2}$ . on the South side of the Equinoctiall, I set down no other marke to know the countrey of Sumatra, because the streames drawe to seaward, without all these Islands. & so I could not take a better course then to put to the Island called Ilha d'Ouro de Manancabo, that is, the golde Island of Manancabo, and I set on it vpon the sea side running for the space of 4. or 5. daies, along by it: it is a verie high and faire Island to behold, so that you may easily iudge & well perceiue that it hath Gold: it is altogether of a smooth stepe ground, & along by the sea side it is about 10. or 12. miles in length, you run by it North & South, and somewhat North

and by West, and south and by East: it hath on the sea side 5. 02 6. Ilandes, about a myle and a halfe distant from the land under thre degrees, which is the height that I found, but they are distant from the firme land of Sumatra 8. 02 9. myles, the River of Manan cabo lying on the land of Sumatra right over against this countrie, I think it to be a verie great river: for from thence there runneth a great streame, and much wood and other trash dyueth from it at the least 10. 02 12. miles into the sea: The best marke we found vpon this coast of Sumatra was, that we neuer left the sight of land, but ran along by it, for by that course you come to the Iland Ilha de Ouro, scarce to 3. and 3. degrees and  $\frac{1}{2}$ . I write this because you shall not trust to the running of the streame, that dyueth South westward, as I said before: from the Iland Ilha de Ouro you run to the straight of Sunda southeast, and Southeast and by south, and being past Ilha de Ouro there lyeth two Ilandes, which reach North and south one from the other, in the same course with the Iland of Gold about 5. 02 6. miles: now to runne to the mouth or entrie of the straight of Sunda, you must not leave the coast of the firme land, hauing good respect to the Ilandes and cliffes, whereof there are very many lying by it, that you can hardly know where to find y<sup>e</sup> mouth of the straight, but onely by the knowledge of the Ilande, which is very high, lying right over against a point of the Iland of Sumatra, on the north side: this firme land of Sumatra endeth there, where with the Iland of Iaua Maior, it maketh the straight: it hath on the North west side of this straight two or thre Ilandes, lying about a mile from the land, and vpon the Ilandes that lie nearest to the lande there was once a shippe taken with French men, the great shotte being kept by the kinges of the Ilande of Banda, and Calupa, and a mile southwarde from the lande lyeth the Iland that hath a high sharpe pointed hill, as I saide before, and on the North side of this high sharp hil or Iland, are 4. Ilandes, whereof one is verie high, reaching North east and south west: they lie somewhat further from it, that is by the aforesaid Ilands close by the point on the North east side: betwene all these Ilands & the land there is a great crêke, of many hidden cliffes lying under the water, whereof some are uncouered, and thinke not to enter into this crêke, vnesse it be with a flutte, or a very small ship, for it is better to runne towarde the Iland lying on the south side thereof, along by the point, which you neede not feare, for it hath nothing that can hurt you, and then you shall presently see ly-

ing before you on the Northeast side a point of lande, which sheweth to haue 2. 02 3. Ilands at the end thereof: along by this point lyeth the mouth or entrie of the straight of Sunda, where you must passe through: this point reacheth North and south, hauing in the North a high houell, the south side being the ende of the same land: close by the mouth of the straight, for a better marke North eastward from you, you see a long Iland, and on the southeast part a high land, which land lyeth about Bantam, a hauen in the Ilande of Iaua, where the Portugallies lade Pepper, which groweth & is gathered in that Ilande, and behind the aforesaid high land lyeth the towne of Bantam, and before you come to the said land that lyeth about Bantam, you shall in the East North east perceiue two or thre Ilands, and if you desire to go to Bantam, you may passe betweene these Ilands, but I once againe aduise you of the Iland lying in the mouth or channell or straight of Sunda aforesaid, which is for a marke of the said straight, being very high, and deepe withall, and hath this token, that when you are past or about the first point or hoke, you may then anker at 20. and 25. fadome deepe as you haue occasion, vnesse it be close to the land, where there lyeth many white stones, and rockes, and further to seawarde it is altogether muddie grounde, at 20. and 25. fadome, but it is best for you to anker as neere the lande as you may for your best securitie, for there are many stiffe blafes that come out of the land: this high Iland or pointed hill lyeth under five degrees and  $\frac{1}{2}$ . for there I haue often taken the height of the sunne as I lay at anker, and the mouth or entrie of the straight of Sunda lyeth vnder y<sup>e</sup> same height: to seawarde you haue these Ilandes as you passe to the mouth or entrie of the straight, the first Ilandes lying West to seaward, from the aforesaid pointed high hill, or Iland, and West South west, or seven miles from thence there is a rowe of Ilandes, with certaine Cliffes lying about them, and Southward other five or seven miles there lyeth other high and great Ilands, and also South westward from thence there are other Ilandes, betweene all these Ilandes there are many channelles, which are so narrow, that men can hardly get out of them: the best channell to runne through I founde by the aforesaid high pointed hill or Ilande on the South East side, reaching North east and south west: in all these channels you neede feare nothing but that which lyeth before your eyes.

The 29. Chapter.

To saile from Calapa in the Islande Iaua Maior to China, with the courses and situations of the coasts particularly set downe.



Sailing out of the haven of Calapa, you shall runne to an Island lying by the point of Carauon, that lyeth nearest to the land, whereby you shall presently see two points

of sandie downes, which reach towardes the Islands that reach to seaward: when they are on your right hande, then you must put in betwene the Landes, through the channell where the winde giueth you best way, for it is all sayre and good ground: being past these Landes, you shall runne along by the coast to the point of Carauon, which lyeth Eastward about two and a halfe, or three myles in length, from thence to take your course crosse ouer to the Islande of Lufepara, and from this point of Carauon, lying on the coast of Iaua, you runne North and South to the Island of Lufepara or Lafapara, and somewhat North and by West, and South and by East: the course being fiftie myles, the course is holden in this manner, because the East and East Southeast winds as then beginne to blowe in those countries, that is as soone as the month of May commeth on, and likewise as then the waters and streams beginne to runne with the Spontion of the year, (which is the coniunction and time of the certaine winds) towardes the straight of Sunda, the channell of Lampon, which beginneth from the mouth, & reacheth to a thicke point and creeke with a Riffe, lying on the coast of Sumatra, about 18. or 19. myles from Lufepara, in the Countrey aforesaid: by the point Carauon (which lyeth three myles from the haven of Calapa) you shall take your course North Northeast for 8. or 9. myles, whereby you shall see a round Island, which will lie on the side of the land of Sunda or Iaua, and being past this Island, Westwarde from thence you shall see a rowe of Landes, that do all reach North and South, passing by the countrey of the mouth of straight of Sunda, by this aforesaid round Island you shall find ground at 20. fadome, at the which depth you shall take your course North, & North and by West, whereby you shall alwaies be within the sight of the above named Landes, to the ende of them, with the aforesaid depth

The 3. Booke.

of 20. fadome: when you beginne to lose the sight of these Landes, being past them you shall presently come to 14. and 13. fadome, and being at 13. fadome, you shall runne the same course of North, and North and by east, untill as you thinke you are within 15. or 16. myles neere the Island of Lufepara, and being there, then run North, and there the depthes will begin to lessen to 11. fadome, which is a good course, for that running at more depth you should go outward at Lufepara, & thus saying North, and at 11. fadome, as I saide before, you are in your right course till you come to 9. fadome, and being there then looke about you, for you shall not runne long, but you shall see the Island of Lufepara, which will open like two small houelles, lying East and West one from the other, & in the east being greater than the other: in all this way in the month of May I found East & east southeast windes, as I saide before, and according to the times of the waters, windes, and streames, you shall gouerne your selfe in such manner, that in your course you alwaies run Northward, for it is your right course, & best way from the point Carauon to the Island Lufepara, and if you go later to saile, hauing a full wind, without any abatement or cutting off, you shall holde your course right North, for it is very dangerous to saile without the Island Lufepara, therefore you shall take your course in such manner, that the Island may ly Eastward from you, because Lufepara lyeth twelue myles Eastward from the other Island, which is called Lufepara falsa, that is, false or wrong Lufepara, because many shippes haue bene deceived by it, thinking it had bene the right Lufepara, when they came from the Island of Iaua, and therefore they haue giuen it the name of Lufepara falsa: you must take heede of it, for that Northward from it, it hath a great creeke lying in the Island of Banca, and such as put into it, can hardly gette out againe the right way, for there the windes are very scant, whereby you might indure great paine and dainger to get into the straght, as it hath happened to some shippes, that were deceived by Lufepara falsa: therefore I aduise all men when they saile to Lufepara, that they put not in aboue eleuen fadome, letting the Islande of Lufepara lie on the East side, to assure them of their way. And when you see Lufepara, being within 3. myles thereof, you shall take heede you goe not right North and South towardes it, for that on the North side, as also on the south, for more then two myles and a halfe: it is altogether bankes and sands, that are very dange

rous, therefore you shall hold on the South-west side, in such manner that you shall keep two miles from it towarbes the lande of Sumatra, I haue past within lesse then a mile from it, whereby I discovered the whole strande, and a white strande, which banke lyeth on the South side, and in this course I founde five fadome and  $\frac{1}{2}$  muddie ground, but as sone as the Island was southeast frō vs, we had but four fadome and  $\frac{1}{2}$ ; and 4. fadom, and strake twice on ground without rother but verie softly: wee founde all ouer sandie ground, but as sone as wee put to the land of Sumatra, wee had presently deepe ground, therefore I willy you to keepe two miles from the Islande towarbes Sumatra, and when you beginne to come nere it, you shall hardly find five fadome muddy ground: and when it lyeth Eastward from you, then you are right ouer against it, and then you shall presently see a point of the lande of Sumatra, whereunto you shall runne, and there you shall find moze depthes, and running towarbes the coast you may goe within halfe a myle nere the saide point of lande, where you shall finde ten fadome deepe of harde flatte ground, untill you be a good way from the point, you runne from the coast of Sumatra, from the straight of Sunda to this point, South South-east, and South South-West: from this first pointe thre miles further there is another point vpon the said coast of Sumatra, and you shall make thether, keeping halfe a myle from the coast, alwayes with the lead in your hande, where you shall find the same depthes of 9. or 10. fadome, harde ground, & as you begin to goe nēr to the aforesaid 2. point the you shal find muddy ground, & right ouer against it in 5. Islande of Banca, there lyeth an other hōke or point of land, where the channell is at the narrowest, it is from the one land to the other about thre miles: from the first point to the second the course is South and South: from the seconde point five miles sozwarde, there is another point vpon the coast of Sumatra, which you must runne with the other point South South-west, and South southeast, and betwene them both it is altogether bankie and very shallow muddie ground; which reacheth also about by the middle way of the channell, being aboute foure miles in length, along by the coast of Sumatra to a Riuer, which you shall see, and being as farre as the aforesaid point, be not negligent in casting forth your leade, and there you shall come to five fadome muddie ground, but runne no lower, for then you shoulde presently bee at foure fadome, you

must rule your selfe according to your depthes, alwaies holding your course on the coast of Sumatra not passing aboute seven fadome, and when you see the aforesaid Riuer, and beginne to bee nere it, then your depthes will presently begin to increase, running close by it, untill you bee right against it, being within halfe a mile of the point: foure miles from this third point lyeth yet another point, which lyeth with the third point East South-east, and West South-west, holding your course along by the coast, within halfe a mile of the lande, at seven and eight fadome deepe, it is altogether to the fourth point muddie ground: from this fourth point to 5. first mouth or creek of Palimbon (called A Primeira Boca de Palimbon) is about two myles, and you runne East and West, and East and by South, and West and by South, and being about a mile beyonde this fourth point aforesaid, you shall keepe off from the coast to seaward, to shun the mouth of Palimbon aforesaid, running two miles from it (because of many sands and shallows that are thereabout) alwayes with the lead in hand, not running aboute five fadome nere the land, to be the moze assured: for from 5. fadome you come presently to foure, and then on ground, and runne not so nere towarbes the side of the Islande Banca, for there you find stones and rocks, whereupon the luno co (that is the shippe) of Antam de Payua, did runne, which was at fiftene fadome, and strake with his rother vpon stones & cliffes: therefore I aduise you not to runne about 8. fadome, nor under five or five fadome and  $\frac{1}{2}$ . from the second mouth or creeke, called A Segunda Boca de Palumbon, close by the third mouth: for when the hill of Manopiin (that is, the point of the Island Banca) lyeth full Eastward from you, then you shal cross ouer, keeping your course two miles from it, to auoide a Riffe that lyeth southeast from it, & being in this parte whereby the hill of Manopiin lyeth southeastward from you, then you shal run North and South-east & by east, by 5. which course you shal see 7. Islands, lying altogether, by the countrey people called Palo Tayo, which lie about 15. miles from Manopiin: these Islands shall lie on the southeast side from you, & being right against these Islands, you shal see a little Island lying in the South-east, which hath 2. honelles in forme like two men: it lyeth about seven miles frō the aforesaid Islandes, & is called Pulo Pon. From these Islands aforesaid then your course lyeth along by this Island, and if it be cleare wether, beyond this Island you shall perceiue the Ilad of Linga, which is very great,

hauling two high rocks lying north & south from each other: on the south rock upon the south point thereof, it hath a high sharpe point, with two houels sticking out like hares eares: in this course you shall find 9.02 10. fadome water, all muddy ground. About 5.02 6. myles southward from these aforesaid Islands there lieth an other Island, & hard by the Island of Banca, you shall see 2.02 3. Islands, and whē you see them, then passe not by them, for they are the Islands of Pulo Tayo, which you seeke, being by these Islands of Pulo Tayo, as I said before: you shall doe your best to runne closer to them, then to the Island Pulo Pon, holding your course north, and north & by east, whereby you shall see the Island of Binton and Pulo Panyon, which is hard by, on the East point, making a small channel betweene them both. From this Island Pulo Panyon, about two myles southward, lieth a round Island, full of trees, you may passe betweene both the Islands, or outward about the round Island, for it is all faire and good ground, thunning a riffe lying in the South, about two myles from the round Island, wherbyon you shall see the sea breake: it is about the length of the shot of a great peece, being beyond this Island: then runne north, whereby you shall see Pedra Branca, that is, the white stone or cliffe, which in the course from Malacca to China we haue oftentimes spoken of, from thence forward you shall hold your course, as I haue set it downe in the description of the course from Malacca to China, therefore here againe needlesse to rehearse. From the Island Pulo Tayo aforesaid, to the aforesaid Island Pulo Panyon, it may be about 37 myles, little more or lesse.

The 30. Chapter.

The course together with the description of the Island of Canton, with all the coasts, hauens, and pointes of the kingdom of China, to Liampo & Nanquin, with the situation and stretchings of the same.



In the description of the navigation from Malacca to China, we haue shewed the entrie of the Channelles of the first Islands called Canton, lying vnder 2 1. degr. & 1/2, which is the Land called Ilha de Sanchoan, and the other lying to landward from thence, as also the Island of Valco de Faria: you must understand that from this Island Sanchoan, (which as I said) is the first & furthest to the sea ward, to a point lying 12. myles from the Island Lamon, you runne without all those Islands eastward, & west south west: these

Islands reach about 38.02 39. myles along by the Island of Sanchoan, and from this Island to Lampacon, are 11. myles, and to the haue of Macau eightene myles, and from Macau to the end of the Islands, are twentie one myles: these Islands lying from Sanchoan to Macau, from the seaward vpon the row, are many and close one to the other, which farre off seeme to be all one land, & from thence forward they begin to lessen, and to separate one from the other, whereby they may easily be perceiued to be Islands: all this way to the end of them, to seaward from them, you need not feare any thing, but that you see before your eyes, onlie that you haue 10.02 12. Islands or stony cliffes, lying 10. myles from Macau forward, to seaward from an Island, betweene the which Island and cliffe you may well passe, running along by the Island, for it is a faire and great Channel: or if you will, you may passe to seaward without the cliffes if you desire not to runne betweene them, you shall holde the course as I heere set downe. Thorough the Channel that is betweene these Islands, called As Ilhas de Sanchoan, or of Canton, and fourtene myles north-northwestward: from the Island Sanchoan there lieth a point of land, which reacheth from thence to the haue of Comaye: also from thence the land runneth East, for the space of fyue myles, where it maketh an end, reaching from thence foure myles inwards towarde the south, from whence againe it putteth outward to the East, to Macau: in this land that stretcheth north, there is a small Creeke, from whence you runne Eastward to Comaye: it is much sapied by the Lanteas and Bancoins, which are the barks and Lighters of China, that carie the Merchandise and goods aborde the Iuncos or Shippes that come thither from Sian to take in lading: this land maketh an Island called Taaquinton; three myles beyond the aforesaid small Creeke lieth one of the mouthes or entries of the Riuer of Canton, which is called Camon: it is a verie good entrie, for that though it be the great Bancoins or Chinesish Lighters doe passe to the Towne of Canton. Beyond this mouth or entrie of Camon lieth the Haue of Pinhal, to the seaward, and close by the entrie thereof lieth a land, which you must thunne, and 2. myles beyond this haue of Pinhal: there is the other mouth or entrie, where you put into Canton with small Lanteas and Bancoins, which by the Portugales is called As Orelhas de Lebre, that is, the Hares eares, because that inwards to the land it hath two high and sharpe pointes of land like a Hares eares: a little within this entrie lieth a riffe,

which



which may easily be seene: from thence to the Hauē of Macau are about threē myles; you runne along by the land, though a small & shallow Channel, which is but a fadome and a half deepe, at high water: the West poynt of Taaquinton aforesayd lyeth North and South, with the middle of the Channel, from the entrie of Sanchoan and the Iland of Vasco de Faria. This Ilande of Vasco de Faria reacheth Eastward, like Taaquinton, and they lie north and South from each other. This entrie of Channel which both these Ilandes make, is faire and good muddie ground, therein to anchor; and you anchor close by the Iland of Faria, in the midde way, where it is good fresh water: from the East point of hooke of this Ilande aforesayd, to the poynt of Taaquinton, there is a Banke of threē fadome deepe muddie ground: the deepest part thereof is by the Iland of Faria aforesayd, and being past that, you haue more dephtes: if you desire to saile from the Iland of Sanchoan to Macau, you haue two wayes, whereof the safest is outward: though the mouth of Channel betweene the Iland of Vasco de Faria, running to seaward along by the Ilandes, like those that come outward from the sea: the other way is East, through the Channell of Taaquinton and Vasco de Faria, and being at the end thereof, about foure miles North-eastward, you shall see the hauē of Lampacon, which is two great and high Ilandes, with manie trees lying East and West. The mouth of entrie of this hauē, which is betweene the Ilandes aforesayd, hath within foure of fyue fadome deepe, of verie soft muddie ground, therefore it is hard ankering there, and besides there runneth a great streame: at the entrie on the west side it hath a great Iland of stony cliffe, right in the middle of the mouth: such as desire to enter on the west syde of this Hauē, must runne between this great Cliffe and 3. Ilandes: there you find a bank of 8. spannes of water, muddy ground: on the South part of these 2. Ilandes, there is an other great & high Iland, which reacheth north-east & south-west: between this Iland and Lampacon you may passe through: on the east side of the mouth of entrie of the hauē of Lampacon, lieth a great and high Iland reaching north and south: the south point of this Iland lieth East and west, with the East poynt of the North Iland of Lampacon, and the channell that runneth betwene these 2. Ilandes, which reach Northward: it is deepe and faire, hauing about the length of the shot of a great peece in breadth: right on the East point of the south Iland of Lampacon, lieth a round stony cliffe, and

somewhat eastward lieth a great and high Iland, reaching on the north side east and west, and on the west side, north-west & south-east: the channel which this stony cliffe maketh is faire and deepe: from this stony cliffe South-eastward there is an issue of going forth reaching inward to sea, al sandy ground, with 3 fadome deepe, through the which all the ships do passe that come from Lampacon, and desire to be out ward, what way soeuer they go, for on the west side it is shallow, as I said before. From Lampacon 7. miles eastward lieth Macau, and there is a row of Ilands in the same course of Macau: all these Ilandes ly on your south side, and from thence to the firme land are 5. or 6. miles: this gulf of space betwene the Ilands & the firme land, as also from Lampacon to Macau is altogether an open sea, & hath no more but 2. or 3. Ilandes, yet it is all ouer bankie ground, for the deepest part thereof is but 2. fadome, which reacheth about a mile nere the firme land, and the Channell which runneth from the sea to the mouth of entrie of the riuer of Canton (called the hares eares) runneth along by the Ilands of the hauē of Macau; but returning backe again to the Iland of Vasco de Faria, comming right ouer against the end thereof, there you haue an other high round Iland, and between these 2. Ilandes you runne through to sea ward, and beyond this Iland there is a row of other Ilands, which reach to the mouth of Channell, (where you passe through, when you come out of the sea to Macau, and lie East-north-east: all this Channell of passage that runneth between them out of the sea, is faire and good way, and there is nothing to be feared, but that you see before your eyes: you must run along by these Ilandes, leauing them on the south side, on the north side hauing the Ilands of Lampacon, and when you are right against them north-eastward, you shall see an Iland that hath a point of land, of very white sand, to the which point you shal goe, for from thence to the Iland of Lampacon there is a sandie banke, the deepest part thereof being along by this point, by the which you shal run along, within the length of a shot of a great peece: and when you are past this point, run North-east, and then on the North-west side: there wil be a great high Iland, which lyeth east & west, with the south Iland of Lampacon: and between it & Lampacon there is no other hinderance, but onely the great stony cliffe aforesayd: you shall run by the south-east point of this Iland, leauing it on the North-west side, passing through the channell that runneth betwene it and another Iland that lieth west ward, and being through it, the you are in the channel, which comming from the

sea,

sea, runneth to the mouth or entrie (called the Hares eares) northward, and from the channell westward lieth the way to Macau. I set not down this course, for that I haue shewed it in an other place, in the Navigation from Malacca to China; if you passe between these Islands, you must alwaies run with the lead in your hand, to find the depthes. From Macau 7 miles north-eastward lieth a very great and high Island, with a very high sharp point, which lieth in the greatest mouth or entrie of the river of Cantō, through the which the great Luncos (that is the Spanish shippes for merchandise doe passe) where our ships (I meane the Portugals) may likewise passe through, and on the West point of this Island, halfe a mile southward, lieth certaine stone Cliffes, between the which and the Island, it is al deep & faire ground, as also along by the Island on the south side, beyond these stony clifses to seaward, there lieth certaine small Islands, and beyond these Islands, somewhat farther to seaward, there lieth other great Islands: but you must not passe between the aforesaid stony clifses and the small Islands, but between the small & the great Islands you may freely passe without feare. From Macau 4. miles south-eastward, lieth a great and high Island, being deuised in 2. parts, by a small running water out of the sea, & a farre off sheweth like a ship, hauing neither trees nor bushes, and halfe a mile from thence towardes the land, there is an other long Island, with trees in the middle of the channell: between these 2. Islands, in the entrie thereof, on the side of Macau, lyeth a rock or cliffe, which the water washeth ouer, which you must shunne, for all the rest is fair and good way. From this great Island that deuiceth it self in 2. parts, 6. miles East-south east, lyeth an other long high Island (with a very black shining wood of trees) called Tongquion, and fro thence half a mile to seaward, lieth a row of 10. or 12. Islands or clifses: you must run betweene them and the land, where it is faire ground, or if you will you may passe outward to sea from all the Islands: from this Island aforesaid, to the land, about a myle or thereabouts distant from it, lyeth an other low & long Island with trees in the middle of the channell: betweene these 2. Islands, there lieth an Island or cliffe, and an other by the Island that lieth by the land: between this cliffe in the middle of the channell & the Island that lieth to seaward, it is deepe & faire, and on the East-northeast point of the Island to seaward, on the land side, there is a small creeke or bay, where there is a good harbor for the Monson of the south winds: and there is likewise good fresh water round about this Island Tongquion, it is all faire ground: but turning again to

the great Island with the sharpe pointed top, lying in the mouth of the River of Canton, from the west point of the same Island 7. or 8 miles east-south-east lieth a great high long Island, which reacheth north-west & South-east, & is altogether without trees or bushes: from the South-east point of the same Island, half a mile to seaward, lyeth an other round & high Island, and the channell that runneth between them is faire and good: on the north-east side of this great Island, from the middle thereof to the land there lieth 2. or 3 long cloué Islands or rockes, close by, of a reddish earth, without any trees: betweene the North-west end of the aforesaid Island & the land, runneth a small channell, through the which the small Banncoins (which are the Chinich barkes or lighters) doe passe. From Canton to the aforesaid Island the water maketh a gulf or creeke, through this Countrie you passe when you come from Iapon: from this round Island, from the mouth that is betweene both 7. myles East-northeast, the land hath a point, with a high and euē land vpon it, full of black shining bushes, hauing on the West-south-west side a still steepe land, and on the East-northeast side, it is all Valleys. From this land there runneth a point into the sea, and right against this point, about the length of a harquebuse shot, there lyeth a great long Island, reaching as the coast doth. The channell betweene this point and the Island aforesaid, is scarce 3. fadome deep: within the point towardes the land, on the West-south-west syde, there are many and good roads to anker for the Monson of China, at 7. & 8. fadome deepe, middle ground. I haue layne there at anker comming from the Island of Iapon, & came through the aforesaid small channell: here al the Islands called As Ilhas de Canton, or the Islands of Canton do end: this way from the 2. aforesaid Islands, to this point or booke of land, maketh a golfe, by meanes of the great Creeke: al this crosse way is faire and good, and when it is any hard wether, then there goeth a verie hollow water, speciallie close by the Channel of the two Islandes. From this point of the land aforesaid, and the point of the Island, 6. miles along by the coast lieth a creeke with certaine Islands and clifses in the mouth thereof, on the east-northeast side, which are good defence against stormes & soule wether: there you haue victuals & other necessities, and being 4. miles to seaward, there lieth a stony rocke or cliffe, & a farre off sheweth like a shippe vnder sayle, lying vnder 22. degr.  $\frac{1}{2}$ , this coast along by the sea is landie strand, inward being a high land, it reacheth east-northeastward to a point of land, lying fiftene myles from the point

Lamon, you may anker al ouer, and is in distance to this point of land 18 miles, you must vnderstand that from the countrey, lying at the end of the Islands of Canton, to the Island Lamon, 18. miles to seawarde, there lyeth certayne sandes and riffes, of red sad, which at low water are vncouered, in the which place all the fishermen of that countrey do meete, all the aforesaid sandes and riffes are close without any channell or passage, from the aforesaid point of land, lying fiftene miles from the Island Lamon, to the Enseada dos Camoriins, that is the creeke of Garnact, by the Chinaes called Caiito, lying full vnder 25. degrees and  $\frac{1}{2}$  you run along the coast northeast and southwest, and northeast and by north, and southwest and by south, without all the points and hookes, it is in course 86. miles, and turning againe to the point from thence to Lamon, are 15. miles, and 10 miles from the aforesaid point lyeth a riuer called Rio do Sal, that is the riuer of Salt, from whence the salt is carried to Canton, it is a great haueu and entrie, being past this riuer of Salt, foure miles sozward, there is an other riuer lying by an other point or hook, which riuer by the Chinaes, is called Chaochen, and by the Portugals Porto de Pecas, that is the haueu of Peces, soz there are made the good peeces of Chinith silkes, and other coslie wares. This riuer is verie great, and hath manye places and villages to land ware, that are inhabited lying along by the water, it lyeth with the southwest point, of this Island Lamon, east southeast, and west northwest, the land of Lamon, lyeth vnder 23 degrees, and  $\frac{1}{2}$  it is great and verie high, couered with bushes & trees, it reacheth as the coast doth, about a mile from the firme land, as you come from Macau sayling along on the west southwest side, it sheweth like 2 Islands although it is but one, it hath on the southwest, or the land side, some stony cliffes, close by it, which at low water are vncouered, and at high water the sea breaketh vpon the, but all the rest of the channell, betwene the Island and the firme land is faire and deepe enough, yet you may not passe through, soz it is full of bushes and other stufie that diueth, although I haue past through it by compulsion, but with great paine, therefore I counsell no man to passe through it, vnlesse it be with a Soma, that is a Chinith Carnell, wherewith they sayle along the coast, soz the traffick, on this aforesaid southwest point of the Island, to seaward there lyeth certayne small flat Islandes, and other rockes, betwene the which and the Island you may not passe, and on the northeast point: on the

land side a verie great creeke, where there is a verie good harbor and low road, soz all windes, where likewise our shippes may enter, if occasion serueth, it is thize sadom and  $\frac{1}{2}$  deep, ground muddy and to enter in you goe nere on the southwest side, soz I haue bene in it. From this southwest point of the Island aforesaid, a mile and a halfe inward to sea, there is a riffe that sheweth aboue the water, being of some black stones, that reach all on a rowe Eastward, about thize myles, and on the syde thereof thize flat long Cliffes also in a row, whereof that outward is the greatest: you may by no means passe ouer, nor betwene this riffe, and cliffes, but betwene the riffe and the Island: there is a verie good channell, soz I haue past through it, it is 20 sadome deepe, smal thinne flat sandy ground, and you haue nothing there to care soz, then onlie to keepe by the Island: and the aforesaid Riffe: it is good soz those that come from Iapon, to passe through it, soz if you passe outward by the sea, to auoyde the Riffe, it happeneth oft tymes that there you finde the winde sharpe, and therefore can hardlie reache the Coast, whereby (if it chance) you must indure great payne, before you can get it. From this Island Lamon 6. or 7. myles Eastnortheast, lyeth the Haueu of Chabaquon, which is an arme of the sea, that runneth northeast, very deepe to ladvard: at the entrie thereof, on the southeast side, there lyeth a thicke and great point of land, which from thence riseth very high, and on the Northwest syde it is a low land of sandie strandes. From the aforesaid point of land, in the same course, about the length of the shot of a great peece, lyeth a Ryffe of land, where vpon the water breaketh: if you desire to enter into this haueu, you must put to the Southeast syde, running along by the point of the entrie, where it is two sadome and  $\frac{1}{2}$  deepe, half a mile aboue the aforesaid point of land, on the Southeast part of the land, there lyeth a small Crêke or bay of muddie ground, which is a good harbor in soule wether, and soz more security, you may run to close to the land, that you may runne into the mud, & so leape on shore, on the northwest side, which is by an Island, where there lieth a towne or village where you finde much prouision of victuals & other things. This course is done with luncos & Somas, which are Chinith ships & boates, & this haueu lieth vnder 23. deg. &  $\frac{1}{2}$ : behind this crêk on the sea side, lieth another crêk, by which sozward about the length of the shot of a great peece, lieth 4. or 5. Islands, betwene the which & the land you may passe: this crêke of the Island is a harbor soz the Monson of Malacca, that is

for the windes that blow when you saile from Malacca to China,) within it is very good and faire ground: the land lying betwene these two aforesaid crêkes, is a high and grêne cuntrey without bushes or trees, & the aforesaid islands are round and high, stretching along all in a rowe. frô this Haven of Chambaqueo to Chinchon, the coast runneth Northeast, and Northeast and by East, and is in distance 22. miles: it is all high land, and close by the land it is sixtêne fadome dépe, and there runneth many hard and great streames. From Chabaqueo six or seven miles sozward lyeth Enseada Pretta, that is, the Blacke crêke, by the country people called Lauho, about the which there lyeth a high land with very black shining bushes, and in the mouth of the entry it hath two Islands, within it is very good and faire ground, bëing a harbour or defence against certaine windes, wherein Ruij Lobo with his ship, & another Iuncos Chinish ship did winter. Two miles to seaward from it lye two Islands of white stonie clifses close together, betwene the which & the firme land it is all faire & good ground, from this Enseada Pretta or Blacke crêke, seven myles sozward there lyeth two high and small Islands (somewhat longer than round) without either bushes or trees, close by each other, reaching South-west & south-east, betwene both hanging thre or foure stonie clifses: These Islands and clifses lie distant from the firme land about halfe a mile, & right ouer against them lyeth a small Crêke, from a berie lowe hoke or point of land along by the sea, and on the Island that lyeth nearest to the land on the South-west side, lyeth a Sand baye, which is a good Haven or Rode of seven or eight fadome dépe, where (the Clifses lying to Sea-ward on you, make a defence) you may goe close to the lande of the Sand bay, for I haue laine in it, because I put into it with a storme as I came from Iapon: the Iaponeers haue many times wintered therein with their shippes. The entry thereof lyeth on the Northeast side, close along by the point of the Island that lyeth towarde the land: and when you enter in you shall holde towrds the Island not to misse the Haven, and you may alwayes goe out and in as well on the Northeast as on the South-west side: in this Island you haue fresh

water. These Islands are called Chiocon, it is all ouer very faire clêre ground, onely one stonie Clisse, whereupon you see the water breake, lying a shot of a great péece Westward from the roide. From these Islands of Chiocon thre miles sozward, lyeth the Haven of Chinchon, and two myles from the land lyeth two Islands of white stonie Clifses, betwene the which and the land, as also outward to Seaward, it is all faire ground: from these Islands two myles sozward, and halfe a mile from the land, there lyeth a high round island, from whence there runneth a risse about halfe a myle into the Sea, whereon you see the water breake, which you must shun. Betwene the land and this island it is altogether shallowes, and betwene this island and the hoke of the mouth of Chinchon, lyeth a small Crêke, where the shippes (in the monson of China) do anker. All this coast from Chabaquen to Chinchon is high land, with dépe and faire ground, onely the aforesaid risse of the island. The Haven of Chinchon on the South-west side hath lying about it a very high land, with a stonie rocke vpon it like a pillar (as the Varella in the coast of Champa hath.) This high land or hill descendeth downewardest to a hoke or point of land, and comming to the Northeast side from the sea, it hath a great opening, with certaine islands in the mouth thereof, from the aforesaid point the lande reacheth North about a myle and a halfe, and from thence it runneth West North-west, hauing an arme of the sea that runneth a great way inwarde to the lande: in the same course on this land (that reacheth from the point of the sea, where the land lyeth West North-west) there is a long high island without trees or bushes stretching like the same land, and is a small halfe mile distant from the land, and on the land side it hath a good Sandie bay: in the middle way from the same island the shot of a great péece Westward, lyeth a hidden Clisse or stonie place of eightêne spannes water, going a little way all the rest is faire and good ground to anker in. In this island is godfresh water: herein Diego Pereira wintered with his shippe: you runne not on the South side of this island, but about by the East side, comming into the Haven on the North side. From this island a quarter of a mile fur-

ther on, there lyeth three Islands stretching East and West one with the other: from thence to the West part of the land there is a channell of about halfe a mile broad faire and dépe, you may likewise if you will easily passe betwene the first and the other two Islands. The Island that lyeth Eastward is the longest and greatest of all the three, these Islands are distant from the Northland, about a great mile, which land is very high ground. The shot of a great peece from the East Island Northward, lyeth a great and high Island reaching North and South, which on the West side hath a sandy bay, and under this sandy Bay close by the land, there is a good Road to anchor in, with very good ground, where oftentimes the Portingales ships haue laine to lade their wares and merchandises, such as are there to be had. The shot of a great peece from this crêke Southward, and the like shot of a great peece from the aforesaid Islands, lyeth a flat land of twelue Spannes of Water, all the rest is faire and good ground by the Road, and along by the Islands there runneth a great streame: the best place to anchor and to lie safest, is close by the South point, to lye out of the streame you must not passe by the point of the Strand (by the Crêke that lyeth Northward) for it is shallowe. Those that come from Liampo and Japon, put into this Haven by the channell that is betwene this Island and the three Islands, which is faire, at five or six fadome water, which you likewise find along by the Islands, as well on the land side as the Sea side, onely at the sandy place aforesaid. This Island by the Chinois is called Tantara. Two miles to seaward from this Island lyeth a small clouen Island called Tanchéa, from the Island Tantara to the Northland it is about a mile, which is altogether shallowe ground, so that you can by no meanes passe, nor a great way from thence to Sea ward. From this Island Tantara, a myle Westward lyeth the Mouths or entery of the arme of the Sea, which may be halfe a myle broad: on the South part it hath a point of land, against the which on the other land Northward, lyeth a Crêke or Bay with a great harbour, thereabouts the King of Chinas Shippes

The 3. booke.

doe lye, and a myle from the aforesaid point of land, inwards of the River, there lyeth an Island (by the South side) with certaine redde downes. In the middle way from this Island on the South side of the land there reacheth a point, and somewhat beyond this point Westward there lyeth a Bay in the same Island, wherein the Shippes anchor, and there you lye out of all the streames, under the defence of the aforesaid point of land. It happeneth oftentimes, that the Shippes by negligence lye drie, because they runne close to the land, yet it hurteth them not, for it is soft muddy ground. From this point aforesaid to the East point of the same Island there is a very good place to lay the Shippes on land to newe rigge them, where the Portingales haue often dzeded their Shippes. Likewise there you haue great stoe of viuals and other provisions, and the ships that lye by the Island Tantara, doe not stay there if it be foule weather, but as soon as they perceiue any hard weather coming, they presently hoise by anchor, and come to anchor by this Island, in the mouth of the aforesaid small Bay, close by the South land all this way is fayre. This Haven of Chinchon lyeth under foure and twenty degrees and 4. from the Island Tantara, and the Island of this haven of Chinchon, five miles East Northward lyeth a point of land, in the which there is a good Crêke (against foule weather and the Monson of China,) called Lialoo. The Road of this Crêke is close by the aforesaid point of land, for all the land from this Crêke to the Island Tantara, is altogether (there along) of a bankey and shallow ground, and so continueth to the Island, for that betwene the said Island and the land, it is altogether drie and shallow, as aforesaid. From this Crêke of Lialoo forward, the land beginneth to be lower, without any high hills (as the aforesaid land) and hath but few bushes, in many places none at all. It is a very faire coast, so that you need feare nothing there, but that you see before your eyes. From Chinchon to the Haven of Focuyen are forty miles, and you runne North-east and North-east and by East. From the point of Lialoo two miles forward, lyeth a flat Island about halfe a mile distant from the land,

land, and another halfe mile further forward, lyeth two Islands by each other, somewhat closer to the land, and hard by them is a Riuer; at the mouth thereof hauing a sandie strand with low land, into this Riuer runneth the Somas of Chiniſh Shippes, that goe to the Towne of Enon, which lyeth within the same, where you haue much Marchandises of China on the coast seten or eight miles further. There lyeth the point of Chencheu, which is a high and bare land, of white and reddish colour, reaching somewhat inward to sea, on the North-east side it hath a small Bay, and aboue it a verie high steepe land, in this Creeke lyeth a great Island, betwene the which and the point of land you may put in, from this Island a harquebush shot in length north-eastward lyeth a fronte place of ground halfe a fadome depe under the Water, and North-westward from the said Island, betwene it and the land lyeth another stone, and on the land side by this Island you haue a good harbor to anker in. I haue laine in this Haven somewhat nearer to the Island then to the land, with two Juncos, which are great Chiniſh Shippes, each of them being of five hundred or sixe hundred Whares; Indian waight, which is aboue a hundred and eightie tunnes, and ranne in along by the point. Beyond this point of land at ypper part lyeth a great Towne, and North North-east from this Island, there lyeth two long clouen Islands of redde colour, but they haue no faire ground, nor anie harbor: two miles befoze you come to this point of Chencheu, inward to land towards Chencheu, there is a hill like to Monte Fermoſo, or the faire hill, this Hill lyeth distant from Chencheu thirtene miles: in this countrey sixe or seven miles from the land you haue certaine boyes lying with coloured feathers and flagges, which serue for the countrey fishermen, where they cast their Nets, and the Somas of that Countrey, which are the Chiniſh Carnels, haue run ouer it with one saile onely, without any other furniture. From the point of Chencheu seven miles further, on the South-west end of the Island (by the Portingales called *Iha dos cavallos*) that is the Island of Hoyses, and by the Chinars called *Tachoo*, hauing the name of a great Towne so called, not farre from thence about two miles along the river within the land, this Island lieth

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in the coast, compassed about with an arme of the Sea like the Island of Goa in India: which arme of the Sea issueth out againe about five miles further in the same coast, which issue of mouth is called *Puyſu*. The first mouth from the South-west may be about halfe a mile broad, and from the point of the Island inward, about halfe a mile, there is good anker ground against the windes of the Monſon of China, at ten and eleuen fadome faire ground: you must shunne the South-west land, which is low and sandy strands, and is all ouer blackish and shallow ground, for I haue run inward round about this Island, it hath many shallowes, and there is a channell the deepest part whereof is but two fadome, if you desire to put in there, it were good to haue one of the Countrymen for a Pilote, I entered the mouth thereof from the North-east, which is the narrowest and shallowest place, and hath a hidden stony cliffe lying under the water, close by the side of the Island, about the shot of a great peece inward towards the point. From this stony cliffe to the point, many Shippes may anker, and both these Havens are without brought or shallowes, and the coast betwene them both from the one mouth vnto the other, hath some redde downes and bare land, but is all along faire ground. A mile from this mouth North-eastward, to Sea-ward lyeth a small Island, and from the moneth of Apill to September, there are many beaſtes pastured in this Island, as hozes and such like, whereupon the Portingales called it the Island of Hozes, as aforesaid, from the mouth of *Puyſu*, of the said Island of Hozes eight miles forward by the coast, there is a great thicke point of land, with manie bushes upon it: Close by this point lyeth a great round Island, whereof the channell betwene them is small, yet very cleare, where if neede bee you may passe through from the point aforesaid to the South-west, it is a high land with bushes, and from thence to the Sea, it hath a great greene field of plaine, and along by this greene field it is very good ankering against the winds of the monſon of China, another ground vpon the aforesayed point of land, there is a great Towne called *Pinhay*. From this point of *Pinhay*, five miles along the coast, lyeth the Haven of *Foquen*, which hath a

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great



great Rode, and is all thicke land with bushes, and inward on the Southwest part it hath a great round Island with blacke shining bushes, and beyond this Island inward, lieth the mouth of the river, on the which lieth a verie great towne compassed with mightie walles and towers, and hath a Bridge running out from the land, wherunto the shippes that stay there are commonly tyed: the entrie is faire and cleare. From this Hauen of Fouqueyen five miles, lyeth a Crêke, by the Portuguese called Enseada dos camoroyns, that is, the Crêke of Garnaer: and by the Chinars called Cayto: in this way lyeth certaine small and high Islandes, without any trées or bushes, about thre great miles from the land inward to the Sea, and betwene it and them it is all ouer full of Riffes and stonie Cliftes, and in some places it seemeth to haue Channells or throughfares, for I went through it with a Pilot of the countrey: you must thinne this Island: and from the end of this Island two miles sozward, there is a point of great thicke land, wholly without any bushes or trées, and at the end of each mile West sozthwestward there lyeth two Islandes: and on the Southwest side of this point there is a good harbour for the windes of the monson of China, hauing faire sandie ground, but it hath the winde verie scant to runne about without the Islandes: for the which cause we ranne betwene them, but it is not good for our shippes. On the other side soztheastward from this point aforesaid, close by the lande, lyeth a small high Island, stretching sozthwest and Southeast: the Channell betwene this Island and the firme land, being the shot of a great peece in breadth, at thre sadome deepe, most part stonie ground, in such manner, that as soone as you let fall anker, the ropes and Cables are presently cut in peeces by the sharpe stones. This channell can not bee seene farre off, and this Island hath on the land side a small crêke or Bay, and if you come thither by hard fortune as I did, you shall put in there close by the Island, and so nere it, that you shall touch the strand with the keele of your shippe, to anker in the depthes of the hard ground, for if you anker in the Sea, your Cables will presently be cut in peeces, as mine were. This point lyeth hidden under a point: from thence soztheast, and soztheast and by East

the land hath another point, lying about a mile and a halfe distant from the other aforesaid, making betwene them both a certaine Gitte. From this Island and point about halfe a mile East soztheast lieth a Riffe, whereon you see the water breake, reaching sozthwest and Southeast, and about halfe a myle long from this Riffe to the soztheast point of the aforesaid Crêke, it is about a mile: all the rest of the Crêke is faire and cleare. This is the Crêke called Enseada dos Camarouis, the Rode thereof is vnder the harbour of the soztheast point aforesaid, for it is good for the time of the windes of the Monson of China, for such shippes as come from Liampou & Iapon, to put in there: you must goe nere the land before you come at the point, and runne along by it till you haue gotten about the point, and are ankered within it, there it is verie good muddie ground by this soztheast point, so that the Riffe will be Southwestward from you: therefore you shall put nere the point of the lande, not to fall vpon the Riffe, from this Crêke sozward to the point of Sumbor, lying vnder 28 degrees and  $\frac{1}{2}$ , you runne along the coast soztheast, and soztheast and by sozth, without the aforesaid Island, and the point of the faide Crêke, and from the crêke twelue and thirtene miles, the land hath a point, and from thence it runneth inwards sozth sozthwest, and somewhat further soztheast, and soztheast and by sozth out againe. Two myles from thence lyeth thre Islandes by each other, two great and high, and one small, being all faire ground round about, but wholly without any Rode or succour to defend the shippes in foule weather.

These Islands are called Canton Sion, all this coast of Enseada dos camarouis to these Islands and Hooke aforesaid, is altogether loweland with houels and balleyes with euen bushes: and along by it, it is both faire and calme Sea, and pleasant ground.

In this Countrey in the middle way from Enseada dos Camarouis, to the Islands of Canton Sion, about thre myles to Sea-ward, there lyeth two Islandes by each other, and the Island lying nearest the land, hath a great high hill in the middle, which runneth steepe downe to the endes of the Island: they haue neither Trées nor Bushes within them, being

ing faire and cleare round about them. From the Islandes of Canton Sion for- ward the Lande and Coast reacheth in- wards, & ten miles from thence, that is to say, two miles from the land, lyeth 2. high and great Islands nigh adioyning each to other, without Trees or bushes, reaching as the coast doth: whereof the first lying on the South-west side, is very long, and that on the North side is in manner of a triangle, and the Channell separating them is little more in breadth than a man can cast a stone, but deepe and faire, for I haue passed through it: and hard by the North-east point of the first long Island, which commeth out by the other, there is a sandie Bay, close by the which there is a verie good Rode, for this Sandie baye hath defence for all windes: and because it is like a Haven, it is by the Chinars cal- led Pudeon, that is, a Sacke.

From this Sandie Bay about the shot of a great Peece North-west, lyeth a well of verie great depth, therefore you must be carefull in entring the Créeke, where you haue verie good ground at five and sixe fadome deepe. In this Créeke or sandie Bay there is very good fresh water, as also right over against it on the other side of the Island, there is a great place of fresh water. The channell betwene these Islandes and the firme land, is all faire and deepe, as also to Sea-ward from thence on the North-west part of the land of this Haven aforesaid, there is another Haven called Fuychon, which is a river, but with a small entry, being in breadth about halfe the length of the shotte of a great peece, with cleare and deep ground: from the mouth inwarde there is good water, running a great way into the land, and all faire. If you desire to goe in there and to anker, you must governe your course by the Lead and the depthes. This Wape hath many towne and vil- lages lying along by the river. From the aforesaid first Island five or sixe myles Southward to Sea-ward, lieth two small Islandes, halfe a myle distant each from other, they are both without trees or any bushes: the Island on the Land side is flat, and that to Sea-ward is very high, and hath a Créeke, but verie small, and onely with a North-west wind it is har- bourlesse: the entrie is verie straight, be- ing round within, with good and pleasant ground.

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This Island in forme is like a Horse shoe, for from the inner side of the Créeke towards the outside to Sea-ward, it may be the length of a bow shot, in the breadth of the Island both these Islands are small.

From this Haven of Pudeon five miles along the coast, there lyeth two Is- lands, whereof the first is long, reaching like the coast: the other reacheth from off the land towards the Sea, for between it and the land you can not passe. The point of this Island reacheth beyond the North-east point of the aforesaid long Is- land that lyeth to Sea-ward: betwene them both is a small Channell, but faire and deepe all along and round about this Island, as well inward as outward.

From this Island to the land it is good muddie ground, at foure fadome, and is a good Haven for the Ponson of China, but wholly open for a South-west wind, with the which wind I there lost two luncos, which are Chinish Shippes: This Ha- uen is called Guotimony. Before you come within two myles of this Haven, upon the coast there lyeth two Créekes close together, which runne about a myle into the land, and are above the shot of a great Peece in breadth, but are not fit for our Ships. The ground there about is faire, and inward it hath a village.

From this Haven of Guotimony seven or eight myles Eastward, lieth a verie great and high Island, on the South side having three or foure small Islands close to it: it lieth about seven or eight miles from the land, and a good way from the other Is- lands on the North-west side, it hath two Créekes hard by each other, whereof that in the North-east is the safest, with good and faire ground, reaching about halfe a mile inwards, within it having good fresh water, with a Sandie Bay, where they draw by their Ships to mend and dresse them when need requireth: it is all faire round about, onely you must not run betwene the small Islands & the Island: This Island is called Lanquyn.

From this Island Lanquyn five miles North, and North and by East, there are many Islandes lying together both great and small, with some Trees, but thinne and lowe, reaching along the coast a- bout ten myles for-ward: the first lie close by each other to Sea-ward upon a row. The channels betwene these islands are three fadome deepe, some lesse, muddie ground,

ground, if you haue occasion to seeke for succour in that place, with the windes of the monson of China, you may anker in the mouthes of those Channels, where you may lie safe, but in those Monsons or conuulsions of times there is no soule weather, in the course of the generall windes, you shall not passe (from this first rowe of Islands lying to Seaward) to the land, for it is all bankie ground full of Sandie places, for the deepest place is but two sadome.

On the North-east side inward from these Islands, there are two other Islands lying along by the Lande, which reach North-east and South-west, whereof the South-west Island is greater and higher then that to Landward. The Channell betwene them is deepe and faire muddie ground: The ground of the Issue on the North-east side of this Channell is all Corall and Bezell stone, hauing many Islands and skone cliffes. Here the streame runne strongest with the Monsons of the winde.

A mile or moze Eastward from these two Islands, there is a good and faire sea, and ground: it is verie dangerous to passe with great ships betwene these Islands, for you can not passe.

On the Lande right against these Islands, there is a Haven called Hunchon, and the Islands are called Lyon: From this first Island of Lyon to the point of Sumbor are about thirtene miles, and you runne as aforesaid North-east and South-west. These Islands reach within three miles of the point of Sumbor, but in the middle way they are lesse, and moze distant from each other: and befoze you come nere the point of Sumbor by five miles, there is an Island of Reddish earth, with two hills like two men, and in the middle there is a valley, which reacheth North-west and Southeast. On the Southeast side it hath a good Haven for the windes of the Monson of China. This Island is a good marke for them that come from Iapon.

The point of Sumbor reacheth a great way into the sea, it is a thicke land with a high rising backe: it hath on the end of the South-west point, close by, a long and high Island, and from the North-east point of this Island, lyeth an Island or Cliffe making betwene this Island, and the aforesaid point a verie narrow chan-

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nell, where the countrey ships do passe through, inwards from the South-west side, and from the Island the land maketh a great Craeke, which in compasse is about foure great miles: two miles from the point South-westward, there lieth two or three small Islands. As you come outward to these Islands, there is deepe and faire ground, but from thence to the point and all ouer the Craeke it is all halloze, so that at lowe water it is drie, and you may see the muddie ground, vpon the plaine of the aforesaid point, on the South-west side, there is a great towne, where they haue many great Barkes, that are made with Olopes and nayles, whereof some are 200. Bhares great.

On the North-east side of this point, there is a Craeke running inward to the Land: at this point of Sumbor the Land maketh an end or Hoke that lieth vnder 28. degrees and 1/2.

From this point foure miles to Seaward East North-east, there lieth two great Islands without any trees or bushes, whereof the first reacheth East & West: and from the East point of this Island the other beginneth, which reacheth North and South: the Channell betwene them both may be a shot of a great peece broad, deepe and faire. This Island which reacheth East and West, on the East end hath a point sticking out towards the North, in the which point there is a small Craeke of five or sixe sadome deepe faire ground, where you may harbour in all weathers, except it be with a North-west wind. The North Island on the West point hath two Islands lying on a rowe, whereof the one is great, the other small and somewhat long, betwene the which and the Island you may passe with small ships, and round about these Islands it is faire ground.

In this Island you haue verie good fresh water, and they are called Timbasam.

From these Islands a mile and a halfe or two miles Northward, there lieth two other small Islands which reach East Southeast & West North-west, whereof the one is greater and longer than the other, they lie close together, & the channell betwene them is faire & deepe, with harbor against North North-east, & South-west windes, for I haue laine there at anker with a great stoyme: From this point of

Sumbor

Sumbor to Liampo, you passe without the Islands North Northeast, and South South-west, and the coast all high ground, and from this point of Sumbor five or six miles along by the coast, with in the land there is a high stony Roocke, which sheweth like a Monkie coule, in the Island Seylon, called O Capello de Frade, beyond this Friers coule or stonie rocke, other six miles forward, lyeth the Haven of Chapoly, which is a River of fresh water, and inward it hath a great Towne lying upon it, where likewise there is a fleet of the country shippes continually kept for the security and safeguard of the coast. The knowledge and right tokens of this Haven are, that when you are hard by Chapoly, the Sea hath some reddish leaves or flagges dyting on the water, and some peeces of reedes, like Casia Fistola, or Spanish Reedes, which come out of this River. Two miles East Southeast from this haven to Sea ward, there lyeth two small and high Islands close by each other, wholly without trees or bushes, round about them it is twentie fadome depe muddy ground, and from the mouth of the River halfe a mile from the land Southward lyeth a long Island, reaching like the coast, betwene this and the land it is faire muddy ground of thre fadome depe, whereof the entry on the South side is the deepest, and along by the land it is shallow. From Chapoly eightene miles forward lyeth the Island of Liampo, where the Portugales used to Traffike. These Islands were called Sinogicam, & the firme land Liampo, which along by the sea side is a high land. The Portugales ships doe not passe along by it, but betwene the Islands. At the first you have but few and small Islands, but being past them, then upon the rowe of Islands, lying furthest out into the sea, you have a very great Island with high Trees and Creekes along by the Sea coast, and it is there all over faire and good ground, and on the West side it hath a Creeke, in the middle whereof, there is a great and high Island, betwene the which and the land you have a Roade against the Monsons of the South and South-west windes. This entry is of five fadome depe, but it is too narrow for a Shippe to wind in it, therefore you must bind it fast, or cast out ankers both before and behind. From this Island two miles

West North-west lyeth another great Island with very high Trees, and from the South South-west side of the same Island there is a good haven for the Monson of the North and Northeast winds, on the which side it hath very good aire and fresh water, and the other Island aforesaid for the Monson of South-west windes is unwholsome. The channell betwene them both is 3 fadome depe, but in the Road you have such depths as you would desire. From this north Island to the land are about thre miles, having some small Islands in the way. On the firme land West North-westward, there lieth a small Creeke called Camocon, from thence you run to the Haven lying on the coast, five miles beyond the Island, which is a river called Tinay, at the entrie it hath foure fadome depe, without any sands or shallows. These two Islands aforesaid, of Synogicam, (where the Portugals used to traffike) lie under 29 degrees and 2, and these Islands of Liampo doe reach full under one and thirte degrees Northward, and are not as the Islands of Canton, having their Channell faire and cleare, without feare of anything, but that you see before your eyes. But betwene these Islands, in some places you have stonie cliffs and riffes lying under the water. From the Islands of Sinogicam forwards there also the sides runne verie strong, about a third part of the Water at an Ebbe, and a third part at a flood, wherefore you must have good regard to the crosse streames that come from the many channels and boughs, which runne verie strong, and with so great force, that oftentimes they drive a man by on the point and Hookes of the Island, when hee would passe by it. Wherefore hee that will saile by these Islands, must have a Pilote that knoweth the Countrey: To Sea ward from these Islands, it is all faire and good ground.

Putting out of the Island where you may Winter for the South winde, that is (from the Road of the Islands or Cliffes) to Sea ward, you must always runne close by it, and when the Island beginneth to lye Eastward, then it maketh a point sticking out, and before you come to this point, there is a small long Island which hath a small Creeke in the middle, being inward of a clowen stonie Roocke,

at the foot whereof it is 20 fadome deepe, it is distant from the great Island about the shot of a great peece. The small Island shall lye on the North side, and you shall alwaies keepe towards the great Island as much as you can, for this cræke aforesaid draweth the water to it, so that if you were close by it, it would draw you in, as it happened unto me: whereby I had great labor and danger before I could get out. From this Island halfe a myle Northward, there beginneth another great and high Island, which from thence reacheth Eastward, making a Channell betwene both that runneth in the Sea, which Channell from the Sea to this small Island is all fair and clere: but from thence to the point of the other North Island, and from both these Islands Westward, which is a great space of the Sea, it is altogether rifies and Stony Cliffes under Water, that reach unto the Channell, (that runneth from the Island where you may Winter for the North winds) along by the Islands that lye on the land side: Wherefore when you come from the South Island to Sea-ward you must goe close by it to the point aforesaid, lying on the same Island. From the Island (where you may Winter for the North winds) there runneth a channell, North North-eastward betwene the Islands, so that it divideth the Islands, leaving some on the land side, and some to Sea-ward, which channell oftentimes openeth and sheweth it self. From this Island aforesaid (where you may Winter for the North winds) five myles further forward in the same course, there beginneth another great and high Island of five myles long, lying in the same course of North North-east, and South South-west. This Island is very populous of euill natured people: from the South point of this great Island, the length of a Cannon shot Eastward, there is a hidden cliffe or Roke of stone lying under the water, wherebpon a Portugales shippe was cast away, laden with Pepper and other Spices, which is a good marchandise to be brought out of India and all those countries.

The Rifies and Stones aforesayde reach unto this Stony Roke, therefore if you will sayle through this Channell or depth aforesaid, you must runne on the West side close by the Island.

From the point of this great Island  
The 3. booke.

three myles North-east, there is yet another great and high Island, (and is one of the Islands that lye to Sea-ward in a row) wherein there standeth a Chiniish Temple or Church most curiously built: wherefore by the Portugales it is called, *Alha de Varella*, that is the Island of the marke or token: and before you come at it, you leave two or three small Islands on the land side, and the great Island of five myles long, reacheth behind these Islands (to land ward) and to Sea ward from these Islands lyeth another great Island, reaching from the stony rock to the island of Varella. Betwene these two Islands there runneth a small Channell: the whole Channell, from these three myles to the entry or passage of Varella, is three fadome deepe at full Sea, and that of Varella, as also the mouth of the channell, (which runneth Eastward through it towards the Sea) is all deep: In the entry of the Channell of this Island (at the fote of Varella) it hath a Cræke with a Sandy baye, which is a good Road. From the South point of this Island of Varella or Chiniish Temple to Sea-ward, there lyeth three Islands all on a row close by each other, reaching East and West, which Islands also are named after the name of Varella, where by the Channell is knowne. This Island of Varella or Chiniish Temple lyeth full under thirtie degrés, and is distant from the Islands Siongicam aforesaid eight myles. From the Islands Siongicam eleuen or twelue myles, it is altogether great and high Islands, lying close by each other: but from thence to full one and thirtie degrés, they begin to bee lesse and somewhat more separated. At the end of these Islands there lyeth two Islands together, whereof the Channell that runneth betwene them hath a very good harbour, it is called Lepion, they lye close by a great River, which is much inhabited and frequented by Marchaunts and other people. In this Haven of Lepion the Iapons doe often Traffike: from the end of this Island along by the Sea coast the land is low and bankey ground, for that a mile from the land it is but a fadome and a halfe deepe, being hard stones. The people of y country passe ouer it with nailed barks, with pitched oarpoes, two peeces, sailes of reeds or mats, & an yron dreg with

with sharpe teeth. This coast reacheth North-east to foure and thirtie degrees, where there lieth a great riuer that cometh from Nanquyn, within the mouth of entry hath an Island that is inhabited by many people, both bozse and footemen. This Island maketh the Riuer to haue two mouths of entrees, from thence southward the land reacheth North North-east, and by East, and coming to that part which lieth Southeast, there the land hath an end of point, and by that meanes it maketh a great Cræke. From this point southward, the coast runneth North again, after turning again North-westward: Into the which coast those of Japon doe ordinarily come to Trafficke with the Countrey people called Cooray, and there you haue Hauens and harbours, hauing a kind of small open peeces of wauen worke, which the Iapons fetch from thence, whereof I am certainly informed, as also touching the nauigation vnto that land by Pilots that haue sailed and searched cleane through it, as followeth. From this point of the Cræke of Nanquyn twenty miles Southeastward, there lyeth certaine Islands, at the end whereof on the East side, there lyeth a very great and high Island much inhabited, as well by bozse as footemen. These Islands by the Portugales are called, As Ilhas de core, but the great Island Core is called Chaufen, on the North-west side it hath a small Cræke, wherein there lyeth an Island, which is the Hauen, but it is not very deepe. Where the lord of the countrey hath his pallace and is continually resident. Five and twenty miles Southeast from this Island lieth the Island of Goto, one of the Islands of Japon, which lyeth from the point of the Cræke of Nanquyn East and by North, to Sea-ward firtie miles, or somewhat more. This instruction I had from a Nobleman of Portugale, called Pero da cunha, that hath seene and trauelled through all the Countrey, hauing by him all aduise seruing for the purpose, as being of great experience, hauing arriued and stayed in the Countrey aforesaid by tempest and stormy weather against their wils, minding to sayle to Japon, and from thence againe to the aforesaid Island of Goto, the Islands lying from this Island towards the land betwene them, and close about them all ouer, are many risses

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and stones. The instruction of the Cræke of Nanquyn I had from an expert Pilote bozne in the lande of Algaue in Spaigne, that lost his Shippe upon the Sands that sticke out from the Riuer of Nanquyn, hauing runne round about all this Cræke with a Marke, and hee saide that being within when the Sunne rose, it came from ouer the land, and that from the riuer of Nanquyn there ranne some sands and droughs, reaching southward to two and thirtie degrees, and to the middle way of the Goulfe of Japon. Here endeth the description of the furthest parts that the Portugales haue sailed, along by the Coasts, lands, and Islands of the Kingdome of China, and being that part thereof which at this day is knowne and discouered.

The 31. Chapter.

The description of a voiage made by a Portugale Pilote from Liampo to Japon in a Chinchea Soma, that is a Chinchon ship, with the description of the coast of Bungo, Miaco, Cacay, & the Island Toca, all countries of Japon.



On Wednesday the thirty of June being the third day of the new mone, in the morning we set sayle out of the northeast channel of the Island Siogicam, with a southeast wind, and being without the Island, we had the wind South Southeast, and ran east, and some what East and by North, about euening we had a South South-west wind, running East, East and by South, and East southeast, with very great billowes out of the south, whereby we could hardly keepe on our course, sayling with our sayles but halfe vp, and in the morning we ran halfe a strike east and by south, and east south-east, because the wind came somewhat full to the South-west, with shoures of raine and great billowes that rose very high, by which means the waters and streames in these countries run Southward, we made our account to haue sailed, in the course of East and East, and by North 26 miles in one meale tide, which was til thursday at none, being the first of July. We had alwaies great and mighty waues, because it was a Spring tyde, all the night hauing



hauing great lightnings out of the East, and in all the points of the Compasse from North to South. On Thursday the first of July from none to night, we had a south-west wind, running East and East and by South, and somewhat East South-east, with great showres of raine without any high wind: and being two houres within night, the saile closed round about and became close with a great raine, wherewith the wind beganne to be calme, turning Northward, which the officers of the Sonma perceiuing (being men of China) they began to be in great feare, for the Chinars doe hold for certaine, that in the Moneth of July untill it bee 12. dayes old, all along the coast of China there will follow great stormes, and as I thinke it is till S. Iames day, till when they alwaies take for stormes and foule weather, for that I my selfe vpon the same day haue passed two great stormes. And touching our North wind y began still to encrease, they perceiuing it, put presently Westward againe towards the Islands, and had sayled from none to that time about ten miles, in such manner, that as we guessed we were 36. miles from the land of China, and so we held our course in that manner West and West and by North: after that hauing a close skie with little wind, whereby we made very litle way. On Friday the North wind beganne to blowe higher, we running so till none, and in that Westerly course we sayled about six miles. From Friday at none we sailed with this North wind all that euening, and by night till Saturday in the morning, & then the wind came North-east, & then East, and so West till none, whereby we made our account to haue sailed eightene miles, letting the shippe goe West, and West and by North: and in all that time we had neither Sunne nor Starre to take the height. On Saturday two or thre houres after none the wind fell South, the weather beginning to cleare vp, and so we ranne one glasse, and perceiuing the weather to settle, we turned againe towards Japon, being as then in mine opinion about 12. miles from the coast of China, and so we held our course that euening, and all the next night East, and East and by South, with a small wind and calme Sea. The next day being Sunday at none, we toke the height of the Sunne at 30. degrees.

part lesse, & we set out vnder 29. degrees and 2. accounting for one meale tide thirtene miles: so that I guessed as then to be 25. miles from China. On Monday after none we held our course in the same sort, East and East and by South, for all that euening and the night following till the next day at none, with a still winde and water, and had no Sunne to take the height, but I made my account of eightene miles for a meale tide at halfe a Strike to the East, and East and by North, the wind being tant South. From Monday at noon we still had a calme South wind, which continued so, that euening, and all night: and about Tuesday morning, the wind was somewhat fuller till none, where I toke the height of the Sunne and found vs to be vnder 29. degrees and 2. running East, and East and by South, for the space of 22. miles. From Tuesday at none being vnder the height aforesaid, I willed them to saile east (hauing the same wind, but somewhat calmer) all that night to Wednesday at none, and then we began to see diuining in the sea some Sea-scumme or Cuttle bones, hauing sayled fiftene miles, making my account to be yet 30. miles from the Island Tanaxuma, hauing neither Sunne nor Starres to take the heights. From Wednesday at none the wind began to blow somewhat full South South-west, and because it was signified vnto me that the streames in that countrey ranne towards the Island of Lequeo, and perceiuing likewise in some places a certaine yellowe skumme diuining vpon the water (which appeared vnto vs like ripe Limons) I willed them presently to holde East North-east: and about euening we sawe many signes of land, as pæces of reedes, risen, and such like things. At night I badde them runne East and East and by North, but the first watch being done when the Chinois Pilot should watch his course, he had gone a great way out of the course: hauing runne Eastward till the morning, when againe I willed them to saile East and by North (the winde being as it was) till Thursday at ten of the clocke, and then (although it was darke and close weather) we beganne to see a land that seemed verie cloudey, and covered with dampie mistes, lying Southeast from vs, and were about thre miles from it. Along by the same lande there lay two

Ilandes, we holding our course in the same sort, untill by the first land Eastward, we sawe another great high and long lande, and at the end of the aforesaid high land Eastward, we sawe two other Ilandes, whereof the one was verie great, stretching North-east and South-west, and the other close by it stretching North and South, being the smallest, with many pointes. On the North side of this small Island about a mile from thence, there are five small Ilandes or Stonie Clifses vpon a rowe: from the first Island that we sawe (which is the last Island of those that are called As Sere Imaas, that is, the seven sisters, lying on the North-east side) to the aforesaid small Island with many pointes, it may be about five myles Eastward, as we were right against the aforesaid first Island of Stonie Clifses, it might be about five houres after none, hauing run as we thought since we had sight of land about twentie and foure miles. The Thursday aforesaid in the morning, we toke the height of the North Starre, being vnder thirtie degrees and ½.

Comming within two myles of the Island (that we saw first) of the Ilandes of Stonie Clifses, we ranne North-east and North-east and by East, and when we were right against it, whereby it laye Southward from vs, being about thre myles from it, on the North side thereof we sawe another great high and long Island with many trees, which (as we learned) is called Icoo: it reacheth East and West, and we were about thre miles from it, but by reason of the darke weather and mists we could not discern it: and comming somewhat nēer to it we sawe another Island lying close by the West point of the aforesaid Island, being lesse than the other: and because we were by the aforesaid West point, (betwēne both) we were fully determined to runne through the channell, that shewed betwēne the said two Ilandes, but because there was no man in the shippe that had any knowledge thereof, fearing Riffes and Shallowes, we durst not adventure, but wound by to the East point, to passe by the winde about the high Island, running as much as we might with a Southerly winde, hauing great waues that put vs to the lande, and so we sayled East South-

east, hauing yet about two myles to passe by the Island, but night came on being verie darke, so that we could discern no land, although we were close by it, and to keepe from it, we ranne the same course till about one of the clocke after midnight, then the mone shined, yet we could not see the Island, but made Northward towards it with fewe Sailes to the Island of Tanaxuma, which (according to my account) should lie right before vs: wherewith we passed ouer the rest of the night till the morning, when we sawe the Island Tanaxuma, that laye right before vs, being about two myles from it, it being verie cloudie, and we made Northward towards it to passe by the West side thereof, but we could not doe it, by reason that the winde was South-west, and we were by the South point thereof, running along by the East side, about halfe a mile from it. This Island reacheth North and South, being long and lowe ground, hauing white sandie strandes, with a verie Greene countrey of balleyes, it hath many Pine trees, but they stand scattering from each other, and verie open: it is about seven or eight myles long, haning in the middle way on the East side close by the land, an Island or Stonie Cliffe, which farre off sheweth like a foist vnder Saile. This Island lyeth vnder thirtie degrees and ½. right in the middle, it is all faire and cleare ground. From this Island of Tanaxuma Northward, we sawe a verie great and high lande reaching East and West, about eight miles, making as it seemed on the same coast North-east, and North-east and by North from Tanaxuma, an opening, which is the mouth of the crake called Xabuxij. This Crake hath for a marke, that the lande on the East side thereof runneth all steeping to the boke or point of the Crake, being a flatte ground: and on the West side the land is as high as the first that we sawe lying North and South with Tanaxuma. This coast aforesaid may lie distant ouerthwart from the Island of Tanaxuma about seven or eight myles. From the North point of this Island we made towards the Crake, and being in the middle of our way, the wind fell West South-west, whereby we were enforced to lye by it, the weather being calme, so that the

water that with the flood ranne Eastward, dyane so off that we could hardly get the Hauē, but the ebbe that after ranne very stiffe into it made vs get in, and with the glimling of the euening and the light Mone, we entered into a verie great goulfe, wherein lay the aforesaid Créeke on the South side, and within on the East side it hath a small Island full of trees, lying about the foot of a baze from the land. Eastward from this Island the land hath a high houell, and on the South side of the said houell, there lyeth a great opening, which on the other side hath a point of low land and whitte sand strands with trees. There is the Hauē called Minato, which is a river better than that of Baccola, lying in the coast of Malabar. On the South side of this houell about a small mple there is another opening, being in a land that is somewhat lower as the houell, with some trees. This opening right in the middle hath an Island, wherein is the place of Xibuxij, which is a great village full of people, and is a riuer of fresh water, but it is shallowe, for you can not put into it without a spring tide. From Xibuxij forwarde the Créeke runneth West, all lowe land and sandie strandes, for the space of two miles from thence it runneth Southward againe till it butteth vpon a high hill, which is that which we sawe coming from the Island Tanaxuma to the foot of the hill, there lyeth a small riuer very shallowe: From this riuer the land runneth East againe to the mouth thereof, which may bee about halfe a mple broad. The ground of all this Créeke and entrie is sand and bad anker ground. All this high land aforesaid is called Quimon-siquy. From this Créeke of Xibuxij seven myles East South-east, lyeth the Créeke of Tanora, which is one of the best Hauens of Japon: you runne the coast East and East & by South, in the middle way from Xibuxij to Tanora there is a small Créeke or Bay, which at the first shewe seemeth to haue a good harbor, but when you are right against it, then you may verie well perceiue it, for it hath many stonie Cliffes and Rockes, and runneth somewhat to landward. I heare set downe the description of this Créeke, that no man should deceiue himselfe thereby, that desireth to goe vnto Tanora, as we should haue done. Being past this small Créeke, you shall presently

see that the land maketh an end or point of high lande, from the which point Southward the coast windeth inward, where you shall see a sandie strand with two Islandes full of trees lying along by it: At the end of these Islandes you shall see other smaller Islandes, that lye off from the land inward to the Sea, with other great stones and rockes. Within these Islandes and stones lyeth the Hauē of Tanora, and to put into this Hauē you must run to the point and the end of these Islandes and stones that reach into the Sea, and being past them, then on the South-east side to seaward there will lie a stonie Cliffe with an Island without bushes or trees, being steepe land, reaching South and South; betwene this Island and the land there is a great Créeke where you may anker, for right ouer against it, it is 25 sadome deepe, but there is not the right Hauē: but when you are about the point and the end of the aforesaid Islandes and stones that sticke outward to Sea, then you shall presently passe along thereby inward towards the land, which you may freely doe without danger, for it is faire and clere, holding your course Westward, and a point of land will be vpon your right hand: and being past this point, you shall passe close by, skimming the land on the West side, and being there you are within the Hauē, which is a long Créeke or Bay reaching South till you be in: you may anker in the middle thereof at foure sadome deepe, and then you are inclosed with a round bowe, it is there altogether muddy ground. Departing from Tanora to Fyunga the coast runneth South to a point of land, lying about five myles from Tanora: between this point of land and Tanora there lyeth two Hauens, the one called Gico, not farre from Tanora, the other further Southward (by some stonie Cliffes and Islandes) called Vabra. These two Hauens are good harbors for East winds that blowe much on this coast, from the aforesaid point of land to Fyunga, may be five myles more, from whence the coast & land doe turne in againe like a Créeke: comming somewhat further Southward out, this Créeke is a low land (along by the Sea coast) with sandy strandes, and a mile beyond the aforesaid point of land, the coast hath an opening, and on the South side of this opening there standeth a great round tree close by the Sea side: here is a

god Hauen, which is called Vndo, and further forward there lyeth another Hauen called Toconofuchy, this land is higher then the other hauens: on the Southside it hath some high and great Trees, and on the Northside a low land, the which farre off & outward sheweth like small Islands with trees. This hauen is not good to put in. A mile beyond this hauen there is another Hauen called Myme, which is a good hauen for small shippes to enter, and hath two enteries, which you presently see being without, and may well discern them, in the middle hauing a flat Island full of Trees, these Trees make two openings, and you may see ouer the Island on the land (which is higher) a great greene tree, the land on the South side hath a high land with a valey.

From this Hauen about two myles and a halfe lieth another small Island called Tomxyma, beyond this Riuer a myle and a halfe endeth the low land, and then again it beginneth to be high, from thence two myles further, the land maketh a point or boke of high land, and a farre off seemeth to be the point called Cabo de Ramos lying on y<sup>e</sup> coast of India by Goa. Sailing about this point, hard by there is a Riuer Northward called Camyco, which is two sadome deepe in the Hauen: this is the furthest land of the kingdom of Fungu. From y<sup>e</sup> point of land aforesaid (fue miles distant from Tanora) to this point of Camico, the land is like a Creeke or bzech, the water therein making a crosse streame, for along by the land the Water runneth alwaies Southward, you runne this point with the aforesaid point of land North and South, and North and by east, and South and by West, and are about eight miles distant: along by this Bzech you may anker at twelue and fiftene sadome deepe, faire sandy ground.

From this point called Cabo de Camico forward, the coast runneth north north-west, and when you are right against this point, then you shall presently see North-eastward, and North-east and by East the land of Toca, which is an island, and is about foztie myles long, and reacheth East and West, and East and by North, and West and by South, it hath on the North side with the land of Japon, a straight or narrow passage which runneth to the Hauen of Saquay, and the land of Miaco, and from the side

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of the Island along by it, there are many small Islands. The course you must hold through this straight to the Hauen of Saquay or Sacay, is altogether along the coast and the land of Japon, which hath many and good Hauens. At the end of this straight both these lands haue each of them a point of land sticking out, being from the one to the other about a mile: by the point of the land of Toca, it is banky ground, and all the people of this land (on the Northside) are not in any sort to be trusted. Likewise, you may passe from the South side of this Island Toca to the land of Myaco, where all along it is good sailing, and there are many good Hauens. The first hauen whereof lyeth on the first point of land, on the West side of the Island, which close by it hath certaine Islands and Clifles: this Hauen is called Focora, it hath a good harbour for all windes, but not for Noruers, for there they haue many foisties wherewith they roue and steale. At the East end of this Island Toca, lying with the land of Japon, right ouer against it there is another straight or passage like that on the West side, where you runne to the Hauen and Town of Sacay. In the middle way from the aforesaid East side of Toca, lyeth a Hauen called Aua, which is inhabited by a very fierce and stout people. There is alwaies a great army of foisties prepared for the warres, wherewith they robbe and spoyle all the Coast along. The Shippes and foisties that desire to passe through it, asking leaue, they may passe without let or hindrance. On the East side aforesaid, the land of Japon reacheth much southward, making a boke or end called Cumano, and the coast that reacheth thether is called Bandal: It hath some Hauens that were inhabited by very rich and mighty people, but they are neither secure nor free. The Hauen of Sacay lyeth from the boke or end of the Island of Toca North-east, about nine or tenne myles.

This Hauen of Sacay with a West wind is harborlesse, (which make many great tides) and hath a shallow sandy ground: for the which cause, the Ships that come laden thether, are presentlie unladen, and the people leape on land, leaving the Shippe fast bound, and sometimes draw it on land.

From the point O Cabo de Camico,

five myles to a point of land, you runne along the coast South North-west, and in the way you haue foure or five Islands and cliffes along the coast, and right ouer against the aforesaid point, there lyeth two other Islands close by the land, hauing betwene them both a smal channel, and close by both on the South and south-side sides, there are many Islands and Cliffes both great and small. These two Islands with the Islands and Cliffes lye East and West with the Hoke and the end of Toca vnder thre and thirty degrees and  $\frac{1}{2}$ . All this coast is high land, with the Islands lying along by it, and hath sixtie and seuentie sadome depe close by the land, from thence forward beginneth the straight or passage to be narrow betwene this Island of Toca and the land of Bungo, and if in this countrey you haue neede to anker, then put to the land of Toca, where you shall finde muddye ground. When you are about the aforesaid point of two Islands, then the land beginneth Westward to turne in, all high land, hauing within close on the South-side a small Island, you must take heed of this Crêke that the streames drawe you not in: being past this Crêke, you shall (in the middle way of the channell in the straight) see right before you a smal round Island, which shall lye on the East side from you, and along by the coast five miles, you shall see another Island lying hard by the land, which to sea ward from it, hath many stony cliffes and Rockes. By this Island North-eastward, about a myle and a halfe, there lyeth two other Islands.

Beyond these two Islands another myle and a halfe, lyeth another long Island with a flat plaine or field on the top thereof, reaching South-west and south-east, the Southeast end thereof being the highest. Within this Island towards the West lyeth the Crêke of Viçuy, where the king of Bungo holdeth Court. If you desire to put in there, you shall runne towards the first Island, keeping from the aforesaid Island, and the Islands and Cliffes lying by it, holding your course through betwene it and the other two Islands (that lye further forward) being passed in by this Island and the Islands and stony Cliffes, you shall see Westward within the Crêke a great, round, and a high Island full of Trees, The 3. booke.

wherevnto you shall runne, alwaies keeping nearer the two Islands, then the Island of stony Cliffes, for by the Island of stony Cliffes, you haue seuentie sadome depe, and within the two Islands Westward, you finde but 25 sadome, muddy ground, holding your course in that manner to the aforesaid Islands that lye in the Crêke, keeping on the South side, for there it is faire and clere, and being right against this Island, you shall find twenty sadome depe, where you shall anker, that from them you may see the hauens, which are two, the one lying (a smal mile from this Island towards the South-west) by a point of land, whereon there standeth fire or seven trees, separated one from y other with some bushes, you must put to this point, which within it hath a small Bay or Crêke, at the end wherof standeth a risse of stone reaching from thence into the Sea, in the which lyeth the aforesaid small Crêke, which hath a very good harbour, at thre sadome depe good and fair ground, where you shall anker, but it is not for great shippes. The other Haven is South-westward, on the other side of the Crêke, hauing in it some Islands and stones, it is a great Bay which runneth inward to the land, making a bow with very good harts: This haven is for great ships.

From this Crêke of Viçuy somewhat further Southward, lyeth another great Crêke, which runneth inwards West North-west. The Land and the point betwene these two Crêkes, may bee from the one Sea to the other, about the length of the shot of a great Piece in breadth, and halfe a myle from the end of the point Westward on the South side lyeth a small Island close by the Land, betwene the which and the land runneth a channell of twelue sadome depe, with faire ground of great land, where I haue ankered. Right ouer against this Island on the North-west Land, about the length of the shot of a great Piece, lyeth a small Crêke, with a village called Sanganaxequé, where Don Francisco Mascharenhas lay with his shippe for the monson: This haven with a north-west wind is harbourlesse.

From this Crêke about halfe a myle Southward, you beginne to haue lowe land with sandie strands and Trees all along the Sea coast. By all this coast and the low

low land, it is all bankey grounds, wherefore you must keepe from it about halfe a myle. In the middle way of this lowe land, there lyeth two months or entries of Riuer, that are very shallow, whereby you may not enter into them by any means, and at the end of this low land you haue a riuer of fresh water of twelue Spannes in the Hauens at a Spring tide, and within the Riuer at lowe Water the Shippes lie drie, being sandy ground. Close by the Roade or entry of this Riuer lyeth a Village called Aquina Fama: Halfe a myle within the Land vpon the Riuer, lyeth the greatest and mightiest Towne in all the Kingdome of Bungo, where the Kings in time past held their Courts, where now all the Marchaunts of the Countries round about it, (who are very rich and abundant in wealth) are resident.

From this Riuer vpon the other side of the Craeke lyeth a very good Hauens, with harbour against all windes, it is a small Bay, for the points or heights thereof doe runne through each other, wherefore they make a good defence against the South windes. The entry of this hauens is faire, you need but run in through the middle of the Channell, where you haue foure and a halfe, and fve fadome deepe, and there you haue great surtherance, for you runne in before the winde with the South Monson, and you put out againe before the winde with the North Monson: to vnderstand it well, you must know that all this Countrey (as also all China, Malacca, India, and all the orientall places,) doe sayle with the coniunction of the windes, which for certaine months together blowe out of one place, as now in the North, then in the South, and that at certaine times and dayes in the yeare without sayling: which coniunction is called (as in other places I haue said) the Monson, as Monson of the South winde, that is, when the wind bloweth out of the South and monson of the North Windes in like sort, wherewith through all India they make their accounts to passe from the one place to the other. And because in this description there is oftentimes mention made of some Hauens, Craekes, Riuer, Bayes and Islands, where you haue good harbor for the Monson of the North and South Windes when they blowe, The 3. booke.

which is to be vnderstande, (that if they be against you in the way you should hold) you should know which hauens is good to stay in for that time, or to winter in: for in the East Countries you must winter when the winde is against you, so that you cannot holde on your voyage, and of force you must stay for the wind and weather, that is, the Monson which serueth you, and where you haue a good harbour to stay for the Monson that you must haue, and then to follow on your voyage. Wherefore I thought it necessary to set this downe, that you might the better vnderstand the meaning of the Portingall and Indian Pilotes, that first set downe, noted, and obserued these courses and nauigations, vsing here the same manner and description of the countrey, not chaunging the word of Monson, although that in some places before, I haue said some thing thereof.

But to the matter, you must knowe that the aforesaid Hauens or Bay is called Fingy, but it is not free from Riuers and theues. From the aforesaid Riuer to this Hauens there is about thre myles crosse waies: In the Roade of the Riuer it is twenty fadome deepe close by the land, but it is bad ground, and there it is not good to stay for the windes, for there you could not saue any thing. From this point you may see the East land, and at the end where this great Craeke endeth, it is low land, which is called Moryce, and is all along faire and cleare. The aforesaid Riuer and Towne lye vnder 33 degrees and 4.

From this point or end of Moryce, two myles further, there is another point of land which lyeth with this point North and South, it is a low land with sandie strands, at the end whereof lyeth certaine stones and Rockes, from thence forward you runne Northward along the coast, and a myle beyond it, there is a Village called Tamboca, and another myle further lyeth another place called Tambico, lying both on the Sea side, but they haue no Hauens with harbours, also the people of the same places are not to be trusted. Being right against this point of Land, you shall along the coast see a long Island, which is farre off the west like two Islands, lying distant from the land about



two myles, it is called Fimexima, between this Island and the land it is all shallowes from the point of the Cræke of Bungo, to this Island aforesaid. All this coast along for the space of a great myle is bankey ground, Riffes, Stones, and other filth. All this way from the beginning of the Kingdome of Bungo, to this Island, you must runne on the East side, along by the land of Tocaia.

From this Island of Fimexima aforesaid, nine myles Northward there is a very high Lande which reacheth East and West, that is the land of Amanguchen, a great mighty and rich country, for therein is one of the mines of silver of the countrey of Japon.

In this coast are good Hauens, as also the Island of Meagima, which in times past (before the Portugales travelled to Japon) had great Trafficke, for there was the staple of all the countrey of Japon, for all kinde of wares and Marchandises. Along by this land of Amaguchen, and the countrey of the Island Fimexima aforesaid, beginneth the straight or passage to Facunda, of the which as also the ether places thereabouts, I will speake in another place, together with the Navigation and situation thereof.

So sayle from the point of Moryee, in the Cræke of Bungo to the Hauen of Caminaxique, (lying in the countrey of Amanguchen) which is very sure and good for all winds, and of great Trafficke: you shall holde your course North-east, and North-east and by East, being about sixtē myles. This Lande which you goe vnto is very great and high, and you runne all the aforesaid coast along (to a Booke or point of Lande) East and West, and East and by North, and West and by South, and from the Hauen of Caminaxique to the aforesayed Point about fortie Portugale myles, whereof seuentē and  $\frac{1}{2}$ . make a degree, as all the myles in this description likewise doe, in the which coast lyeth the Hauens hereafter following, that is, from Caminaxique to Toraque, are about two myles and  $\frac{1}{2}$ . from Toraque, to the Island Meagima are five myles and a halfe. The Roade of this Island is betwene it and the firme Lande: from Meagima to Camingary are a myle and a halfe, from thence

to the Island of Anooxyma are five myles.

From Anooxyma to Toumoo, are also five miles.

From thence to Xynaco are five myles.

From Xynaco to the Hauen of Vxy-mando are five myles.

From Vxy-mando to the Hauen of Muroo are five myles. And this Hauen is about five myles more from the Hauen aforesaid. Beyond the aforesaid point thre or foure myles Eastward, lyeth the Hauen of Fyongo, and from thence five or seuen myles further is the Hauen and Bay of Sacay. All this coast aforesaid is faire and cleare, hauing all ouer anker ground. These are (as I said before) all Portugale myles, and two Japon myles make iust a Portugall myle: which is found to be true by the Portugall Pilotes, that haue therein taken the height of the Sunne, and made their account after the Japon myles.

### The 32. Chapter.

The Navigation from Lampacon (which lyeth by Macon in the coast of China) to the Island of Japon, and from thence to the Island Firando, with the description thereof by another Pilote.



As you flyng from Lampacon to the Island of Japon, you must passe through the first issue or Channell of the South Island, which reacheth South-eastward, hauing a Cliffe or Island in the middle thereof, betwene the which and the point of the Island you must passe, because of the scant winde, making as neare as possible you can to the end of the Island, alwayes with your Leade in hande. And coming to the middle way of the Channell of the Island lying vnto Sea-ward, you shall finde a sandie banke, that in the middle hath not thre sadome deepe: You shall vse all the meanes you can to passe aboue a great and high

high Island, which lyeth East Southeast from you. Being about this Island (with the other that lyeth to Sea-ward in the same rowe,) you shall passe along by the Island that lyeth to Sea-ward, six miles further from this Island, you shall see a row of Islands, small Islands, & Cliffes, and are nine, reaching further out to sea-ward then all the rest that you passe by, and lye North Northeast, and South Southwest, you cannot passe on the outside of them, neither is it necessary, but you must runne betwene them and a great high Island full of Trees, that lyeth to landward from you, which Island as you come nere it, sheweth as if it were round, because you goe right vpon the point: notwithstanding it is long, reaching as the coast doth. Having past somewhat beyond it, there is a channell that passeth betwene it and another Island, lying close by it. Behind this last Island East Northeast, there is a Haven where some Ships come to lade certain Chinish wares, and is not farre from the mouth or entry of Canton. This Island aforesaid, is by the Chinars called Tonquion. From thence you shall runne East Northeast to see the country that lyeth betwene Chinchon and Chabaquon, which is faire and cleare ground, running two myles from it to shunne a Riffe that lyeth close by Chinchon, which hath a round high Island lying close by the land: you must runne the coast of Chaboqueo to Chinchon Northeast and Southwest, and Northeast and by East, and Southwest and by West, and when you are right against Chinchon, then about two miles into the Sea, you haue a high round Island, and within the land a high hill with a stony rocke on the top thereof, like Pulo Vareila, in the coast of Champa, and the entry is throug some Islands, this round Island afoze, is by the Chinars called Toanthea.

When you are right against Chinchon, as aforesaid, then runne East Northeast untill you are eight or ten myles from the coast to keepe without all the Islands, and being there, then runne Northeast, in which course, you shall see the Island of Lequeo Pequeno, that little Lequeo lying vnder five and twenty degrees, it is a very high and long island, about eighteen miles distant from the coast of China, when you are past Lequeo Pequeno, comming into five and twenty degrees and  $\frac{1}{2}$ : If you desire

The 3. booke.

to make to the land of Bungo, then runne Northeast, and Northeast and by East, in which course, you shall fall vpon the Islands lying on the South side of the Island Tanaxuma, which Islands begin at 29 degrees and  $\frac{1}{2}$ . and reach to thirtie degrees and  $\frac{1}{2}$ . and are in all seven high and small Islands, which reach one with the other, that is, the three first Islands Northeast and Southwest, and Northeast and by North, and Southwest and by South, the other three East Northeast, and West Southwest, and one at the end of them North and South. These seven Islands being past, six miles further Northeast you shall see two other islands lying east and west with each other, whereof the East island is the smallest, the East end thereof hauing a high bouell, which descendeth eastward, making a low point. You may well passe betwene these two islands, for there is a good channell. The greatest of these two islands which is high and long, is called Icoo, from the east point whereof foure or five miles Northward, lyeth the island of Tanaxuma, which is a long island reaching North and South of seven or eight miles long. In the middle way of the same island on the East side lieth the Haven, which is a small Creek within certaine stony cliffes, but it is not best to put into it. West North Westward from this Haven, about a mile and a halfe there lyeth a small flat land that hath a bouell in the middle seven or eight myles Northward from Tanaxuma, you shall see a great high land which reacheth tenne miles east and West, which is the land of Iapon, and at the end or point of this coast, on the West side lieth the Creek of Can-goxuma, and the haue of Amango, aboue it hauing a high pointed top, and right against the island of Tanaxuma, North and North and by East, lyeth the Creek of Xebuxy, that is very great, hauing within it the Haues of Minato, Foxuma, and Xaboxy, all three Riuers for small Ships, And lying on the East side: on the right hand as you come Westward into the Creek six or seven myles further North Northeast along the coast, lyeth the Haven of Tanora, which is the least Haven of Iapon.

If you desire to put to the said haue of Tanora, then you shall holde close to the shoare, sayling nere vnto it, for it is faire ouer all, but you haue no anker ground

It is by ground

ground nor Roades, because it is deepe, and when you passe by it, being beyond the Créeke of Xebury, then you shall come to a small Créeke, which at the first sight seemeth to haue good harbour, but being right against it, it sheweth what it hath, that is, many Stones and rockes reaching somewhat inward to land. I note it here, because thereby no man should deceiue himselfe. Being past this small Créeke, you presently see a great thicke and high point of land: from this point, y<sup>e</sup> land windeth inward, where you shall see a sandie strand, and two Islands with Trees, lying there along. At the end of the which Islands, there are other smaller Islands and great Rockes reaching from the land to seaward. With in these Islands and Stones lyeth the Haven of Tanora, and to put into it, you shall take your course towards the end of those Islands and Stones that reach to seaward from the land. When you are right against the end thereof, then Southward from you to Sea-ward, there will lye another Island or stony Cliffe. You shall runne within this Island, and betwene it and the Land there is a great Créeke, where you may anker at five and twenty fadome deepe if need be, but there is not the right Haven, but when you are about the Islands and Stones that lye outward to Sea, then you shall presently runne along betwene a point of Lande, (Southward on the right hand,) and the Islands into the Haven that you shall see lye open without feare, and being about this point of land, you shall presently see a Créeke stretching Southward inwards, and then you shall put to that point of land, which will be on your right hand where you may freely enter, for it is foure fadome deepe, all muddy ground, and anker by the East land, shunning the West.

From this Créeke of Tanora forthward you runne Southward along the coast, which is the land of Fungo and Bungo, all faire and cleare ground, hauing nothing thereon to feare, then that you see before your eyes: and eightene myles further, you shall find a very great Island, that will be on the East side from you, which is the land of Toca, and reacheth East and West, and East and by South, and West and by South, about soitie myles long, comming out by Sacay and Miaco. The 3. booke.

The Southside of this Island is faire and cleare, along the which you runne to Sacay, betwene this Island and the coast of Bungo, on the West side thereof there is a straight or passage of foure, five, or moze myles broad, and such as will goe to Bungo, must alwaies keepe along by the coast of Tanora and Fungo, shunning the coast of Toca.

But returning to the coast of five and twenty degrees & 1/2. beyond the Island of Lequeo Pequeno, as aforesaid: If you desire to saile to the Island Firando, you shall runne from thence in the aforesaid course of South-east, and South-east and by east, to eight and twenty degrees and 1/2. and being there, keepe South-east, by the which course you shall see two small, long, bare, and broken Islands, lying South and South with each other, on the South side hauing two Islands or clifffes halfe a mile distant fro each other. These two Islands aforesaid lye vnder one and thirtie degrees and 1/2. Thre or foure miles South-eastward from these Islandes lyeth an Island or stony Cliffe clouen in the middle, hauing vpon it foure or five sharpe points or toppes, when you are right against the aforesaid Island, then you are yet tenne myles from the coast of Japon Westward, and running the same coast South-eastward, you shall goe right vpon a very great high Island called Coiquijo, which lyeth East and West with the haven of Angone, being thre or foure myles distant from the coast, of thre or foure myles long: on the East side towards the Land, it hath manie Islands and stony Clifffes. If you chance to fall within the Island, finding your selfe by the coast of Japon, whereby you cannot passe without the Island, then take your course inward betwene the Land and the Island, without all the Islands and Stones, about the length of the shotte of a great Peere from it, but goe not neare the coast, for that from the South Land there is a point that reacheth to the other side. Being past the length of the Island along by the Islands and stony Clifffes, as I said before, you shall presently put along by the Island, outward to Sea-ward, whereby Southward you shall see the Point of Lande aforesaid, which hath some Clifffes and Riffes: within the which, Southward lyeth the Haven of Amacusa. This point

of land lieth right over againſt another point of lande that ſticketh out from the Iſland, lying North and South with each other : and when you have paſt beyond this point of lande, then you ſhall hold along the coaſt about a mile from it.

You runne along by this coaſt from the one point of lande to the other North Northweſt and South Southeaſt, and if you paſſe without the Iſland of Coiaquin, you ſhall take the ſame way (being paſt and about it) to come vnto the coaſt, and ſo runne along by it as aforeſaid.

From the aforeſaid point of Amacufa that hath the Cliffeſſes and Riſſes, three or foure miles ſorward, there is another great and high point of lande in the ſame coaſt, and being paſt it, you ſhall ſee a great opening or entrie of a Channell, which is called O eſtrechio d'Arima, that is, the Straight of Arima : within this ſtraight lyeth two good Hauens, the firſt called Xiqui, which is one of the beſt Hauens of Japon : This Hauen lyeth about halfe a mile from the entrie inwarde on the South ſide and the right hand Weſtward at the end of a great Crêke, which hath a harbour for all windes, with foure or five ſadome deepe maddie ground, but in this Hauen three or foure Doxtingales were ſlaine : I thinke it happened by their ſilthie pride and preſumptuousneſſe, for in all places they will be Loydes and maſters, to the contempt and embaiſing of the inhabitants, which in all places will not be endured, namely in Japon, being a ſtubbozne and obſtinate people. But to to the matter. On the North ſide of this crêke, on the land lying on the other ſide, there lieth a high round Iſland, and hitherto it is all ouer faire and clere ſea and ground.

So put into Arima you ſhall goe towards the North Lande, for on the South ſide (as ſone as you are paſt the Crêke of Xiqui) you haue two ſtones, and thereabouts it is all ouer full of riſſes and other ſilth. This ſtraight aforeſaid (as you firſt enter into it) reacheth Eaſtward, and then turneth Northward, and along by the point (where it turneth northward) there runneth ſtrong ſtreames, and ſo ſiſſe, that if you be not carefull, it will turne the ſhippe about, and put it backe againe, if you haue not a ſiſſe ſorward wind to breake the force of the ſtreames.

Being about this point aforeſaid, on

the ſame land there lieth a very good Hauen called Cochinochy, or Cochinoquyn, and then the Hauen of Arima, whereof the Straight receiveth the name, and lyeth halfe a mile Northward from Cochinochy, being a Crêke which is open for an Eaſt wind, and without any defence for ſoule weather. Somewhat further lyeth the Hauen of Simonbaia, that hath three Iſlandes which make a harbour againſt the North wind, but at low water the ſhippes lie drie. In this Straight there are no other Hauens that are ſafe and good for All windes, but onely Xiquy and Cochinochy as I ſaid beſore.

From this Straight to the Iſland of Firando, along the coaſt there are many Iſlands and Cliffeſſes, and a great Crêke. At the iſſue of the Straight of Arima ſix miles ſorward, lyeth an Iſland cloſe by the coaſt called Cambexima, which is a great high land, hauing on the ſea ſide cloſe by it foure or five Iſlands or cliffeſſes : and betwene this Iſland and the firme land, there is a good harbour, and in the ſame Iſland there is a village with many people, with a good ſmall Crêke or Hauen, where many fiſher boats & ſkiſſes doe lie : from thence begin the Iſlands of Firando.

From this Iſland Cambexima ſix or ſix miles ſorward, there is a point of land ſticking out with many Iſlands and cliffeſſes that reach from the land into the ſea : you muſt run to the ſame point northweſtward. This way from Cambexima to the aforeſaid point of land, is all one crêke, becauſe the land windeth inward, and becauſe that on this coaſt of Japon (commonly at ſuch time as you goe thither) it is cloudie & miſſie weather : therefore you can hardly diſcerne the ſituation of the land, but if it be clere weather you ſhall preſently ſee the point ſticking out (that hath the Iſland and Cliffeſſes at the end thereof) but if it be cloudie and miſſie weather, then you muſt not ſaile along the coaſt, but hold your courſe halfe ſtrike from the Northweſt as aforeſaid, & when you are hard by it, you ſhall preſently diſcouer all the Iſlands and cliffeſſes. The furtheſt to ſeaward of theſe Iſlands & cliffeſſes, are two Iſlands ſeparated from each other, betwene high and lowe, and longer then round, wholly without Trees : and that which lyeth furtheſt to ſeaward hath two riſſes reaching out from it, one

lying Eastward, the other West North-west, about halfe a myle by the East Island of these aforesaid two Islands; as I was tolde it is faire and good ground close to it, as it seemeth to be: And vpon the North side it hath the harbour for the Honsen of the South windes, and if you haue occasion you may anker there.

From these aforesaide two Islandes to the lande, there lyeth two Islandes of Cliffes in forme like two Pillars: betwene these Cliffes and another Channell (which the Islandes begin to open before you) many Iacocs of Chinnish shippes doe passe laden with merchandises to Firando and the Hauen of Vmbra, notwithstanding you shall leaue all these Islandes of Cliffes on the East side of your right hand, running about halfe a mile to Seaward from them: and being right ouer against these Islandes, then three or foure miles further in the same course of North North-west, there is another point of an Island stretching right Westward from the Land, being a high and flat land on the top, and in the first appearance it seemeth like three Islandes, although it is but one, for it hath two broken partes, and by that meanes maketh a shewe of three Islandes.

From the point of this Island three miles Westward to seaward, you shall see a round Island, hauing close by it a long small Island, and if it be clere weather West South-west or West, you shall see the Island of Goto, which is very high and great, with many rentes and cleuen peeces, on the toppe being all euen and flat ground.

When you see the Island aforesaid that sheweth like three Islandes, then runne straight vpon the point thereof, that stretcheth outward, and if the tide chance to be against you with starke winde, then the water (by this point sticking out of the aforesaid Island) maketh a great roaring, and hath much scumme, so that it seemeth to be shallows which the water breaketh vpon: notwithstanding it is all ouer faire and deepe, therefore you may freely put towards it without feare, keeping a little from the point: and in this manner passing about the point, then you must saile along, where you haue a great and good crêke, where you shall put in till you find ten or cleuen sadome deepe: it is hard ground, where you may anker at plea-

The 3. booke.

sure, it hath a good harbour for the winds of the Honsen, and being there you shall presently haue Barkes and Joistes enough aboard your shippe, that will bring you to Firando.

In the same crêke inward Eastward there is a Rode to anker, with good harbour for all winds. Likewise the length of the shotte of a great peece North-eastward, lieth another Hauen that hath a good harbour for all winds, wherein there may lie more ships then in the East Rode aforesaid.

If you chance to come into this country at such time as that you feare any soule weather, then you may freely lie in any of these Hauenes, where you lie safe from rovers and thêues, that may come thither. This Island that seemeth to be three, is called Faquyn, and from thence to the Island Firando are five miles.

From this Island Faquyn, if it be clere weather, you may well see the Island of Firando, Northward from it, but because for the most part you there find cloudie and mistie weather, there is no certaintie, but from the hauen where you lie you shall presently see a high and round Island with some stonie rockes about it, about halfe a mile from the rode of the aforesaid coast where you lie, which reacheth North North-east, and North & by West, about two miles and a halfe from you, you shall see another long, high, and flatte Island, clouen in the middle, and so sheweth to be two Islandes, stretching East and West. About halfe a mile from this Island lieth a great round Cliffe: betwene this Cliffe and the round Islande (that lyeth halfe a mile from the Hauen of the aforesaid Island) there is a great crêke which maketh a channell, through the which you passe to the Hauen of Vmbra, and when you see the Island that sheweth like two Islandes, runne right vpon it to the Hoke or end thereof, lying in the East, to the which you shall go within the shot of an arrow, as also by the great Cliffe that lyeth Eastward from you, running inward, then you shall see a verie long land, which is the coast that maketh the strait or channell betwene the land and the Island of Firando: you must shunne all the land that lieth on the East side, for it is all ouer soule ground, as you passe about by the aforesaid Island which is called Caroxyma, leauing it on the West side about

about the length of the shot of an arrowe from the ende thereof you shall see two Ilandes, whereof that Westwarde is long, the other lying right before you being rounde, having a stonie Cliffe which you must hurne, and then presently you shall see two other Cliffes, which shall all lie Westward from you, and being there you shall see the Island of Firando lying before you, being about two small miles from you, you may freely make towarde it, for it is all over faire, and passe above the coast of the firme lande that lieth Eastward. When you are by the Ilands and cliffes, then there are certaine small Channels, which you shall hurne, keeping close by the Island of Firando, which is on your West side, and is a verie great and long Island, and sheweth (on that side wherunto you saile) with a great high Houell, in the middle way upon a point sticking out of the same Island: when you are close by the same Island, you shall runne along by it, where you shall find an opening, stretching inwards like a river, you shall passe about a mile beyond it, where you shall haue a small Creeke or Bay called Cochyn, wherein you shall enter untill you finde twelue fadome deepe, and there anchor: and although there you lie open to the South winde, yet the water goeth whole: being there, you shall send either by water or by lande to the towne where the Hauenis, for certaine foists or Barkes that may bring you into the Haven, which Haven lyeth somewhat further, for the entrie thereof is something dangerous, because of the great streames that haue their Current therein.

If you desire to saile into this Haven when it is almost high water, haue care, for the wind is strong at your entring, and when the water beginneth to ebbe, then it helpeth to bring you in: then you shall runne in such maner along by the Island as I said before: and being past the creeke of Cochyn, to the first point of lande that you shall come vnto, that sticketh out from the same Island (from the which point Northward there sitteth two stonie Cliffes) you shall goe neare the stonie Cliffes, the better to get into the Haven, and you shall presently see before you on the side of Firando, a great and high Island, full of trees, & when you see it,  
The 3. booke.

take your course right vpon the West point of the same Island, untill the saide Island lyeth wholly enuicered to leeward from you, whereby presently you shall see inwarde the point or end of the towne: and when you beginne to see the houses, then put somewhat nerer to it, right ouer against the aforesaid Island on the South side and the left hande, and therethe Island hath a small low point of lande comming from a high houell, and stretcheth into the Sea, from the which point there runneth a Sand or Banke, therefore you shall put towarde the side of the houses or end of the towne to keepe out of the streame, and when you are out being in calme water, if the winde be not good, then anchor, and from thence be rowed in, either with foists, Barks, or your ownboat, West & West South-west into the Haven.

All this description and course of navigation, is in breue to conclude, that when you come to the coast of Japon, you shall leaue all the Ilandes that lie along vpon the coast, on the East side, and vpon the right hand, and runne without them and the Ilandes lying to seaward from thence: whereof the first beginneth from the end of the Island of the row, called Saquyn, and the long Island Caroxyma, that lyeth further forwarde, which reach North, and North and by West, from the ende of the rowe, and the two small Ilandes with two other small Ilandes or Cliffes lying further forward, and are seuen in all, leaving them all on the left hand or the West side, with the which course you shall goe directly vpon the Island of Firando, as is before mentioned.

### The 33. Chapter.

A voiage made by a Portingale Pilot, (with a *Suma*, that is, a *Chinese* Shippe) from *Macau*, or out of *China*, to the Island of *Japon* and the countrey of *Bungo*, with the scituations of the places along the course.

**T**he nineteenth of June being Saturday, we departed from the Island called *A Iha das Ourcas*, (lying on the West side of the issue or chanel of *Macau*) running outward to sea, putting



putting out at the place where the ships of Malacca doe usually enter, but because we could not get aboue the Island, called A Ilha grande dos Ladronis, that is, the great Island of thieves, lying four miles East Southeast to Seaward from the Islande and the Hauen of Macau, therefore we ranne to Leeward thereof. About the length of the shot of a bace from it, there are two Islands lying some what distant from each other, with a very small channell running betwene them; though the which they passed with Banks of Chinin Barkes. From thence about halfe a mile Northward, lieth another long Island full of trees and bushes, and when you put in there, on the West South-west side in the middle of the channell, there lieth a stone which is covered with the Sea.

Six miles East Southeastward from these Islandes, lyeth the Island of Tonquian, which is a high and long Island, full of trees and bushes, and close by it on the sea side it hath nine or ten Islandes or Clifses: and because we could not take the height to passe betwene the Islandes and the Clifses, (which is a faire & good channell) we passed to Leeward, betwene it and another Island, about a small mile Northward from thence, which is a great Island, and there lie two Islandes or clifses, the greater hard by it, and the other further off, which we left on the left hande, running along by the Island of Tonquian, where it is all fair ground. Which Island on the point that lyeth East Northeast on the land side hath a sandie Bay, which is a very good Rode for the Ponson of the South windes.

When we were out beyond that Island, then we helde our course East Southeast, untill we were as farre to Seaward as the furthest Island, and being in sight thereof, we toke our course East and east and by South for threescore miles, till we were vnder the height of the Island Lamou, which course we helde thereby to Shunne Routers and Thieves, (who at that time and in those countries were continually risident, making warre against the Portugales of Macau) and yet we had the firme Land still in sight, I meane, the toppes of the Trees and Bushes that stode vpon the lowe flatte Lande: and comming to the coast of Lamou (although we sawe it not) we pre-

sently ranne Northeast, by the which course we had the sight of the high Lande of Chabaquon lying on the coast of China, and being there we found much badde water and hard streames: and at the last we espied the Varella or Ironie Rocks, that standeth about the Hauen of China, seeing nothing else but high hills: and from thence forwarde we sawe no more of the coast of China, and running in that course of Northeast (which from Lamou we alwaies held) we perceined the Island of Lequeo Pequeno, or, Small Lequeo, which was at the fourth mealesse after our departure from Macau, for we espied it on Wednesday in the morning, and ankered eight miles from it towards the coast of China, being on the South-west point thereof.

This Island Lequeo Pequeno stretcheth Northeast and Southwest and Northeast and by South, and Southwest and by South, it is a very high Island and about fiftene or sixtene miles long: the furthest point or end Northeastward of the same Island lyeth full vnder 29. degrés. for there I toke the height of the Sunne, with calme weather, being about fise or sixe myles from it, and from this Northeast point the coast of the Island runneth Southeast, at the end thereof hauing another great and high Island, making a small Channell that runneth betwene them both: and it seemeth that on the Northeast side there is a good Rode for the Ponson of South and Southwest windes: and along by this coast of Lequeo for the space of thre daies we had calme weather, and after that we had a good gale of winde of the Ponson, and I thinke we had so great a calme because we kept so close vnto the shoare.

About fise and twentie degrés and I from the point of Lequeo we helde our course Northeast, and Northeast and by East, till we came vnder nine and twentie degrés.

Ten miles from Lequeo forwarde we sawe great store of Cattle bones lying on the water, and many other Shelles that were verie white, shewing farre off much like vnto Cotton, but it was not long that they durue any thing thicke, for in short space after we might perceine them scattered abroad verie thinne, and but verie few, untill

untill we came vnder 26. degrees.

Comming vnder 29. degrees, we held our course halfe a strike East North-east for the space of eight or nine miles till the Sunne-setting, and then we perceiued right before vs a round and high Island, being about fife miles from it, which was the first and furthest Island Westward of the seuen Isles, which at this present are called As Sece Irmaas, that is, the seuen sisters, which lie vnder 29. degrees and 1.

This first Island hath a sharpe point on the West side, in the middle at the foot thereof hauing a stone in forme of a Pillar, like the Varella in the straight of Singapura by Malacca: and on the North-east side about halfe a mile from thence, there lieth a round blacke Cliffe.

Being in the sight of this Island we presently ranne North and by East, as before, all that night: and in the morning (being right against it) we sawe all the rest of the seuen Islands, and still held our course North-east, untill we were before the last of the said seuen Islands: From whence about fife miles Northward, lieth two Islands stretching East & West, whereof that in the East is verie long and high, full of blacke shining trees, and that in the West much lesse and lower: at the East end of which of the lesser Island there is a high houell that descendeth Westward, making a long and lowe point. These islands are about a mile distant from each other.

Westward from this Island about two miles and a halfe, there is another island, as great and high as the other aforesaid: the first great high Island aforesaid is called Icoo, and the aforesaid seuen Islands shall all lie on the Southeast side from you, and from the first to the last they may be about seuen or eight miles: when we were at the end of the seuen Islands, we held our course North-east, towards the channell that runneth betwene the great high Island, and the Island that hath the long low point, where we passed through, coming out againe on the North side. This channell is faire and depe without any clifffes or stones.

Four miles North-westward from this Channell, lieth a verie high and round Island, which on the West side seemeth to be full of Clifffes. This Island hath a Pine of Brimstone which lieth  
The 3. Booke.

in the middle thereof. A mile Northward from this fiery Island lieth another small and lowe Island, and from the aforesaid fiery Islande about eight miles Eastward, lieth the Island of Tanaxuma aforesaid: the great high Island of Icoo aforesaid lying on the East side of the Channell, on the North side thereof hath a lowe Lande, and all along by it is verie good harbour, being faire and good ground, reaching foure or fife miles East and West.

Thre miles Northward from the East end of this Island of Icoo, lieth the aforesaid Island of Tanaxuma, as it is also declared in the Description of the Course and Pauigation to the Island of Fernando.

This Island of Tanaxuma stretcheth North and South, being altogether low Land and full of Houells and Valleys, with Pine trees that stand farre distant one from the other, and is about seuen or eight miles long: and in the middle thereof on the West side, lieth a Haven within certaine Clifffes and Rockes, and a mile and a halfe West North-westward from this Haven lieth a very small and lowe Island, with a little Houell in the middle. On the North end of this small Island there are some stones & rocks sticking out about the length of the stotte of a great pace, all the rest is faire. Likewise betwene this Island and Tanaxuma it is all ouer faire and clere. Seuen or eight miles Northward from the Island of Tanaxuma, lieth the great and high Land of Japon, which coast on the South side stretcheth East and West for the space of ten myles from the channell aforesaid that runneth betwene the Isles: you can not see Tanaxuma but lesse it be faire and clere weather: we ranne East North-east, and were about thre miles distant from the aforesaid Channell before we discovered Tanaxuma, as likewise the great land of Japon, which (as I saide before) is verie high, stretching East and West about tenne miles, and because Tanaxuma stretcheth North and South, being lowe land, and the land of Japon high, therefore in that place where we were, they seemed vnto vs like one Lande, because they reach each through other. Whereupon the Chinish Pilote which we had at that time aboard our shippe, thought  
them

then to be all one land, but when we put nearer to it, then we began to see the Channell that runneth betwene them, being distant one from the other crosse ouer, about seven or eight miles: and in that manner we ranne halfe a strike East Northeast towarde the land of Japon, it being flood, where the tide ranne Eastward towarde the small Island that lyeth by Tanaxuma diuining vs thither, whereby we had much labour and paine to get aboue it, passing about the length of the thot of a great peece from it: wherefore it is necessarie for a man to runne Northeast untill hee be past that small Island aforesaid.

When we had passed about the Island of Tanaxuma, we ranne North Northeast towarde the coast, being three miles distant from it: and right against the creeke of Xebuxij we had a calme, beeing the last of June, hauing departed from the Island called A Ilha das Outcas, lying on the West side of the mouth of channell of Macau, the nineteenth of the same moneth, hauing sailed towarde Japon about eleuen dayes, whereof we had three dayes calme, so that our Sables lay flat to the spastes, being vnder the Island of Lequeo as aforesaid.

### The 34. Chapter.

Another description of the course from the Hauen of Macau along by the Island of China to the Island of Fyrando, and the Islands lying about it, to the Hauen of Ymbra in the coast of Japon: with a description of other Hauens lying thereabout, where they ordinarily vse to traficke.



If you desire to Saile out of Macau towarde Japon, in the Monson of June and Iulie, and if in setting out you can not keepe to leeward from a cliffe which you may easily perceiue lying by Macau, which sheweth like a saile, you neede not feare it, for that leaning the Island Lanton on the West side, you may runne whither you will, for it is all saile, and you need not feare any thing: when you are without the Island, you shall hold your course towarde the Island Branco (that is, the white Island, or the white Stone Cliffe) running East The 3. booke.

Northeast, towarde the Island of Lammon, and if you haue a faire winde, and that you depart about Cuening from the said Island, then on the firme land you shall see a great high Land, on the East side descending somewhat flat, and in the middell thereof hauing a round bouell like a loafe of bread. The depthes all along by that coast about two miles from it, is thirtie and five and thirtie sadome deepe, being muddie ground: from Ilha Branco to Lammon there are diuers small Islandes lying by the coast of the firme Land. In this place for twelue miles or thereabouts on this side Lammon, and seven or eight miles from the firme land, there is small black sand with some shels, at seven and twentie and eight and twentie sadomes water, and being there you shall stil runne East Northeast, although you see no land, for that hauing the aforesaid depth and ground, you passe freely and safely from the Kisse of the island Lammon, and if it so fall out that you see no land, yet by the depthes and ground you may well know where you are, for from the island Lammon to Macau the depthes of the aforesaid ground is from 25. to 28. sadome deepe, and by Lammon and thereabouts the ground is white, small, and thinne, with some blacke sande, and if you chance to passe by it in close and darke weather, then you shall hold your course as aforesaid East Northeast, for it is the best way: and when you make towarde the island of Lammon and finding the depthes of fiftene or sixtene sadome, it is a signe that you are farre to leeward (for in that country the streame runneth very strong East Southeastward) there as then you must runne Northeastward, so to holde your right course.

And running at the depthes of five and twentie or eight and twentie sadome sandie ground, it is a good way, holding your course East Northeast, for in that sort you are in the right way: in the middle way from the channell when you are past the Island of Lammon towarde Chinchon then the streame runneth with you, and hauing the wind of the Monson: the next day you shall see land on both sides, whereof, that you find on the Steareboord side is the end or point of the Island Lequeo Pequeno, or, small Lequeo: and the beginning of the Island called Ilha Fermola, that is, the faire Island, and on the

the larebord side, the Lande lyeth in forme like a hooke, although it is none, but it is the Island of A Ilha dos Cavallos, of the Island of Hoyses, which is very high lying vnder five and twenty degrées and a third part, on the one side about foure or five miles to Sea-ward from it, hauing the Island of Baboxyn, and hauing séene this Lande, you must holde your course North-eastward, which is a good way, so to runne outward of all the Islands, for that from this Island of Hoyses forward to the Cape of Sumbor, there are many Islands reaching into the Sea, wherfoze this is your best course to goe to the Cabo de Sumbor, and as you thinke you are right against y<sup>e</sup> Cape of Sumbor, although you see it not, you need not feare it, for that as then you are about eight or ten myles from it.

Being in this country, you shall holde your course North-east, so to see the Island of Puloma, or Meaxuma, or the Island Guoro, for it is a good course, for the winds of the Monson, or if you haue any stormes or contrary winde, whereby you cannot holde your right course, then you must gouerne your selfe in such manner, that you may fall againe into your right course, and so to see some of those Islands. This aforesaid Island of Puloma lyeth North North-east, and South South-west, with the Island Guoro, about tenne or twelue miles distant from each other, and is deuided into foure or five parts, with many holes & péeses of ground round about it, yet you need not feare, for close by it, there are many other péeses of ground, which I knowe, as hauing séene them all.

From this Island aforesaid to the Haven of Umbra, or the Island of Firando, you must runne your course of North-east, wherewith you shall see the land lying beneath Umbra, which is very high, hauing along y<sup>e</sup> coast many small Islands, among the which are two Clisses, that sticke out with very hard sharpe Points like Diamonds. From thence to Umbra are five or seven miles, and being there, about a mile from the Lande, you shall holde your course North, and so runne along by the coast, and being by it, you shall keepe close to it to know the Lande and markes thereof, which are these: that when you are close by the Land on the right hand, there is a Point of Land, The 3. booke.

from whence there lyeth two Islands to Sea-ward, which is hard by the entry of Umbra, for from this Point inward, you runne North-east towards it. Upon this Hooke or point are three Pine Trees: and being right against this point to Sea-ward from it on the left hand you shall see a small Island with a round clisse, you must runne within this Clisse, whereby right before, you shall see the land of Umbra.

When you perceiue a great Island or Clisse, which is very plaine and descending downeward, lying inward to Sea, then on the Lande side you shall see great fozes of wéedes growing vpon the Water. This Island you must leaue on the Larebord or left hand, running betwéene it and the Land, for it is about halfe a myle broad: from this Island to the mouth or entry of the channell are two miles, with a North-east course, whereby you shall presently see the entry which is very broad.

From this Island or Clisse there runneth a stony rocke, reaching to the mouth of the Riuer, some part of it lying aboue water, and part couered, yet you may plainly see it, so that you need not feare anything, but that you see before your eyes. Betwéene this Rocke and the Lande on the right hand, in the middle way there is sixtene or 18 sadome déep muddy ground, when you see the mouth of the Channell, you must put right towards it, without feare, for it is a very good way: And being within this straight or channell, whereby you discover the Riuer, then you must holde your course on the right hand, whereby you shall presently see a round Island, hauing a Crosse on the toppe thereof: and although you see not the entry, yet you must put towards that Island: for when you are right against it, then you shall presently see the Road wherein the shippes doe lye, as also a Portingale Church standing vpon the Lande, and being within, you must runne South-ward, about the length of the shot of a great Péce, where you may anker at tenne sadome dépe, being very good muddy ground, and there you shall make your Shippe fast on the North North-east, and South South-west sides, and euen as the Winde dooth blowe, you shall winde the Béeke heade of

the shippe, making the anchors fast vnder the stones, for there it is very narrowe : notwithstanding, you need not feare, although the wind be great.

Take heed when you come from Cabo de Sumbor from y<sup>e</sup> coast of China towards the land of Iapon, although you see not the Islands aforesaid, leave not your course of North-east untill you be upon the coast of Iapon, for although you fall by the Haven of Arima, which is twelue miles from Vmbra, you neede not care, for in those places you haue very good Havens. By the Haven of Arima aforesaid, there lyeth an Island (somewhat nêrer the North then the South) called Cabexuma, which on the inside hath a very good Haven, where you may lye and Trafficke freely. And if from thence you desire to runne further inward, then holde your course North North-east, and North-east and by North, wherewith you shall come to a Haven called Cochinochy, lying in the Kingdome of Arima, and departing from Cabexuma, you shall runne along by the Northpart of the land, about seven or eight myles, whereby you shall come right against Cochinochy, which is a better haven then Vmbra, because there in the Shippes may anker at pleasur, and before you come nêre this Haven, many Shippes and Barkes will come aboard your shippe, which will freely bring you in, and you need not feare the crêke of Arima, for the old Pilotes were in doubt thereof, because they knew it not so well as I, for that I haue sayled all within and about it with a foist, with trouble ynough, Right against Cochinochy. lyeth another very good Haven, called Oxy, belonging to the King of Bungo, where you may freely trafficke.

You need not feare the entrie of Arima for that besides the havens aforesaid wher in you may lye safely, there will many ffoystes and Barkes come and board your shippe, that will bring you wherther you will, and helpe you to your desire.

You must likewise vnderstand, that along by the coast of China you need not feare anything, for it is all faire and good ground, keeping without all the Islands, for if you goe betwene them, you should hardly get out againe to your desire : therefore it is best for you to keepe without them, running along by  
The 3. booke.

them, and so there is no feare : for it is all faire way, as well to the Island Firando as to the Haven of Vmbra, onely that Firando lyeth seven or eight myles Northward from the Hoke or Point of Trêes, and being there, you shall presently see Firando. And in putting forward to it, you find a Varella, that is a marke of a sharpe stony hill : then you shall gouern your selfe as aforesaid, for then you may presently perceauie it, being a very high land, which stretcheth East North-east, & West South-west, in the middle way hauing many small Islands, with channels betwene them, thereby to runne from the one side to the other : but if you wil go from the Island of Cabexuma to Vmbra, you must alwaies keepe close to the land, for in the Island of Diamonds, or pointed Island, there is another very good haven, where (as soone as you are in sight thereof) many Barkes and ffoists will board you, and so bring in your shippe. The Havens in those countries, are these that follow as well in the Land of Iapon, as the Islands lying about it : whereof in this description I haue already made mention. First in the Island of Cabexuma, there is a very good Haven, also Cochinochy lying in the Kingdome of Arima is a better Haven. The Haven of Oxy right against Cochinochy, is also a better Haven. In the Island called O Ilha do Diamon, that is, the Island of the Diamond, because of the sharpe pointed Roche, there is likewise a very good Haven, which is part of the Lande of Vmbra, also the Haven of Vmbra is a good Haven.

### The 35. Chapter.

A short description of the course from Macau in China to Iapon, and the Island Cabexuma to the Haven of Langa saque or Nangasacke, which at this day is most frequented of the Portugales : with all the courses and scituations, by an expert Pilote, with a declaration of the winds called Tiffon.

As soone as you are past y<sup>e</sup> Island of Ilha do Leme, which lyeth as you come out from Macau, then hold your course East north-east, whereby you shall passe about the Island of Lamon, and if it be in the night tyme, you shall

shall cast out your Lead, and find two and twenty and three and twenty fadome dée with shels and blacke sand on the ground, and then you are right against the Riffe, and when you are past it, you shall finde white and small sand. When holding your course North-east, and North-east and by East, alwaies keeping from the coast of Chinchon as much as you may, for the best way is to runne in the middle of the channell, as far from the Island of fishers as from the coast of Chincheo. And if you goe néerer the Island of fishers called A Ilha dos pescadores, you shall finde lesse depth, and therefore you must looke to your course, and when you are past the Island Lamaco, cast out your Lead, because of the Island of fishers. And if in those countries you haue a storme with the winds called Tuffon, and come from the North-east parts, then hold your course to Sea ward as much as you may to shunne the coast, for the wind without doubt will be south-east, which is right vpon the coast, whereby it lyeth right against you: and if it driueth you not vpon the coast, then it were best for you to strike all your sayles, and take them in, and so lye driuing, until the wind come South, and then to follow on your course againe. I giue you this counsell, because that for the space of two yeares one after the other, I haue ben in those countries with storms of the winds called Tuffon, so that one voyage we were almost cast away, by seeking to put vnto the coast. Nowe to vnderstand the meaning of this word Tuffon, it is a Chinnish word, which the Portugales also doe holde without altering the same, and signifieth a storme or Tempest, which you commonly finde in those voyages from China to Japon. If you faile of it at some time, it is not often; it commeth and beginneth from one point, and so runneth with a continuall storme almost about all the points in compasse, blowing most stiffely, whereby the poore Sailers haue worke enough in hande, and in such sort, that not any stormes throughout all the orientall Indies is comparable vnto it, wherefore it is necessary to looke well to it, and to chuse your times, that by calmes sodainely you be not vndoubtedly overtaken, as euery man that hath sayled those wayes, can sufficiently shewe you, and euery one or most part of them haue found it to be so.

The 3. booke.

When you are right against the Island A Ilha Formosa, then runne North-east, by the which course you shall goe right vpon the straight of Arima, which is a good way: and as soone as you finde ground on the lose side, and haue seuentie fne fadome water, then you shall goe right vpon the middle of the Island of Meaxuma, and hauing lesse depth, then your course is not good, but of force you must seke another course to sayle the better, but being to lose ward, it is good, especially when you see the Island Sancta Clare, which is a small Island: on the North-east side thereof hauing two or three Clifles: and somewhat farther southward, the Island Coiaquyn which is very great, being deuided into three parts. I haue passed by the land side thereof, which is a very good way, and there you neede not feare any thing, but onely certaine stones that lye along by the Island, which you may easily perceiue, for the Sea breaketh vpon them. You must holde your course along by it, leauing the stones on the larboard side, about the length of the shot of a Wale from you: and when you are past them, then keepe aloofe as much as you may inward to Sea; thereby to shunne three Islandes or Clifles which lye on the other side right ouer against the thicke and great Lande, for betwene them and it, it is all full of Riffes. And therefore your best course is to runne to Seaward from the Island of Coiaquyn, in the middle way from the aforesaid great thicke Lande (that lyeth before the Islandes or Clifles of the Riffes) lyeth the Hauen of Amacusa, which is very great, where the Crêke of Arima beginneth. From thence North North westward from you, you shall presently see the Island of Cabexuma.

When you are right against Cabexuma, somewhat beyond it, you shall see five Islandes or Clifles which you shall passe on the Sea side, and then East-ward, and East and by North you shall see the Island called Ilha dos Cavallos, or of Horses, which on the Sea side hath a great bouell, and on the other side towardes the Island of Firando two Clifles lying along by the coast, which shew like two ships vnder sayle. Also further southward towardes Firando, there is two flat Islandes lying along the coast, called the Islandes of Restingas, that is, the Islandes of Riffes.

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If when you come out of the Sea, you haue cause to anker before you put into the Hauen, being by the Islands oꝝ Clifses, then put out newe Cables, making them fast, that you lose not your ankers, for there it is very depe and sharpe.

Being right against the aforesaid six oꝝ seven Islands oꝝ Clifses, then runne right vpon the Island Dos Cavallos, and when you are by it, that is, inward of the point. You shall along by the Island see a Sand above the water, all the oꝝther Islandes and Clifses that you shall see shall lye on the larebord side, which is vpon the side of the Island Facunda, and so you shall runne till you enter into the Hauen of Langasaque, hauing nothing to feare, then that you see before your eyes: for there you haue both Sea and ground, as it is vpon the coast of Spaine.

### The 36. Chapter.

A voyage made from *Macau* in *China* to the hauen of *Langasaque* or *Nangasache* in the Island of *Iapon* in the shippe called the *S. cruz*, the captaine being a Portingall called *Francisco Pais*, and the Gunner *Dericke Geriton* of *Enchuisen* in the yeare of our Lord 1585 written by the Pilote of the same shippe.

1585.

**T**he fift of July Anno 1585, vpon a Friday in the morning wee set saile from the point that lyeth right against the Cloister of *S. Francis*, minding to runne to Loseward from a round Island oꝝ Cliffe, lying East South-east from thence: but because the wind was so scant, wee could not doe it, so that we were forced to dzyue, so to get through the Channell of *Lanton* as wee did. The depth that wee found therein was from fye to sixe fadome water, and that was close by the round Island that lyeth to Seaward from the Island of *Lanton*, and from thence so ward it beginneth to bee deeper, being eightene & twenty fadome, and that depth wee found till wee were without the Island called *A Ilha de Leme*, that is the Island of the *Harquebush*.

This Island of *Lanton*, as you make towards it, hath a point, where the wind fell very scarce, in such manner, that wee could hardly keepe of an Island, lying on The 3. booke.

the left hand of the chanell if the streame had not bene so strong, that it dzaue the shippe ouerthwart to Loseward, otherwise we had indured great labor and trouble to passe through the channell, because that towards night we were about foure miles from the Island *Ilha de Leme*, the course wee held that night was East and East and by South, because wee had a sharpe wind, hauing twenty and five and twenty fadome deep muddy ground, about sunne rising wee saue right before vs the Island of *Branco*, oꝝ the white cliffe: and because of the depths aforesaid wee guessed that we were about half a mile beyond it.

The sixt of July being Saturday, we could not take the height of the sunne, because it was right ouer our heads, hauing a Southeast and South Southeast wind, with very hote weather by day, but by night it was somewhat colder, we held our course East Northeast, East, and east and by North, as the winde blew, and about none we found fye and twenty and seven & twenty fadome water with small black sandy ground, being in sight of land, and at sunne rising we saue the Land of *Lamon*, which is a long flat land like a Table oꝝ plaine field: on the East Northeast side hauing a thin point of Land and reaching inward to the Sea, and on the West south west side there runneth out another thynne point of land into the sea, and hard by against the thickest part thereof, you see the foyme of a white place which is the Island of *Lamon*, to Seaward whereof lyeth three Clifses. Lying at the end of the Riffe of the Island of *Lamon*, there wee cast forth our Leade, and found 27 fadome water, with small, white and some blacke sand with small shels among it, being about seven oꝝ eight miles from the land.

The seventh of July being Sunday, we had a calme, and sometimes (but not much) Southeast and South Southeast winds, holding our course East Northeast, Northeast, and Northeast and by North, at 24 and 26 fadome water: and as soone as we had past the Island of *Lamon*, we presently had small thynne white sand vpon the ground with some shels, being in the morning about seven miles from the land of *Chincheo*, and saw the Island that is like the Island called *Ilha dos Lymoins*, that is, the Island of *Lemmons*, lying by *Mallacca*, and somewhat further wee saw a thynne Land, with a sharpe point

Itan.

standing upon it, which is said to be a Varella do Chinchon, that is, the marke or Marke of Chinchon being upon the eight day, which was munday, the next night following wee had a calme, where-with the wind came North, being somewhat cold, with some shoures of rayne: but with a South-east winde we had no raine, yet in the night time we had two claps of thunder out of the South-east, with lightning out of the Southeast and North parts.

The ninth being Tuesday, we had the height of the sunne at 23 degrees and 1/2. In the night having had the winde East Southeast with a good gale, and all night wee lay driving without sailes, with an East and East Southeast winde, and a good gale, casting out our Lead, and found twenty and foure & twenty fadome deep, once having eightene fadome, where wee found small white sand with some shels. In the morning very early we had a north wind, wherewith we wound eastward, having nothing but the fouke-saile and the spinn up, untill evening, and at the depths aforesaid wee took in our sailes, minding to drive: the next day we saw land, which wee had seen the day before, and it lay Northward from us, and halfe a point North and by West.

The eleventh being Thursday wee took not the height of the Sun, because wee lay driving without sayles, with an East, and East Southeast winde, the waues coming Southeast, our Shippe winding North-east: this was by night, but by day wee had a North-east, and north North-east wind, in such manner, that sometime we kept on the one side, and sometimes on the other, as wind and weather served, at twenty and foure and twenty fadome deep, small white sand, and sometimes eightene fadome: the night before we had much lightening out of the West and South parts, being the thirteenth day of the new moone, and the day before wee had the height of the Sunne at 23 degrees and 1/2. The land we saw we could hardly discern, but we supposed it to be the land we had seen the other day.

The twelfth day being Friday, we took not the height of the Sunne because wee lay driving without sayles, with an East South-east wind in the night time, and in the day wee had it North-east, at twentie and foure and twentie fadome. The 3. booke.

depe, and sometimes eightene fadome, with small thinn white sand, the ground at foure and twenty fadome, being somewhat greater sand, with some shels: when it began to be day, we were as we thought about five or six myles from the land, and the night before we had much lightening round about us, and in the morning some shoures of raine without wind, the skye being thicke and close, whereby it seemed the weather would chaunge. About evening we had a Southeast wind, presently changing South South-east, whereupon we let fall our sailes, holding our course North-east, and North east and by East, and also East North-east, but most part North-east, so that the depths began to be greater, and were five and thirty fadome, with small white sand, the Moone as then being at the full, and the waues alwayes running out of the South-east, and with that winde we sayled for the space of five daies together.

The thirteenth being Saturday, we took the height of the Sunne at foure and twenty degrees, that night running East North-east till morning, then sailing East and East, and by north, and found we had sayled twenty myles, being eight myles from the coast of China, and in the morning we saw land upon the other side, the ground on that side was white, thinn, and some blacke sand, and about sunne setting we cast out our Lead, and found five and thirtie fadome deep, with very fine black sand.

The fourteenth being Sunday, we took the height of the sun, being scarce five and twenty degrees, having a south west wind with very good weather, holding our course North-east, and North-east and by North, all that night at seven and thirty fadome deep, with very thinn sand, & some black muddy ground, and at the last watch in the morning we found muddy ground at the same depth of 27 fadome, mixed with blacke sand, and when day began to appeare, we saw Lande, being part of the coast of China, being about four, five, or six miles from it, and we discovered the Laggaro with the two sisters, that is, the cocodryll Islands so called, and so we cast out our Lead, and found two and forty fadome deep muddy ground, and some what sandy, and the same day also we saw the Illand Fermosa lying by Lequeo Pequeno, or little Lequeo, and then the winde seemed as

though it would haue bloſſe fuller.

The ſiſteenth day being Monday, we ſooke the height of the ſunne at 25 degrees and  $\frac{1}{2}$ . and in the night we had the winde ſouth, with very good weather, running about to the northweſt, and we ran Eaſt northeaſt, ſoutheaſt & ſoutheaſt to eaſt, & when it began to be day, we ſaw land, being the end of the Iſland Fermoſa, or y<sup>e</sup> fair Iſland, which is a long and low land, broken or rent in the middle, which ſeemeth to be a breach, but it is nothing els but as I ſaid befoze: and preſently after eaſtward we ſaw another higher land, which is Iſlands called Ilhas dos Reys Magos, that is, the Iſland of the three Kings: we paſſed along by about 7. or 8. miles from them, and that night we had 34 ſadome dæpe; and deſiring to know what depth wee found, being in ſight of the land aforeſaid, wee found about 40 ſadome, the aforeſaid land lying eaſt ſoutheaſt from vs, being muddy ground: that day we had a ſharpe wind of the Monſon, but it helde no longer then till euening, and then it was calme againe, and ſo held till morning, and then we had it ſouthweſt, for running about from the Weſt till it came ſouthweſt; and continued till night, and then it was calme, being Tuesday.

The ſiſteenth being in ſight of the Iſlands aforeſaid, the ſame day we had the height of the Sunne at 26 degrees, leſſe  $\frac{1}{2}$  degree, and the end of the great Iſland lay eaſt and eaſt and by ſouth from vs, and the little Iſland eaſt ſoutheaſt. This little Iſland is higher on the ſouth ſouthweſt ſide, then on the ſouthweſt ſide, and the point or hoke of y<sup>e</sup> ſouthweſt part, hath a breach or rent, to the which, the nêrer you approach, the greater it ſeemeth.

This Iſland is very high in the middle, and descendeth downe ward towards the end. The ſoutheaſt point is lower then the ſoutheaſt, ſo that it maketh as it were a tongue ſticking out, which is very lowe. From thence Eaſt ſoutheaſtward are certaine Iſlands ſhewing like cliſſes. The depth in that place is five and twenty ſadome muddy ground.

Wednesday being the ſeuenteenth, we had a ſouth ſoutheaſt wind, and then it came ſoutheaſt, and began to blowe ſo ſiſſe, that we were forced to ſtrike all our ſailles, letting the ſhippe dzyne all that day ſoutheaſtward, and by night we willed the man at the helme to ſteere northweſt, The 3; booke.

and about morning the winde began to blowe ſo ſiſſe with ſo great waues, that we were forced to go with half our ſouke ſaile, with all our corpes wel bound & made faſt, and the ſtozm or Tuſſon was ſo great, that wee were forced to bind all that wee had on board, els it was preſently ſtricken in peeces. This Tempeſt began fiſt ſouth ſoutheaſt, and ſo ranne about till it was ſouth ſouthweſt. At the departure whereof it was ſo boſſterous, that the waues ſeemed to touch the clowdes. This was upon Thursday, being the two and twentieth day of the new Yone: the next night following the wind came weſt, but becauſe as then the Sea ranne verie high, we let not our ſailles fall, but in the morning we had the wind ſouthweſt, and then we let fall our ſailles, minding to follow on our courſe with great ioy though out our ſhip, thinking certainly wee had the windes of the Monſon, but towards night it was calme againe, and then wee had a ſouth wind, holding our courſe eaſtward, but not long after it was altogether calme, notwithſtanding the waues ranne out of the South, ſo that about two of the clocke we had the wind ſoutheaſt, where with we hoſſed ſailles, running northeaſt, and ſoutheaſt and by ſouth, and when it began to be day, we ſaw the Iſland called Dos Reys Magos (that is, the three Kings) lying South about tenne or twelue miles from vs, and there I found the height of the ſunne to be 26 degrees and  $\frac{1}{2}$ . being the one and twenty day of the Yone.

The day befoze wee ſawe the Iſland Fermoſa, which is a very high Land, and ſeemeth to reach unto the clowdes, & there wee had five and ſortie and ſittie ſadome water muddy ground. On Friday at ſunne riſſing we caſt out our lead, and found one and twentieth ſadome with blacke ſande. The fiſt token that we had of the aforeſaid Tempeſt, was a ſmall Raine-bowe cloſe by the Monſon on the Sea ſide, being a ſaſtre ruſſet colour, with two other greater Rainebowes: whereof the point or end ſhewed almoſt like the cloud called Olhos de Bois (that is, Cats eyes) which are ſmall clouds, which at the fiſt ſhewe, ſeeme no greater then a mans fiſt: about the Cape De bona Speranza, which by the ſailors that ſaile in the Eaſt Indian Seas are much marked, for they are tokens of ſuddaine falling Tempeſtes and cruell ſtozmes, as in the voyage from India to

Portingale is already partly declared: wherefore it is good to be advertised thereof, the better to looke into it, and to watch for them, to y<sup>e</sup> which end I thought it not from the matter to speake of them in this place. But returning unto our matter: I advertise you that when you are come into those countries, as long as the winde commeth out of the North, and so South-west, you are to make no account thereof, for it will presently be North North-east and East, but when it is calme, then you shall have a Southeast winde, and then South and South-west, which are the monson and windes of that time, but if it beginne againe to be calme, it may so fall out that it will be East Southeast, but it will presently be South-east againe, with faire weather, which we also found in this Monson of July, Anno 1585.

An. Dom.  
1585.

Monday the two and twentieth day, we toke the height of the Sunne at 27. degrees and I having a Southeast & South-east wind, with good weather, and helde our course North-east, and as I ges- sed we had runne (after we had faire weather and wind) about two and twen- tie miles, being from the lande of China from the Cape called Synbor about 12. mples, being yet about an hundred miles from the Island of Meaxuma, and that day we cast out the Lead and found 55. and 57. fadome water, and sawe many blacke and white Sea foules that helte thereabout, the blacke birdes by the Por- tingales being called Alcarrales.

The thre and twentieth being Tuesday, we had verie good weather, in such man- ner, that at that mealetime we sailed a- bout fiftene miles, being about twelve miles from the firme land of China. In the morning we cast out the Lead, and found one and fiftie fadome, with white and blacke land.

Wednesday being the four and twen- tie day, we had the height of the Sunne at 29. degrees, with an East Southeast, and Southeast winde and good weather, holding our course North-east, and North- east and by North, and sometimes (but not much) North-east and by East. I made my account to have holden North-east and by North, and so to have sailed 16. miles. being yet from the Island of Meaxuma a- bout 70. miles, lying North-east from us, and there we cast out our Lead and found  
The 3. booke.

49. fadome deepe, sandie & muddy ground.

Thursday the 25. of July, wee toke not the height of the Sunne, because we lay dylating without sailes with an East wind, winding Southward, and so helde till the 26. day, and dyaue Westward, fin- ding two fadome lesse in our depth.

The 26. we wound Northward with- out sailes, yet not long after wee let our foresaile fall, (but wholly against my mind) but onely at the importunate de- sire of the Chinm Pilat, saying that the same day wee should have the winde lar- ger, which was not so, but cleane contras- rie, so that all the way we made in that sort was moze troublesome unto us: wherefore it is better for such as finde themselves in those countries of 29. de- grees, to stay for Southeast windes, and then to runne North North-east, North- east, and North-east and by North, because the waters and streames runne verie strong towards Liampo, and when you are under 30. and 31. degrees, having a South Southeast winde, then you shall have great labour and much paine to get the Island Meaxuma, for so it happened unto us, because the wind was so strong, that we could beare but our foresaile, and halfe the maine top saile, as also because the Sea ranne very high and hollow, and put our shippe out of course, and that the streames ranne Southeast: This is a- bout 25. or 30. miles from the Island Me- axuma.

But as soon as the winde came full, whereby wee ranne East, East and by North, and East North-east, at 40. and 34. fadome water, the ground being ve- rie smal land, holding as much Eastward as possibly we might, and sometimes east and by South, wherby we began to have moze depth, yet very slowly, that it would have wearied us if the ship had gone hard- ly for ward, but because the water ranne very hollow, whereby the shippe was not verie well stered (wherein we onely put our trust) at the last wee had 50. and 60. fadome deepe muddie ground, and then 70. and 75. fadome with small thin sand, and a little after that we had 80. fadome deep, but I beleve that chanced because the Lead hung somewhat backward. At that casting, the ground was somewhat greater lande, and because (as we made account) we were nere unto the Island Meaxuma, I presently toke in the  
A l i y                      maine

maine top and myssen in, contrary to the opinion of some Pilots, every quarter or watch in the night, cast the Lead continually out, and presently in the morning we hoysed the maine top-saile by againe, & sailing so for a little time, we saw land, which was part of the Island Meaxuma, although other Pilots that were in the Shippe saide it was the Island of Guoto, but therein they were as perfect, as in all the rest of their iudgements.

This Island of Meaxuma in the first discoverie had a high slope lande, lying lowest to the South-west, and when you are right against it, at the end thereof you finde a Cliffe which sheweth like a Foz-tresse, it was told vs, that not farre from that Cliffe there lieth a Cliffe vnder the water, whereupon the water breaketh.

This Island of Meaxuma sheweth like thre or foure Islands, whereof the first on the South-west side sheweth as I said before, hauing on the top or uttermost part thereof two round Houels like womens breasts, or like a saddle: the other two Islandes or likenes thereof, in the middle way, are like great Cliffes, with many rocks and crags sticking out like Organ pipes, and the other Island or likenes of an Island lying North-east, sheweth like a verie long, but not ouer high cliffe, we ranne along by the Island holding our course North-east, about two miles beyond it, and when we left Meaxuma because the winde ranne South-east, then we ranne North-east, North-east and by East, and East North-east, and in the morning they said that we had the length of the land of Amacusa, and being to Leeward we espied a great thicke land, lying close by the Island Cabexuma. This Island Cabexuma is long flat land, verie smooth, on the North side hauing a Cliffe: this was the last of July, and the same day we entered into the Hauen of Langasque, which is the Hauen & place where at this day the Portugales haue their most trafficke.

### The 37. Chapter.

The right markes of the Island Meaxuma, as well by the depthes as by the opening of the land, with an aduertisement how you shall put into the Hauen, and in the Rode of Langasque or Nangasche in the land of Iapan.

The 3. Booke.

**F**irst, when you are at seuentie furlong sadome water, you must go right vpon the middle of the Island, and seeing Land at that depth, it will be a high plaine steepe land, but not verie great, on the vppermost part thereof hauing two payes, and when you goe nere it, you shall presently see another long land, being flat and euen on the toppes, betwene them both hauing two great cliffes, with many small, lying together, which you saile close by: about two miles from them, this Island on the South-west side hath a Cliffe, and a little further to Seaward from it, there lyeth another stonie Cliffe vnder the water, whereon the Sea breaketh, and at the North-east end it hath another Island or Cliffe. You must vnderstand, that coming to Iapon, and finding more depthes then aforesaid, and seeing land, then it is not the Island of Meaxuma, but rather the Island called Sancta clara, & if you find lesse depth then seuentie sadome, then it is Meaxuma, but then it will be on the Starreboord side. The Island of Meaxuma lyeth vnder 31. degrees and  $\frac{1}{2}$ . He that desireth to goe to Langasque, passing from this Island about two miles Eastward from it, he must runne North-east, and North-east and by East, hauing a full wind: but if you saile by the winde, you must rather saile East North-east, & with this course you shall get the Island of Cabexuma, and you shall likewise see the hills of Amacusa, as also some small cliffes lying right ouer against Cabexuma, which you shall presently see: and if you desire to be put into Langasque, then you must holde along by the cliffes aforesaid to Seaward from them: and being past those cliffes, you shall presently see the end of the Island dos Cavallos, or of Horses, which on the North-west ende hath certaine Vine trees: you must put towards that point, and when you are right against it, you shall not presently fall vpon it, because of the billowes that come from ouer the Island Casury, which commonly you find most certainly in that place: and when you find those billowes, you shall put forwarde as much as you thinke conuenient, thereby to put into the middle of the Hauen, and when you are in the middle then you may freely put on, for there you haue no cause of feare, and when you begin to put in, then you shall

shall presently see the water breake vpon the fronte place, which lieth as farre as to the middle way of the Island dos Cavallos, so that in the entrie of Langasaque there is nothing els to doe, then onely to runne in thzough the middle thereof, till you be in the Rode, where you must anker, hauing foure sadome, and  $\frac{1}{2}$ . and five sadome water, which is when a tree that is right against the great and principl-est Church is euen with the toppe of the Church, and you ouer against it, then you are at the right place, and it is a very good place to anker in: but when you are hard by the point of land that commeth right from the Church, you must take care to keepe on the left hand, thereby to shunne a Riffe of sand that commeth from the same point, and so anker as afoze- said.

And if you chance by night to passe by the Clifles afozesaid, and desire to anker by them at fortie sadome, (as some ancient Pilots aduise you) in danger of an East wind, then my opinion is, that you were better runne betwene them and the Island Cabexuma, and certaine Islands that lie in the ranke of the Islands dos Cavallos, which is a verie broad and good channell of twentie sadome deepe, and there you may wind and lauere from one bough to the other as he will, so that you may anker there at twelue or fiftene sadome which you will, vpon a flat and euen ground hard by the Island Casury, wherby you are safe from the north-east to the Southeast and South, being in moze safetie and better assured in the morning to set saile, betwene the Islands dos Cavallos and Casury till you be in, which is a verie good channell of ten sadome deepe: you need but passe right thozough the middle, and to be the better assured, you may send a boat in befoze you, which shall lie there where the riuer is narrowest, thereby to serue you for a Baye or Sea-marke.

### The 38. Chapter.

The right course to saile from the Island Meaxuma to the Haven of Cochinohy and to Facunda, with the situation of the Places.

**W**hen you see the Island Meaxuma, go within a mile and a halfe  
The 3. Booke.

or two miles nere it, or somewhat closer if you will, for there you need feare nothing but what you see befoze you, and desiring to saile from thence to Cochinohy then you shall hold your course East, and East and by North, still keeping Eastward, wherby you shall come to the Creeke of Arima: and if it be by night, and that you desire to knowe when you are by the land, then cast your Lead continually out, and being at fortie sadome, then you are about two miles and a halfe or thre miles from the lande, and being in the mouth of the Creeke, you shall finde hard and great Sand: and when you are at fortie sadome, you may anker if the weather be faire: if you thinke it be falling water, and so stay till it be dape, for there the streame runneth be-rie strong into the Sea, your Lead will direct you what you shall doe.

If it be day, you shall presently see the Lande of Cabexuma, to Seawarde from you, lyeth a Cliffe which sheweth like a Saile. This Cliffe you can not see, but when you are close by the point: to Leuwarde from this point Northward, lyeth certaine fronte clifles, but it is not best for you that you see them when you goe to Cochinohy, because they lie to Leuwarde, as I saide befoze. And when you see lande, which is at fortie sadome water, then you shall presently discover the Creeke of Arima, as also the point of Cabexuma on the one side, and the lande of Amacusa and Xiquy on the other side, which is very high. This lande lyeth on the South side, and Cabexuma on the North side, when you see the point of Cabexuma, goe within a mile of it, because of a stone cliffe which lyeth in the mouth of the Creeke, holding your course close by Cabexuma, about a mile and a halfe from it, or along by the land of Amacusa.

If the winde within this Creeke be sharpe, then stay until the flode cometh, which shall bring you where you desire to be, and being there you haue Cochinohy right befoze you, where you shall haue Barbs and Scutes great stoe to bring you in.

Hee that desireth to goe to Facunda, must hold his course East North-east, and North-east and by east, and when you are close by the land, you shall finde the depths  
afozesaid,



afozesaid, and beeing to Leuarde from Cabexuma, you shall there finde harde ground, and if it be right ouer against the mouth of the crêke, you shall haue sandie ground, as afozesaid: and when you see the point of Cabexuma, then make towards the lande, and by the lande about a mile distant you shall see certaine stonie cliffes, by the which you shall holde your course to Seaward from them: by these first stonie cliffes lyeth a round Island, with a tree in it, and somewhat beyond this Island with one Tree, there is another Island, stretching Southwest and Southeast, called Ilha dos Cavallos, that is, the Island of Horses: you must make towards the Island to a point of land that lyeth out on the South side of the same Island. This Island on the Southwest side hath for a marke certaine Pine trees, when you are close by the afozesaid southerly point, then from thence hold East Northeast, till you put in where you shall find a Crêke, and right ouer against this Island South Northeast, lieth a sharpe pointed Houell, reaching to Seawarde, which you must shun, for half a mile from thence forward lieth two stones, which you shall presently see when you enter into the crêke, going within an Island or cliffe which will be East Northeast from you: you must put towards it about the length of the shot of a great peece, and so runne along by it till you be in, and with in on the right hand vpon the lande you shall see certaine downes, and on the left hand a groue, hauing on the sea side as you passe along many stones like Kessell stones. Right ouer against this Island on the left hand, lie the two stones afozesaid, which you can not see: then with an ebbe of a spring tide, and running in after this manner, you shall see a crosse standing vpon a point of land: and right ouer against this crosse is the Rode, and from this crosse Eastward there is a verie good Haucn, where you must make your ship fast and sure from the South side, that is, the Haucn of Facunda.

### The 39. Chapter.

An instruction of the course out of the Haucn of Langasque or Nangasche, to the cape de Sumboꝝ, in the coast of China, where the Portugales are resident.



Sailing out of the haucn of Langasque to China hauing a South wind, if you haue cause to anker, below by the thrie Islands or cliffes, beeing right ouer against the Island dos Cavallos, on the side of Facunda, then anker there along, for it is depe enough all ouer, as I with my lead haue proued: there you shall stay the first night, that in the morning very early you may haue the winde from off the lande, wherewith you shall set saile, losing as much as you can untill you be gotten about the Island dos Cavallos, for because we did it not (being in the ship of Tristan Vaas da Veiga) we were in danger not to haue bene able to get about the Island.

Being past the Island dos Cavallos, you must hold your course West, West and by South, and West South west, and if the wind be bigger then put not towards the Island Guoto, for that there at that time you haue certaine South windes, which I knowe for certaine, because I haue been there at other times, in the ship of Manoel Trauassos in great trouble, because it is crosse wind right vpon the coast, and there you haue no ground, as also by night not to fall by the Pannellas (which are called Postes, and by some Cliffes) wherfore your best course is to runne to Leeward from the Island Meaxuma, along by the Southwest side of the Island of Meaxuma lieth a cliffe, from thence forward you shall holde your course West South west, although you haue the wind scant, yet you may hold that course, for that being halfe way from the gulf to the coast, you shall without doubt finde the wind large enough.

In this way (keeping well to Leeward) about 35. or 40. miles from the Cape de Sumboꝝ, you shall find a Banke of 35. 37. and 38. fadome depe, which (by such as knoe we it not) might be taken for the ground of the land of China.

Being past this Banke, you find moze depths, but when after that the depths begin to lessen, then loke to your selfe, for then most certainly you are by the land. When you see the land of Sumboꝝ, then in the night time you must runne South South west, and by day make towards the land, thereby at times to keepe somewhat to Seaward from the land, thereby

to Sun the clifses called As duas Irmaas, or the two Sisters, which lie far inward to sea, as also the Island called do Baboxyn, which lieth crosse ouer against you, being distant from the firme land to seaward about foure or five miles, stretching North-west and Southeast, you runne along all the coast of Sombor Northeast and Southwest, and somewhat Northeast and by North, and Southwest and by South: When you are past the aforesaid Island of Baboxyn, then runne the course aforesaid for the space of three or foure miles, and from thence West South-west, whereby you shall come to the Island of Chinchon, where you shall finde sand vpon the ground. (which in all the coast aforesaid you can not find) with 18. or 20. fadome water.

From the Island of Chinchon to the Island of Lamon you shall hold your course Southwest, or as you thinke good, and when you are right against the Isles or Clifses called Os Ilhas de Ray Lobo, you shall finde vpon the ground great sand with Shelles, and from thence to Lamon, which is twelue miles, you finde the like: by the Island of Lamon you find Shelles, and blacke sand, with oyster Shells among it: if you chance to be in that countrey by night, runne not vnder 22. fadome water, for that along by the rifses it hath 21. and 22. fadome with Shells and blacke sand vpon the ground, and runne still Southwest, without leauing that course, and if it chance before day or by day to be close aite (running Southwest) and that you haue small thin white sand, then you are by Lamon, and then hold your course west Southwest, and so you shall goe right vpon the middle of the Island called Ilha Branco, and from thence runne West vnto the Channell, whereby you goe vnto Macau.

#### The 40. Chapter.

Another voiage made from the Hauen of Langasque to Macau, which is from Japan to China, with certaine descriptions and accidents which happened by the Island Guoto, with the description of the Hauens thereof, accomplished in the yeere of our Lord 1584. by a Portugale Pilot.

Departing out of the Hauen of Langasque the 25. of Februarie, Anno The 3. booke.

1584. and passing along by the Island of Facunda, wee had a West North-west wind, so that wee ankered: the 26. day it began to blowe so stiff, that wee were constrained to put for harbour into Tomache.

The 27. wee hoisted anker, with an East Northeast, and an East winde, and cleare weather, and coming to the Island dos Cavallos, we had a South wind againe, where with we made back againe to Facunda, from whence we set out.

The eight and twentie being Friday, wee set saile againe from Facunda, it being three dayes before the newe Mone, with a cold East Northeast wind.

And beeing within three miles of the Island dos Cavallos, we had a Southeast wind, running on the Southwest bough all that day, and the winde began to be somewhat cole, and then we gessed it to be three or foure miles beyond the Island of Guoto, but in the morning watch wee first espied the point of Guoto, being a horell lying on the Southwest part thereof, there we had a sharpe wind and it began to rise high out of the South Southeast, as much as the ship with all his Sables might beare: wee let the maine saile vp, the better to make way, and not long after the winde came about to the Southwest, and West Southwest, with two thunder claps, and much lightning, where with wee hoped it would haue bene still weather, but it was not so, whereat wee wondered.

On Saturday by day light wee were right ouer against the point of Guoto, almost vpon the end of the Island that lyeth Northwest, being about two myles from the lande, hauing with the West Northwest winde, a crosse storme, with the waues of the sea out of the southwest, which were verie hollowe and mightie high, which tossed the shippe monstrously, although the winde was ouer much, but onely the force and power of the waues troubled vs most, which fell behind at our sterne, for there wee found a very strong streame, and because the wind was slack, we doubted we should not get aboue the point of the Island, neither from the one side nor from the other, for wee had the crosse vpon the Island.

At the end of this Island we saw another Island of low land, being about two miles long, and was about a mile and a halfe

halfe distant from Guoro, some of our ship affirmed that there was a verie good Haven, running in on the one side and coming out againe at the other: wherefore we determined to put in there for our better securitie, as we did, and we ranne in West North-west. At the entry thereof it hath a verie great howell with two cliffes lying on the Southeast side of the point. The Island that lieth without, is on the left hand till you be about a mile from it, betwene which and the lande, it is all faire: you may boldly goe as nere the Island of Guoro as you will, and need feare nothing but what you see before you. The entry of the Haven reacheth North-west and South-east, hauing within it a great Bay, which is all over verie deepe from twentie to thirtie sadome water, and nothing therein to be feared. From this Island to the land you haue all over the depthes of thirtie and fortie sadome, and yet I haue tried it from the halfe way to Guoro, and found eightene to thirtie sadome, with sand and shels on the ground, in some places hauing good ground: inward in some places you haue sand, and in some places muddy ground: fro thence we were brought out againe by Scutes about halfe a mile forward, so that after that the North wind serued well to saue vs, and to drive vs forward from the point lying on the South side, which hath certaine stonie Cliffes, we ranne along the land North-eastward, and it fell out well for vs, for thereby we had twentie or thirtie Scutes of the Island, that for 20. taes Chinah money holpe vs well, and pulled out our boat: we likewise gaue them 50. taes, and about 20. deplas to haue our Shippe ankered and stayed, but they asked vs 300. whereupon we sent one of our Boatingales on land, whome they helde for a pawne, although by certaine practise we got him out of their hands againe: and when after that wee seemed to complaine, they cried vs mercie, and sent him backe againe, although wee vnderstode verie well, that they were our friends by force, as perceiving they had no meanes to hurt vs, because wee coulde helpe our selues without them: but we marked so much in them, that if they coulde haue hindered vs, they would not haue failed to doe it, or else we must haue stopped their mouthes with money. There we vnderstood that the Island of Guoro hath

The 3. Booke.

fire or seuen Hattens that are very good, running from the one side to the other, but the Haven aforesaid had no issue, but so much pleasure it did vs, that there we had the new Moone, which was the first of March, and the thirde day we set saile againe, it being Shrove Tuesday, with a North North-east winde, and a verie clere morning: and being out, we helde our course South-west, following on our course, wherewith we sawe the Island Meaxuma and the Pannellas, or Pots, lying South South-east from vs, we fell right vpon the middle thereof. Those Pannellas are two small stones, and Meaxuma is an Island, and when you are North-east and South-west right over against it, it sheweth like two or three Islands, wherof that on the North-east side is long, and the greatest, and sheweth as if it had a Cliffe: This Island is the longest but not verie high, and that in the middle is small, hauing three sharp points like Organ pipes, with a Cliffe likewise lying North-eastward: The other Island on the South-west side is round and plain steepe lande shewing higher then all the other, and seemeth to haue Cliffes round about it. On the other side lie the Pannellas aforesaid, and although I said before they are but two stones, yet they are three, two standing together, and the other some what further from them, and lie with the Island Meaxuma North-west, and South-east. From thence forward we held our course to China and Macau, in such manner as I shewed in another place, and hereafter once againe I will declare.

#### The 41. Chapter.

Another voiage made out of the Haven of Langasque from the Island of Iapon to Macau in China, in the *Santacrus* the Gunner being *Diricke Gerisfen* of *Enckebusen* in Anno 1586.



THE 20. of March we departed out of the Haven of Langasque, it being the first day of the new Moone, vpon a Thursday with a North-east and North North-east winde, and by nine of the clocke in the morning, we were as farre as the Island dos Cauallos

uallos, running West South-west, and being two myles beyond the Island Dos Cavallos, wee had a caline, and then the wind came South-west, in such sort, that wee ranne South-west, and South-west and by west, and sometimes halfe a strike with a slacke winde. The next day in the morning wee saw the Islands of Corequyn and Guoro, and about eight of the clock in the forenoon, we saw the Island Meaxuma, so that we sawe those three Islands all at once, and about twilight, we were east South-east, and West South-west, with the Island of Meaxuma, and so helde our course South-west, hauing a hard South-east wind with raine, the aire being very darke and close, yet the Rakes came out of the South-west: Upon Sunday we cast out the Leade, and found somewhat more then forty fadome water, muddy ground, and was about forty myles from Meaxuma. This depth is a banke lying in the middle way betwene the Island Meaxuma and Cabo de Sumbor, in the firme land of China.

Upon munday the seure and twentieth day we toke not the height of the sunne, because we saw it not, hauing so small a winde, that the ship might steere by right, and because we made little way, wee cast out the lead, and found forty fadome muddy ground. this was at none, and at night about sunne setting we cast it out againe, and found five and fifty fadome, whereby we perceived that we began to passe ouer a banke, at that time we had all one wind being South-east, and South South-east, with a good blast, and yet the clouds came South-west, and South South-west, so strong, that they put vs in feare, doubting the wind would be there, but we had certain men in our shippe that had sene and found it so in that place, and yet no alteration, whereby they put vs in some comfort, in such sort, that wee followed on our course with that wind. Upon Tuesday at none, we toke the height of the Sunne not full nine and twenty degrees, hauing not long before as I gesse, marked one point in the Card, and esteemed that wee had sayled a hundred myles from the Haven of Langasague, but by the Sunne it was not so.

The seure and twenty being Wednesday, we toke not the height of the sunne, because it was a close day, but wee had a good South-east wind, and made good way, so that wee seemed to make thirtie myles. The 3. booke.

in one meale tide, but I made account but of five and twenty myles, because wee thought the ship sailed not ouer fast, that day we sawe many Cuttle bones dyning vpon the water, & held our course South-west till morning, and because the winde beganne to bee stiffe, I thought it good to make towards the land to know it, therefore as day appeared wee ran West till it was euening without knowing Land, by reason of the mistinesse of the aire, but by the depths & our gessing, we thought we were about 5 or 6 miles from the land, our depth was 37 fadome, and being towards night with cloudy weather, we ran South-west, and south west and by south, all that night, and when day came being thurs day wee gessed to bee ouer against the Lagaro or Crocodile (a cliffe so called) about five or six miles to seaward from it, but wee found it to be somewhat more.

Thursday being the seuen and twenty, as soon as day appeared, we ranne West towards the Land, and about foure of the clocke in the afternoon, we saw the land, being the Islands Dos Camarains (that is, the Islands of Grapata) those Islands are not so high as some as we saw them, wee helde our course South South-west, and hauing sailed a little way, we saw another round Island called Isha do Baboyne, which lay right before vs, as soon as wee saw it, we presently ran South to thin it, because we were not aboue a quarter of a mile from it, there wee found so strong a streame and course of water which ranne with vs, that in short time we were two or three myles from the aforesaid Island, in such manner, that all that night wee ranne South, and South and by West, and South South-west, and when the mone rose, we held our course south-west.

The eight and twenty being Friday, about morning we began to runne West South-west, west, and west and by South, and at noon or thereabouts, we cast out the Lead, and found nine and twenty fadome muddy ground, and running so with that course for a little time, we saw land, but it was so close and misty, that we could not know it, but about two or three of the clock in the afternoon it began to cleare vp, and then we knew it to be the Island of Chinchon being South from vs, and there wee cast out the Lead, and found nineteene fadome water sandy ground, and not long after we sawe the whole coast and firme Land of China, and so we ran all night at

the depths of nineteene, twenty, and two and twenty fadome with so clear & bright a sky, that almost all the night we saw the coast, and when day began to appear, we were somewhat beyond the Islands called Ruy Lobo, and presently thereupon we saw the Island of Lamou, there we beganne to haue certain stormes, as I gesse it is from Ilhas de Ruy Lobo, to the Island of Lamou ten miles, by the Island of Lamou we saw the water synne and burne to seaward, in such sort, that wee passed close by the Kisse: those that come from Iapon, must first passe by the Island, and then by the Kisse, this Kisse lieth South-east, & south-west, and is dangerous, for those that saile from Macau to Iapon, we ran about three miles from it with a strong north-east, and East South-east winde, so that wee made good way, whereby it seemed we made fifty miles in one meale tide, but the strength of y<sup>e</sup> water and streames against vs were so stiff, that we sailed but five and twenty miles in a meale tide. This strong streame and stiff water commeth (as we were informed) out of the River of Tan-coan, and continueth till you be past the Island Branco, & being past it, the streame runneth presently towards the Island Ilha de Leme, which lyeth close by Macau, from Lamou we ran West South-west, and in truth we found the way from Lamou to Ilha Branco, very short, for by night wee strooke all our sailes, and so lay dyning without sailes, winding South-west, alwaies at the depths of five and twentie and six and twenty fadome water, and at the midnight watch, we began to hoise by our maine saile and our souke saile, in that manner running West to get to twenty fadome deepe, which is the middle of the channell where we must passe through, and in the morning we saw the Island Do Leme, (that is the Island of the barquebus) lying somewhat on y<sup>e</sup> larcbord of vs, this Island Do Leme, if you go east and West upon it, seemeth very small, and the deeper you are within the channell, the bigger it sheweth, in the entry whereof on the right hand it hath two Islands or Clisses, and from thence forward, the Islands begin to lye on a rowe till you come to Macau, as I said in another place.

#### The 42. chapter.

An instruction and large declaration of the course from the Island Firando in Iapon, to the coast of China, & the hauen of Macau.  
The 3. booke.

can, with all the courses, situations, and stretchings of the same, done by a Portuguese Pilote.

**H**E that desireth to saile from the Island Firando, to Macau or Canton in China, as soone as he is out of the hauen of Firando, if he hath time inough to get to the Island Guoro, he must presently saile so ward, if not, hee must anker about a mile from Firando, at 28 fadome deepe, where hee may prepare himself, and make fast his boat, y<sup>e</sup> the next day in the morning he may set saile.

As soon as you are set out from Firando to follow on your course, you must runne along by the land of Firando, till you bee at the end thereof, and as you run south-west, until you be by the land, you shall hold somewhat nearer south-west, and then on your West side there will bee 3. or 4. Islands, and passing by the foremost of them southward, you shall presently see the channell that runneth between that Island and the Island Guoro, and though it you must passe. By this channell there lieth another Island, between the which and the Island Guoro you must like wise passe: when you are through and out of this Channell, and that the Islands westward from you, then you must runne along by Guoro until you are past it to seaward, so to keepe on & further your course: and if in passing through the channell, the wind chance to be still, you may boldly anker therein, close by the land of Guoro. In this Island Guoro are very good Hauens, which passe through and through againe, therefore it is not one Island, but deuised into foure parts. When you are two miles from Guoro, you must hold your course West South-west, until you are past the two Islands, one called Xuma, y<sup>e</sup> other Meaxuma, which are eight miles distant from the Island of Guoro. Being past those Islands, you must run South-west, & nearer south from the aforesaid Islands, there is another Island called Meaxuma, which you must likewise passe by: by those Islands aforesaid, it is all safe way without any trouble, neither yet by the Island, this Island lyeth vnder 31 degrees and 1/2. You must run betweene the Island, and the final Islands, and when you are past them & the Island of Guoro, then you must runne South-west, & south-west and to south.

When you are past this and the other Islands, running south-west as aforesaid, you shall goe right vpon the point of Cabo de

de Sumbor, which lieth on y<sup>e</sup> coast of China under 28 degrees 4, and if it be clear weather, & y<sup>e</sup> you there desire to know the land, you may well doe it, if not, then put not too nêr the coast, because of the many Islands that lie all along by it, for you must runne outward from it, alwaies keeping as far from it, as you thinke needefull, that you may be free from it, and by night not to put in betwene it, for that all the coast from Cabo de Sumbor to Chinchon, is nothing but Islands. You must likewise see, that you put not too farre inward to Sea to keepe close to the winds that blowe off the Land, and to Sea-ward you have the Islands of small Lequeo, called Lequeo Pequeno, and the Island of fishers, which are distant from the firme land about twenty miles: if you have a clere night, you may well passe along by the Islands, yet with great foresight. The most dangerous Island vpon that coast, is the Island of Camaroyns, which lyeth to Sea-ward out from all the rest: I haue passed twice betwene it and the Land, it is an Island that is deuided in two partes, by a rent or breach that is in it. Foure myles for ward beyond this Island, lyeth a small Island which is flat and euen with the Sea, having certain stones lying North-eastward from it, but not many. If you chauce to passe by it in the night time, you must be careful to auoid it, for it is flat and little without any trees, you must likewise shun the Island of Baboxyn, which likewise lieth outward into the Sea, in such sort, that when you fall vpon it with good aduise and warely, you may freely passe by it, for you neede feare nothing then what you see before you.

And when you are fiftene myles from Cabo de Sumbor, accounting from y<sup>e</sup> point of the firme land, and not from the Islands lying by it, then you must hold your course South-west, and so run without all the Islands, whereby you shall be out of danger of the Island Lequeo Pequeno, also y<sup>e</sup> time and the weather will shew you what you should doe when you are past Lequeo Pequeno, or before, if it so fall out, you must seeke to know the land, for it is necessary for you to see it, because of the Island Lammon, as also not to keepe too farre to Sea-ward. You runne along by the coast from Sumbor to Chinchon North-east and South-west, and somewhat north-east and by North, and South-west and by South, but not much.

The 3. booke.

And when you are right ouer against Chinchon, and that by marking the land, or by the heigth of the sunne you know it, being foure miles from the land, you must hold your course south-west, so to go without the Island of Lammon, and if you desire to passe within the Islands, you may well do it, for it is faire ynough, and you neede feare nothing: But if you feare to misse Lammon, then it is better to runne as aforesaid, for then you shall be farre enough from the Riffe of Lammon, which is very dangerous. There you must haue great foresight, for when you are past Lammon, then you must holde your course to the Island of Lanton. The Islands you see before you come to Lammon, are called, Os Ilhas de Ruy Lobo, that is, the Islands of Ruy Lobo, from the which, that which lyeth North-east is the smallest, the other being somewhat greater: Upon the greatest are seene certaine Bushes, from thence to Lammon are seuen or eight miles, on the Sea side it is twentie fadome deepe with shels on y<sup>e</sup> ground, from thence you shall run south-west, and helpe a little south-west and by South, and if it be in the day time, you shall presently see the Islands lying at the end of the Riffe of Lammon, from whence the said Riffe hath his issue, reaching a myle and a halfe or two miles with this course, you shall make good way, but if it be night, you must looke well to your selfe.

And running the aforesaid course of South-west, you must keepe to Sea-ward from the stones of Lammon, and doe your best to passe by in the day time, and when you are past the Island of Lammon, then presently make towards the land, y<sup>e</sup> you may passe along by it. From Lammon to about 15 miles from thence the coast of the firme land reacheth North-east and South-west, and from thence East North-east, and West South-west to the Island Ilha Branco, which lyeth distant from the coast about five miles, under 22 degrees and 4, right ouer against the creeke of Enseada de Bona Ventura, that is, the creeke of good fortune, you may passe close by the Island Branco, both on the sea side, as you thinke best, and being past that Island, then the Islands of Canton lye on a rowe: From this Island Branco to the Island De Sanchuan, are fifty miles.

When you are past Ilha Branco, then you must runne west South-west, & from Branco to Macau are foure and twentie miles.



miles, that is twelue miles before you enter into the chanell that runneth betwixen the Islands: and twelue miles from thence to Macau, you shall see to enter by the first chanell you find, by the which lyeth certaine high round Islands, which will be on the Northeast side of you, and on the Southside it hath two Islands, whereof one is very high and plaine steepe ground, on the sea side therof hauing a stony cliffe, and being ouer against those high bare Islands, on the Southside thereof you shall see a channell, which I neuer passed: but leaving the aforesaid Islands on your starbord, and so running Southwest, you shall presently see the mouth of the chanell which you must passe through, & although it sheweth narrow, notwithstanding it is very good, for I haue run into it by night: you must as I said before leaue the great Island to seaward from you, and runne in with the flood west, west and by north, and west Northwest, and so you shall go right to Macau, also the wind and weather will shew you what you shall doe.

And when you come from Iapon, right ouer against the cape De Sumbor, being fifteen miles to seaward from it, then cast out your lead, and you shall find fortie and five & fortie fadome water muddy ground, with many streames of foule water, and when you see the land, then you must run along by it to the last Island of Chinchon, which lie eight miles into the sea, where by you shall find boies of nets and supcken with whings and flags, which the fishermen of that Countrey haue set by for markes. From thence to Chinchon are twelue miles.

Right ouer against those boies with whings and flags upon them, lieth a town called Guara, from that Towne forward you must hold towards the land, and to know the Somes, (which are Chinish caruels and Barkes) used in those countreies, they beare but one saile. Now to make toward the Land as you would, you must runne West, you must likewise knowe that the Varella of Chinchon (that is the banke or marke of Chinchon) is a high Lande, lying along by the entry of Chinchon, on the Southeast side hauing a high land reaching Southwest, steeping downward, reaching ouer towards an Island lying thre or foure miles inward to Sea: along by the point of the Varella lyeth an Island about a mile distant from it, from the which runneth a risse of sand, at lowe

water being two fadome deepe, reaching about the length of the shotte of a great Peece, towards y other Islands abovesaid lying right ouer against the entry, which in length reacheth East and West, in the middle hauing a sharpe Hill, and South Westward the aforesaid land of Laylo runneth very lowe, being there, then you are close by it, and you haue nothing els to do but passe about the point, and anker at four fadome muddy ground: on the Northeast side lie certain Islands, close by the Point of Laylo, and two miles to Seaward from it, you haue twenty fadome water, y water of that countrey being very blew: from thence to Lamon, 3. or 4. miles from the land, you passe not above the depth of 18. or 20 fadome, and being past Chinchon towards Lamon, you shall find thin smal sand upon the ground with some shels, & being right ouer against Chinchon, or towards the Northeast, you shall find muddy ground, with the same depth of 18 and 20 fadome, and right ouer against Lamon, you haue some blacke sand upon the ground.

#### The 43. Chapter.

How you shall runne in, out, and through the channell betweene the Islands and cliffes of Macau, with all the markes, signes, and tokens thereof, so to saile into the Haven of Macau.

**I**f you desire to saile out of Macau, you must vnderstand, y as sone as you hoise anker in the road where the ships lie, which is right ouer against the Bulwarke of Gaspar Borgies, you shall presently see in the Northeast a white blacke standing upon the hill, and presently after towards the East, you haue two houels, which with the Hill of the white blacke make thre.

The second houell which lyeth in the middle, is bare & wholly discovered, appearing through the rocks & cliffes y lie upon the top of y field called Dos Paranas, which is in the middle of the chanel, being by the last houses of the town: and when you are right against y aforesaid houses, then you shall presently discover the 3. houel, so that when you are right against y sandy point (lying close by y Varella) called Dos Mandorins, then the said houel is almost wholly vncouered, where you shall find four fadome and a halfe deepe, with a full sea of a Spring tide, and as sone as you are past the sandy Point, then you beginne to find more

more depths, that is five and five sadome and a halfe, and running in that sort, you shall go right vpon a broken land lying on the other side ouer against the Island called Ilha do Bugio, that is, the Island of sea Cats.

When you are at the depths aforesaid, then southward from you, you shall see an opening called Enseada de Gonfaro vaaz, which within it hath a hill on the east side, which sheweth like an Island or Cliffe, and on the West side it hath two Points sticking out, and when those two Points are right ouer against each other, the you are in the middle of the channell, and you must be careful to see y<sup>e</sup> they lye one right against the other, for by that marke you shall runne in the deepest and best place, which is at 27 Spannes of water, with a spring tide, as I haue found it, in the time of the monson, when you saille to Iapon, hauing an East winde, for with a North wind, you haue lesse water there.


Now to know when you are as farre as the banke, you must vnderstande, that Northward towards the Island Do Bugio, there lyeth a stony cliffe, which sheweth like a houell, which lieth most Northward of all the rest, & along by the strand it hath a clouen Rocke with two Points, when you haue the aforesaid stony Cliffe like a houell, right ouer against the middle of the aforesaid clouen rocke, then you are vpon the aforesaid banke, and when the aforesaid marke standeth breuen, on the one or other side, then you shall presently find more depths, which shall bee thus, that as you run South-east right vpon the thickest and greatest land, on the other side vntill you be at foure and five sadome water, which is the point called Varella, and desiring to passe through the east channell, then you must runne Southeast and East Southeast, vntill you haue discovered the Island Do Lastro, wholly by the end of the Island Do Bugio, then it is not good for you to runne more southward to shun the stone lying right ouer against the Varella, and when you haue discovered the Island Do Lastro as I said befoze, then you must runne along by the aforesaid stone about two cables length from it there you shall haue the depth of 28. and nine and twenty spannes of water with a spring tide: and to know when you are nearest the stone, it is when you haue wholly discovered the first cliffe of two that lye on the Northside of the Island Do Lastro, The 3. booke.

and then you are about a stones cast from the aforesaid stone, at the depth aforesaid, and when you haue wholly discovered the second Cliffe, then you are beyond the stone, you may likewise know it by another marke, which is a white blacke standing vpon the Hill which you see ouer the Towne, and hath a stone which sheweth like a mans head.

When you bring the aforesaid white blacke in the middle of the top of the house of Don Ioan d'Almeyda, then you are right ouer against the aforesaid stone, and when you are past it, it is good to make towards the land on the Southside, in such sort, that you leaue the two third parts thereof on the side of the towne, and one third part on the Southside, and running in that sort, you shall haue more depths then in the middle way, vntill you be vpon the banke which hath no more then five and twenty Spannes Water, with high Water of a spring tide: And desiring to knowe when you begin to be right against it, it is when you haue the crossepart or doze of y<sup>e</sup> great church, right against the toppe of a house, that standeth on the strand, which cometh vpon the same way of the same doze right to the strand, so that y<sup>e</sup> doze is wholly discovered, there you haue seuen & twenty or eight: and twenty Spannes water, which shall bee when you see or discover the clocke house or top of S. Pauls church, with a hill that standeth behind the same church, and as sone as the said clockhouse is couered, then you shall presently finde more depths, as two and thirtie spannes water, which is foure sadome, which is right ouer against the place where you fetch fresh Water: and going some what further forward, you shall finde foure sadome and a halfe & five sadome at a spring tide, this was the Road where the shippe called S. Crus, of the burthen of fourtēne or fiftēne tunnes did anker, and when the said ship did wind with an ebbe, then the Island Do Lastro lay vncouered, although it was a good way from the Land. You haue a very good token or marke to know when the land on the Southside is nearest to you, then you must make to the Island Do Lastro, and Northward from it, there is two cliffes, and when those two cliffes are one against the other, then you are in the deepest of the channell, vntill you bee ouer the banke.

## The 44. Chapter.

Of the course and streames of the water in the way from Malacca, in the time of the Monson, when they ordinarily trauell thether.

 From the Island Pulo Carao (lying on the coast of Champa part of the Land of Camboia) to the Varella, (which is a place lying in the way from Pulo Carao, towards Malacca, in y<sup>e</sup> same coast of Champa o<sup>r</sup> Camboia) y<sup>e</sup> streames run very strong towards the south: from the Island Pulo Carao five miles so<sup>r</sup>ward, y<sup>e</sup> streams run very strong towards the Island Champello, and the crêke called A Enseada de Cauchinchina.


And in the monson of China, when you saile from Malacca, in the months of October, Nouember, and December, the streames in that part run so<sup>r</sup>thwest.

And from the Month of January so<sup>r</sup>ward, they run south west, that is, towards the sands: therfoze such as trauel that way must obserue certain times, and that with good aduise, and as they begin to goe nere the country where the sands lie, (that are right against the coast of Champa) be twene them and the enterie of the coast, the streames run as swiftly into the south as a stone flyeth out of a mans hand.

But I aduise you not to goe so nere the Island Aynao, that you may see it, vnlesse it be with a so<sup>r</sup>th wind, so<sup>r</sup> with an East wind you would be in great danger.

## The 45. Chapter.

Of the tides and increasng of the waters of Malacca.

 In the entry of the Hauen of Patane, (lying on the East side of the country and coast of Malacca) to the Island of Bintao, (which lyeth by the straight of Singa Pura vnder the Equinotiall line) the streames doe alwaies runne southward in the months of Nouember and December.

From the Island Pulo Condor (lying right against the hauen and land of Camboia) to the Island Pulo Timao (lying on the East side of the coast of Malacca, at such time as you come frô China) holding your course halfe a strike from the south) the streams run towards the Island Borneo, and being halfe a strike South westward, then the streames run towards the coast of Pan, which lyeth on the coast of the East side of Malacca.

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From Pulo Condor, to the Island Pulo Sefir (lying right against the coast of Camboia) the streames run Eastward, and by Pulo Sefir in the way towards China, the streames runne to the coast of Champa, and from the Falce Varella, (which is distant from the right Varella fifteen miles, lying on the coast of Camboia) y<sup>e</sup> streames runne Eastward about five o<sup>r</sup> six miles from the coast, which is at the end of July, and in the month of August.

In the Monson of the South windes, when you saile from Malacca to China, the streames (from the Gulfe of Pulo Carao, and the Island Aynao) runne to the crêke of Enseada da Cauchinchina, vntill the last of December, and from January so<sup>r</sup>ward, then the streams (in that Gulfe and countrey) runne towards the Sands that lie ouer against the coast of Champa, in Camboia) from the other side, and the later it is in the yeare from the Month of January so<sup>r</sup>ward, the stronger they run towards the sands.

In the Monson of China, when you saile from China to Malacca, then the streams run very strong from the Island Pulo Carao, to y<sup>e</sup> Island Pulo Cambir, both lying on the coast of Camboia o<sup>r</sup> Champa.

It happeneth oftentimes, that from the eight and twenty of July to the fourth of August from the Varella to Pulo Carao you haue calme sea, and then you haue the Terreinhas, which are Windes blowing from the land, out of the West and north west, and the Viracoinis, which are winds that come from the Sea, out of the East, Southeast, and east so<sup>r</sup>theast, & being in the so<sup>r</sup>th, they presently change into the south, wher vpon it becommeth calme till the Terreinhas o<sup>r</sup> land winds doe come again, and thus they hold about two miles from the coast, and not further, so<sup>r</sup> they are winds that do only blow vpon y<sup>e</sup> coast, as in other places it is already sufficiently declared, in speaking of the Terreinhas and Viracoinis.

When you saile by the Island of Lequeo Pequeno, o<sup>r</sup> small Lequeo, towards the land of Bungo, in the Island of Iapon the streames in that countrey do run eastward to the Island of Tanaxuma.

From 30 degrees so<sup>r</sup>thward, a little further the to the middle way to Iapon, the streames (from that countrey to the coast of China) run northward towards the crêke A Enseada de Nanguyn, in the monson of the south and south west winds.

In this monson of South and South-west winds, the streams from the Island Pulo Tayo (lying by the Island Aynao in the coast of China) run South-westward to the Islands of Sanchoan and Cantao.

The 46. Chapter.

Of the tides both for ebbe and flood by the daies and houres of the Moone, in the haue of *Macau* in *China*, with the height of the same *Hauen*, found by experience of an expert Pilot.

**T**he 19. of September I marked the course of the Tides of *China*, within the haven of *Macau*, it being Full Moone, and I found it to be full sea about halfe an houre and somewhat more after eight of the clocke in the morning, which I tryed at the Full moone to see if it would agree with the New Moone.

The 3. of Februarie Anno 1585. I toke the height of the Sunne, which as then was about 13. degrees from the line, and I found that the Haven of *Macau* lieth full vnder 22. degrees, & 7. and as then I likewise tried the tides of the same haven and found it to be full Sea a little after 12. of the clocke, the moone being thre daies old, in such sort, that by the same account with a new Moone it is full sea in that haven at ten a clocke and 7. in the morning, which I also tried by the new Moone.

The 16. of Februarie Anno 1585. I marked the Tides within the Haven of *Macau*, it being then full moone, and found the first day of the full moone that it was high water at eleuen of the clocke and a halfe before none.

The 2. of June Anno 1585. I marked the tides in the Haven of *Macau*, & found it to be full Sea iust at 12. of the clocke at none, the moone being foure dayes old, so that after the same account it is full sea at nine of the clocke in the morning, being new moone: but these Tides of *China* fall not out iustly, vnlasse it be foure daies before and five daies after the changing of the Moone, for then there is as much water as vpon the third day, which I asseme to be most true, because I haue often and many times tryed it to be so. The cause is, for that before it, it is all Islands and Channels, so that when the waters beginne to fall, they ebbe not aboue thre houres, but with an East wind they ebbe with a greater course.

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The 47. Chapter.

Of the signes and tokens of the tides, waters, and windes vpon the coast of *China* and in the way to *Iapon*.

**I**n the time of the monson of the South and South-west windes, it is most certaine in the whole coast of *China* and the way to *Iapon*, that when the winds of the monson blow, and from thence run into the East, that they turne not againe out of the East into the south, but from thence into the North: and hauing continued there for a certaine time, they turne againe into the east, and from thence into the South, & if it be a North-east wind, then it turneth often times into the South-west, and not into the East, but not often, but the surest is as aforesaid. It changeth also often times from North to South, and not into the East, which is very common, and when the Sunne setteth and hath some red carnation cloudes about it, and that many beames sheweth from the Sunne, in such manner, that it seemeth to blaze, then it is a signe of great stormes and tempests. Likewise in the rising and going downe of the Moone, if it sheweth in the like manner, it is a signe of stormes and tempests.

When the Sunne riseth so faire and clere, that you may in a manner see into it, and perfectly discern the compasse thereof, then it signifieth good weather: The like doth it signifie in the setting of the Sunne: and when the Sunne in the rising or setting is red and of a dead colour, and so darke that you may see it round about, not casting forth any beames, it signifieth calme weather: The like doth the Moone.

In the time of the monson when the North-east winds doe commonly blowe, and that the clouds at the Sun-setting be red, then it signifieth North winds, when in diuers places of the sea you see skumme drining vpon the water as white as Cotton, being about a finger long, then it signifieth tempests and foule weather: This skumme proceedeth of the small waues that beake, wherof there are many in y place.

In the moneth of Iuly there bloweth other winds in those places then the monson running from one place to the other, till in the end they be North-east, then it is certain it will be tempest & foule weather.

¶ m lly

If from the Island of Lamaco to the Cape of Sumbor, in the monson of the South and Southwest winds, you find an East winde with great heate, and some great dropes of water, it signifieth soule weather.

The 48. Chapter.

In what dayes and moneths you find tempests and soule weather in the coast of China.



From the seventh to the eleventh of June, often and commonly vpon the coast of China there are great tempests. From the beginning of July to the 26. of the same moneth, you are neuer free nor out of danger of tempests and soule weather, so that all that time you haue soule stormie weather, the wind neuer staying in one place, but running round about the compasse. From the 12. of August forward, in the whole Moneth of September to the end of October, all that time there is continually soule weather.

The 49. Chapter.

Of the times of faire weather vpon the coast of China.



The whole moneth of June (except it be from the seventh to the eleventh day) there is very little soule weather, so that vnlesse it be vpon the daies aforesaid, you haue the windes of the monson, with faire and clere weather without stormes, to saile from the Island Pulo Cantao to the Isles Cantao and Macau without stormes: you must set saile on the 26. of July, and saile till the 12. of August, and all that time you are without tempests. In the middle way from the Island of Iapon to the coast and land of Liampo, you haue alwaies West windes, which blowe in Iapon in the moneths of Nouember and December.

The 50. Chapter.

A briefe description of the course from Macau in China, to New Spaigna, with the situations of the countries.



Utting out of the East channell of the Haven of Macau, then you must hold inward to sea as much as you may, and hauing

a contrarie winde, runne as long as the wind giues you leaue to keep that course, but if the winde be scant, wherby you may not holde your course Northeast, or Northeast and by North, then turne on the other side as long as the wind serueth, that you may run Southeast for the space of three or foure daies, for it is better to keepe Southeast then to run Northward. This course you shall holde as the winde serueth you, vntill you think you are 300. miles from the land: and being there, you must run 200. or more miles beyond Iapon, and although you holde your course North, yet you need not feare any thing, keeping good account of the bracking or winding of your compasse towarde the West, for it might binder you much, running as often as you can Southeast, or to Loseward, as also not leauing your course of Northeast, as often as you can, vntill you be vnder the height. In the gulfe you shall see certaine great blacke birds, which is a signe that you are faire to Seaward, and if you see them about euening, & that they stretch their legs out along by their tailes, then looke to your selfe, for it signifieth soule weather: When you come within 200. miles or more of the other land, then you shall lose the sight of these birdes, and if the wind and weather dye you vnder many heights, and that you see many heapes of weeds dying vpon the water, which are commonly seene when you are 100. and 120. myles inward to sea, then you must runne on the outside of Iapon Southeastward, till you be vnder 31. and 32. degrees, and as then knowing the land, which will lie hard by: whe you see it first, you must runne without it, and beware you run not vpon the Island called Ilha de Sedros, that is, the Island of Cedar trees, and make no account by the course of the Sea or compasse, for the Island of Cedars lyeth by the Cape of S. Lucas, being verie false in the course, because the land (if it lay by it) doth come more and likelier out, then it doth towardes the South. The Cape of Saint Lucas, is a high land, and sheweth (when you are hard by it) as if it had stonie cliffes sticking out of it, the end thereof being verie blacke shining and darke, the Land thereof presently running inwards towardes the North, and if you need fresh water, within the cliffes of the said Cape of S. Lucas, there is a great sandie strande, where you haue a verie good Rode to anchor,

ker, where close by the sea you find great store of fresh water. From thence you shall crosse ouer to the other side, vpon the Southeast bough, without the Marias, which is a better course then inward: all the coast is faire and good, so that you may well runne along by it, vntill you come to certaine cliffes lying by the Hauens called *El Puerto de la Natiuidad*, where within the cræke you presently finde the Hauens of *Saint Iago de Colima*, the marks whereof are these: On the East side it hath a round houell that descendeth downward, if you be forced to put into it, you must vnderstand, that it hath a great mouth or entrie aboute two or thre miles wide, wherein you haue no cause to feare any thing, but that you see before your eyes: you must runne into it till you be cleane within the point, where you haue a riner of fresh water that runneth into the Sea, where you shall find Spanish Fishermen: if you desire to saile further, you must fro thence to the haue of *Acapulco* run for the space of 80. miles along by the shore, for it is verie faire and cleare till you be at the end of the high land, that is, to the Hauens called *El Puerto del Marques*, which a farre off sheweth like an Island, but when you goe so nere it that you may well discern it to be firme land, then on the vpper part thereof you shall see some white stones, which shewe like white Runderen, that goe in the way, you may freely runne towarde it, till you begin to see the mouth thereof, and then put into it. This in briefe in my opinion, is the best course that you may hold in this voiage, which I would likewise haue holden if I had gone thorough with the voiage.

### The 51. Chapter.

A true description of the course from the Islands of *Los Lucones*, or to the Hauens of *Acapulco* in new Spaine, and how you should saile thither from *Macau* in *China*, with a note of the commodities and profits made by the wares and merchandises of *China*, with the scituation, course, times, and miles of the same countries: all particularly ser downe for such as desire to trauell into those countries.



You shall put out of the Hauens of *Manilla* lying in the Island of *Lucones*, vnder 14. degrees &  $\frac{1}{2}$ . on the North side of the Equinoctiall line, the mouth being Southwest, in the month The 3. booke.

neths of June and Iuly, as wind & weather serueth to put out, running along the coast of the same Island and betwene the Island of *Mindoro*, or by the East point, vntill you be out of the Channell (where you enter when you come out of the sea, lying 100. miles from *Manilla* vnder 13. degrees and  $\frac{1}{2}$ .) betwene the last and the furthest point of the same Island of *Lucones* and the point of another Island called *Tandaya*, betwene the which the aforesaid channell doth runne: and when you are out of the Channell, you must runne Eastward as long as the winde serueth: which course you shall alwaies hold, vntill the wind let you, because you depart vnder 13. degrees and  $\frac{1}{2}$ , sailing to the haue of *Acapulco*, lying vnder 17. degrees, but because the winde in those countries in Summer (which is the time that men set saile as aforesaid) is very slacke, although it be the monson, in such manner, that when it beginneth to rise, you may not hold your course Eastward, & as long as the winde is not Southeast, you must still runne Northward as long as you can, but when it is East Southeast, and East, then you must wind Southward, till the wind serueth to runne Northward: in this manner you saile 1700. miles, to the coast of the countrey of *Noua Spaigna*, still keeping to seaward from the Island of *Iapon* as much as possibly you can, because that certaine shippes that went late to Saile (passing close by *Iapon*) had stormie weather, and saw the Island called *A Ilha do Fogo*, that is, the fiery Island, one of them putting into the Hauens of *Xaxama* in the Island of *Iapon*, there to saue it selfe, as it did: therefore such as keepe 100. miles to Seaward from it, holde a good course, for that running farre to Westward from those Islandes, you fall vpon the coast of new Spaine vnder small heights, but where you fall on the coast vnder 35. degrees, there you hold a good course, but when you come to it vnder 38. and 40. degrees, which is the furthest lande that is discourred or knowne (called *El Cabo de Mendosino*) you shall haue great labour and paine, because that there you begin to haue high and hollowe waues, by reason winter is at hand, as also because the shippes coming from the Island of *Lucones*, are but easily prouided of their necessities.

When you see the coast and lande of *Noua Spaigna*, then you beginne to haue Northward winds, which from thence is a right



a right forewinde, because you runne almost all along that coast, although in some places you keepe some what further off, because of the crakes that are therein, you runne along by the coast, which is all faire and clere till you come to the Haven of Acapulco, which is five or seven hundred miles.

And if you desire to saile thither from Macau in China, you must be ready to set saile as soone as the winde is Southwest, to put out with the continuation of the Moone in the moneths of June and July, holding your course towards the furthest point or hooke of the Island of Lucones, lying under 20. degrees, called Cabo de Boiador, which is nintie miles from the Haven of Macau.

From the Islands called Ilhas dos Bororanes (lying by the coast of the same land and Cape de Boiadar) to the Island of Caiagon, that is, (the Island of the Bettle) you runne East and West, and when you are past those Islands, running betwene them, then you must holde your course as you did from the Haven of Manilla as aforesaid, alwaies keeping it as much as wind and weather will permit, which is the way the Spaniards doe now meane to saile, running to the Islands of Maluco, and from thence crosse over to Noua Spaigna, which is the same course that Franciscus Gualle (Captaine and Pilot of the shippe that came out of Noua Spaigna into the Haven of Macau) helde: from whence he departed againe the 25. of July with a Southwest wind, in the time and continuation of a full moone, with whome at the same time departed the shippe of Ayres Goncalves de Miranda, which captaine Gualle is said not to haue bene longer in his boiage then three moneths and a halfe to the coast, and from thence a moneth and a halfe more to the Haven of Acapulco, and another shippe that the same yere set saile from Manilla, was betwene eight and nine moneths at sea, and in the end arrived in the Haven of Acapulco, all then being almost dead and the ships in manner spoiled, and another shippe was but five moneths on the way, but the ordinary boiage is about five moneths, little more or lesse. The reason why it is better sailing from Macau then from Manilla, is, because there you haue no hinderances nor lets, but you may presently hold on your course as you are for the space of 100. miles from Manilla along

The 3. booke.

through the channell, till you be out, where by some shippes haue consumed so much time, that it was the cause that some of them were constrained to put back againe, and could not perfozme their boiage: but being in the mouth or issue of the channell aforesaid, then it is a better boiage then from Macau, because it lieth 150. miles further to Lofewarde, if it had not the other hindrance of comming out, as I said before.

When the ships saile from Noua Spaigna to Manilla or Macau, then they set saile in Lent, alwaies sailing with a forewind, with the windes called Brisas, which are East and East North-east winds, which doe blowe there with the monson of the time, and it chanceth often times that many of them saile 50. or 60. daies together without striking any of the sailles, still hauing a full wind, neuer seeing any land nor till this day euer any ship was cast away in those countries.

The shippe wherewith you will make this boiage must be very good to saile in a wind, as also very well provided of all necessaries, specially a Spanish Pilot and 12. Saylors, (because that through all the coasts of the Orientall Indies, they vse Indian Saylors, as Arabians and such like, that are not bled nor can not skill of other boiages, and would be verie farre to seke if they should be led a new course) among the which it were good to haue some Spaniards (such as haue sailed that way) to know the land, which you shall alwayes find at Macau, if you find them not in India. For other necessaries concerning the shippe, you shall finde of all things sufficient in China.

The gaines and profits of all sortes of wares of China are verie great, except rawe silke, whereby they haue verie little gaine, for there they rather desire it readie spaine: and although there should be much solde there, yet that were no reason or cause why they should carrie much thither, because it should not hinder the boiage and trafficke of them of Iapon into the East Indies, for there are many other kindes of wares great store to carrie thither, wherewith there is much more profit then in silke.

Of the common wares and merchandises that the Spaniards in the Islands of Lucones or Philippinas doe buy, (and yet they buy them much dearer there then they should buy them in China) in newe Spaine

Spaine, they gaine but fire for one, and in Peru ten for one, whereof they are sure, for that the Portugales that haue gone from hence thither, in the ship that came hither haue gained so much by the wares they carried with them, that the time that they stayed for their returne, seemed to them a thousand yeres: and as they report, the Viceroy of Noua Spaigna and all the other gouernours and gentlemen of the countrey. haue a great desire to ble the trade, and doe much loke after it.

Many are of opinion, that to saile that way to Peru, it would be a longer voiage, for that when you are at Acapulco, you must take another way and hold another course of 700. miles long, from Acapulco to the Hauen of Callande Lyma, which is the Metropolitane Cittie of Peru, lying vnder ten degrés on the South side of the Equinoxtiall, and you should make your voiage in the same yere: and further it is a countrey of great charges and expences, whereby you should lose and spend all that you should gaine, more in that countrey then in new Spaine, because the countrey of new Spaine is more abundant in all kinde of necessaries & victuals then Peru, and therefore your charges is lesse.

### The 52. Chapter.

The true and perfect description of a voiage performed and done by *Franciscus de Gualle* a Spanishe Captaine and Pilot, for the Viceroy of new Spaine, from the Hauen of *Acapulco* in new Spaine, to the Islands of *Lucones* or *Phillippinas*, in the Hauen of *Manilla*, and from thence to the Hauen of *Macau* in *China*, and from *Macau* backe againe to *Acapulco*, accomplished in the yere of our Lorde 1584.



The tenth of March in the yere of our Lorde 1582. we set saile out of the Hauen of *Acapulco*, lying in the countrey of new Spaine, directing our course to the Islands of *Lucones* or *Phillippinas* West Southwest, running in that manner for the space of 25. miles, till we came vnder 16. degrés, that so we might shun the calmes by sailing close by the shore. From thence forward we held our course West for the space of 30. miles, and being there, we ranne West, & West

and by South, for the space of 1800. miles, to the Island called *Illa d'Engano*, which is the furthest Island lying in the South partes of the Islands called de los *Ladrones*, that is, the Islands of *Rouers*, or *Islas de las Vellas*, vnder 13. degrés and  $\frac{1}{2}$ . in latitude Septentrional, and 164. degrés in longitude Oriental, upon the first Meridional line, which lieth right with the Island of *Tercera*. From thence we held our course westward for the space of 280. miles, till we came to the point called *El capo de Espirito Santo*, that is, the point of the Holy Ghost, lying in the Island *Tandaya*, the first Island of those that are called *Phillippinas*, *Lucones*, or *Manillas*, which is a countrey with few hills, with some mines of brimstone in the middle thereof. From the point aforesaid we sailed West for the space of eightene miles to the point of entrie of the channell, which runneth in betwene that Island and the Island of *Lucon*. This point of entrie lieth scarce vnder 12. degrés. All the coast that stretcheth from the entrie of the channell to the point *El capo del Spirito Santo*, is not very faire.

Eight miles from the said point lyeth a Hauen of indifferent greatnes, called *Bahya de Louos*, that is, the Baye of *Wolues*, having a small Island in the mouth thereof: and within the Channell about halfe a mile from the end of the said Island, lyeth an Island or Cliffe, & where you passe by the point in the middle of the channell, then you haue 25. fadome dépe, with browne Sand: there we found so great a streame running westward, that it made the water cast a skum as if it had bene a sand, whereby it put vs in feare, but casting out our Lead, we found 25. fadome dépe.

From the aforesaid entrie of the channell South, and South and by East, about ten miles, lyeth the Island of *Catanduanes*, about a mile distant from the land of *Lucon*, on the furthest point Eastward, and from the same entrie of the channell towards the West and Southwest, lyeth the Island *Capuli* about five miles from thence, stretching West Southwest, and East Northeast, beeing five miles long and foure miles broad, and as we pass by it, it lay Southward from vs, vnder 12. degrés and  $\frac{1}{2}$ . and somewhat high lande. Foure miles from the aforesaid Island of *Capuli* Southwestward, lyeth the three Islands

Islands of the Banen of Bollon in the Island of Lucones, stretching North and South about foure miles, distant from the firme land about halfe a mile, whereof the farthest Southward, lyeth vnder 13. degrees: In this channell it is twentie sadome depe, with white sand, and a great streame, running Southeast, we passed through the middle of the channell. From this Channell we held our course Southwest, and Southwest and by West, for the space of twentie miles, vntill we came to the West end of the Island of Tycao, which reacheth East and West 13. miles. This point of boke lieth vnder 12. degrees and 1. In the middle betwene this Island and the Island Capuli there lyeth three Islands called the Faranias, and we ranne in the same course on the North side of all the Islands, at the depth of 22. sadome with white sand.

From the aforesaid West point of the Island Tycao to the point of Buryas, it is East and West to faile about the length of a mile, or a mile and a halfe, we put us to that channell, holding our course south and south and by west about three miles, vntill we were out of the channell at sixtene sadome depe, with halfe white and reddish sande in the Channell, and at the mouth thereof, whereof the middle lyeth vnder 12. degrees and 1. and there the streames runne Northward.

The Island of Buryas stretcheth north, west and Southeast, and is lowe land, whereof the Northwest point is about three miles from the coast of Lucon, but you can not passe between them with any shippe, but with small Foists and Barks of the countrey. This shallow Channell lieth vnder 12. degrees, and running thorough the aforesaid channell between the Islands Tycao and Buryas, as I said before, we sailed Southward about 2. miles from the Island of Masbare, which stretcheth East and West eight miles long, being in breadth foure miles, and lieth vnder 12. degrees and 1. in the middle thereof, and is somewhat high land.

From the said channell betwene Tycao and Buryas, we held our course West Northwest for thirtene miles, leaving the Island Masbare on the South side, and the Island Buryas on the North side, at the end of thirtene miles we came by an Island called Banton, which is in forme like a Hat, vnder 12. degrees and 1. when The 3. booke.

We had sailed the aforesaid thirtene miles and eight miles more, on the South side we left the Island called Rebuian, which stretcheth Northwest, and Northwest and by North, and Southeast, and Southeast and by South; for the space of eight miles, being high and crooked Lande, whereof the North point lieth vnder 12. degrees and 1. and there you finde 35. sadome depe, with white sand.

From the aforesaid Island of Banton Southward nine miles, there beginneth and followeth three Islandes, one called Bantonilla, which is a small Island in forme of a Sugar loose: the second Crymara, being somewhat great in length, reaching East and West about 2. miles: the third Iraa, or the Isle of Coates, hauing certaine Houels. By all these Islandes aforesaid you may passe with all sortes of Shippes, whereof the foremost lyeth Southward vnder 12. degrees and 1. from the Island Bantonilla, or small Banton, we helde our course Northwest, for the space of foure miles, to the Channell betwene the Islands called de Vereies, and the Island Marinduque, the Vereies lying on the South side vnder 12. degrees and 1. (which are two small Islands like two Frigates) and the Island Marinduque on the North side vnder 12. degrees and 1. which is a great Island, stretching West Northwest, and East Southeast, hauing in length twelue, and in breadth seuen miles. On the North side with the Islande Lucon it maketh a long and small channell, running somewhat crooked, which is altogether full of shallowes and sandes, whereby no ships can passe through it. The furthest point Westward of the same Island, lyeth vnder 13. degrees and 1. it is high lande, on the East side hauing the forme of a mine of brimstone or fiery hill, and on the west side the land runneth downeward, at the point thereof being round like a loose of bread: in the Channell betwene it and the Vereies, there are eightene sadome depe, with small blacke sand.

From the aforesaid Channell of Vereies and Marinduque, we held our course West Northwest twelue miles, to the lande of Mindoro to the point of Boke called Dumaryn, lying full vnder thirtene degrees: five miles forwarde from the said Channell, on the South side we left an Island called Ilha del Maestro del Campo,

Campo, that is, the Island of the Coroduell, lying vnder twelue degrees and  $\frac{1}{2}$ . which is a small and flat Island: In this course wee had 45. fadome deepe, with white sand.

By this point of end of the Island Marinduque, beginneth the Island of Myndoro, which hath in length East and west fise and twentie miles, and in breadth twelue miles, whether of the furthest point Southward lieth vnder thirtē degrees, and the furthest point Southward vnder thirtē degrees and  $\frac{1}{2}$ . and the furthest point Westward vnder thirtē degrees. This Island with the Island of Lucon maketh a Channell of fise miles broad, and ten or twelue fadome deepe with muddie ground of diuers colours, with white sande. Fise miles sozward from Marinduque, lieth the riuer of the towne of Anagacu, which is so shallowe, that no shippes may enter into it. From thence 2. miles further, lieth the Islands called Bacco, which are three Islands lying in triangle, two of them being distant from the land about three hundred cubits, and betwene them and the land you may passe with small shippes: and from the lande to the other Island are about two hundred cubits, where it is altogether shallowe and sandes, so that where the shippes may passe outward about 1500. cubits from the land, you leaue both the Islands on the south side, running betwene the third Island and the riuer called Rio del Bacco, somewhat more from the middle of the Channell towards the Island, which is about a mile distant from the other: the Channell is ten fadome deepe, with mud and shelles vpon the ground: the riuer of Bacco is so shallowe, that no shippes may enter into it. From this Island with the same course two miles sozward, you passe by the point called El capo de Rescaceo, where wee cast out our Lead, and found that a man may passe close by the land, and there you shall find great strong streames: and halfe a mile sozward with the same course, lyeth the towne of Myndoro, which hath a good hauen for shippes of three hundred tunnes. Thre miles sozward from the same Hauen, lyeth the Island called Casaa, stretching East and West, being Hill ground.

From the said towne of Myndoro, we helde our course West Northwest eight

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miles, till we came to the point of hope of the Sandes called Tulen, lying vpon the Island of Lucon, which Sande or Banke reacheth into the sea halfe a mile from the coast: you must keepe about an hundred cubites from it, where you finde eight fadome water, muddie and shelly ground: you runne along by those sands North, and North and by West for the space of two miles, till you come to the riuer called Rio de Anasebo, all the rest of the coast called Delos Limbones to the mouth of entrie of the Baye called Manilla, (which are foure miles) is sayled with the same course. The Limbones (which are Islands so called) are high, in forme like a paire of Organs, with good Hauens for small shippes, running along by the Limbones: and two miles beyond them on the South side, we leaue the Islands of Fortan, and foure Islands more, but the three Islandes of Lybao, which are verie lowe lying vnder thirtē and 13. degrees and  $\frac{1}{2}$ . and the Limbones lie in the mouth of entrie of the Baye of Manilla vnder 14. degrees and  $\frac{1}{2}$ .

From thence we ranne Northwest for the space of fise miles to the Hauen of Cabire, keeping along by the land lying on the West side, where it is shallowe, and is called Los Baños del Rio de Canas, the shallowes of the riuer of Aedes: all along this Baye in the same course, there is from ten to foure fadome deepe.

Being by the point of Hope of Cabire, then we kept but an hundred paces from it, running Southwest, South Southwest, & South, untill we discovered the whole mouth of entrie of the bay, where we might anker at foure fadome about two hundred cubits from the land, and then the towne of Manilla was two miles sozward from vs.

### The 53. Chapter.

The course and voiage of the aforesaid Franciscus Gualle out of the Hauen or Roade of Manilla, to the Hauen of Macau in China, with all the courses and scituations of the places.



Sailing out of the Hauen of Cubile, lying in the Bay of Manilla, we helde our course Westward for the space of eightē miles, to

the point called El Cabo de Samballes, and when we were eight miles on our way, we left the two Ilandes Maribillas on the South side, and sailed about a mile from them: the point of Samballes aforesaid, lyeth under fourtēne degrees, and  $\frac{1}{2}$ . being low lande: at the end of the same coast of Lucon, on the West side.

From the hoke of point aforesaid, we ran North, and North and by West, for the space of five and thirtie miles (about a mile from the coast of Lucon) to the point called Cabo de Bullinao, all this coast and Cape is high and hilly ground, which Cape lyeth under sixtēne degrees and  $\frac{1}{2}$ . From this Cape de Bullinao, we helde our course North, and North and by east, for five and fortie miles to the point called El cabo de Boiador, which is the furthest lande Northward from the Island Lucon lying under 19. degrees.

The Cape de Bullinao being past the land, maketh a great Creeke or Bough, and from this Creeke the coasts runneth North to the point of Boiador, being a land full of Clifles and Rockes that reach into the Sea, and the land of the hoke of point is high and hilly ground.

From the point of Boiador, we helde our course West Northwest an hundred and twentie miles, untill we came to the Island called O Ilha Branco, or the white Island, which is a small Island, lying in the beginning of the coast and Bape of the river of Canton under two and twentie degrees, having foure and twentie sadome browne muddie ground.

From the same Island Ilha Branco, we helde the aforesaid course of West Northwest, for the space of sixtēne miles, to the Island of Macau lying in the mouth of the river of Canton, and maketh the river two mouths of entrie, and is a small Island about thre miles great.

#### The 54. Chapter.

The Navigation or course of the aforesaid *Francisco Gualle* out of the Haven of *Macau* to new Spaine, with the scituation and stretchings of the same, with other notable and memorabile things concerning the same voiage.

**V**hen we had prepared our selues and taken our leaves of our friends in Macau, we set saile upon the  
The 3. Booke.

foure and twentie of July, holding our course Southeast, and Southeast and by East, being in the wane of the Spone, for when the moone increaseth it is hard holding the course betwene the Ilandes, because as then the water and streames runne verie strong to the Northwest, we sayled through many narrow Channels by night, hauing the depth of eight and ten sadome, with soft muddie ground, untill we were about the Island Ilha Branco, yet we sawe it not, but by the height we knew we were past it.

Being beyond it, we ran East South-east, an hundred and fiftie miles, to get about the lands called Os Baixos dos Pescadores, and the beginning of the Ilandes Lequeos on the East side, which Ilandes are called As Ilhas Férreas, that is, the faire Ilandes. This I understood by a Chinar called Sany of Chinchon, and he said that they lie under 21. degrees and  $\frac{1}{2}$ . there it is thirtie sadome deepe, & although we saw them not, notwithstanding by the height and depth of the water we knew we were past them.

Being past the faire Ilandes, we held our course East, and East and by North, for two hundred and fiftie miles, untill we were past the length of the Ilandes Lequeos, saying about fiftie myles from them, the said Chinar told me, that those Ilandes called Lequeos are very many, and that they haue many and verie good Hauens, and that the people and inhabitants thereof haue their faces and bodies painted like the Bylasyas of the Ilandes of Lucon or Philippinas, and are apparellled like the Bylasyas, and that there also are mines of gold: He said likewise that they did often come with small shippes and Barkes laden with Buckes and Hartes hides, and with gold in graines or verie small pierces, to traffique with them of the coast of China, which he assured me to be most true, saying that he had bene nine times in the small Island, bringing of the same wares with him to China, which I belened to be true, for that afterward I enquired thereof in Macau and vpon the coast of China and found that he said true. The furthest or uttermost of these Ilandes both Northward and Eastward lie under 29. degrees.

Being past these Ilandes, then you come to the Ilandes of Japon, whereof the first lying West and South is the Island

Island of Firando, where the Portingales vse to trafficke, they are in length altogether a hundred and thirty miles, and the furthest Eastward, lyeth vnder two and thirty degrés, we ran still East, and East and by North, untill we were past the said a hundred and thirty miles.

All this information I had of the aforesaid Chinar, as also that there I should see some mynes of Brimstone, or fiery Hills, being seuentie miles beyond them, & thirty miles further I should finde foure Islands lying together, which I likewise found as hee had tolde mee: for that being in Iapon hee said hee had there seene certaine men of a very small stature with great roubles of Linnen cloth about their heads, & brought gold in small pecées, and some white Cangas of Algodon, (which are pecées of Cotton, Linnen so called by the Chinars) as also salt fish, the Spanissh Atun, or Haberdine, which hee said, came out of other Islandes Eastward from Iapon, and by y tokens and markes he shewed me, I guessed whereabout those Islands should bee, and found them not farre from whence hee said they lay, hee said likewise that all the Islands of Iapon haue good hauens and Channells, being a country full of Rice, Corne, Fish, and Flesh, and that they are an indifferent and reasonable people to Trafficke with, and that there they haue much siluer.

Running thus East, and East and by North about three hundred miles from Iapon, we found a very hollow water, with the streame running out of the North and North-west, with a full and very broad sea, without any hinderance or trouble in the way that we past, and what winde soener blew, the Sea continued all in one sort, with the same hollow water and streame, untill we had past y seuen hundred miles, about two hundred myles from the coast and land of new Spaigne, where wee began to lose the said hollow sea and stream, whereby I most assuredly thinke and beleue, that there you shall find a Channell or straight passage, betwene the firme land and new Spaigne, and the Countries of Asia and Tartaria. Likewise all this way from the aforesaid seuen hundred miles, we found a great number of whale fishes, and other fish by the Spaniards A-run, whereof many are found in the coast of Gibraltar in Spaigne, as also Albacoras and Bonitos, which are all fishes, which

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commonly képe in Channells, straightes, and running waters, there to disperse their seed when they breed, which maketh me more assuredly beleue, that thereabouts is a Channell or straight to passe through.

Being by the same course vpon y coast of new Spaigne, vnder seuen and thirty degrés and  $\frac{1}{2}$ , wee passed by a very high and faire land with many Trees, wholly without snow, and foure miles from the land you find thereabouts many dyfts of reeds, leaues of Trees, Reeds, and other leaues like figge leaues, the like whereof wee found in great abundance in the countrey of Iapon, which they eat, and some offhose that wee found, I caused to be sodden with flesh, and being sodden, they eat like Colewortes, there likewise wee found great store of Sea wolues, which wee call Sea dogges, whereby it is to be presumed and certainly to be beleued, that there are manye Riuers, Bayes, and Hauens along by those coasts to the Hauens of Aapulco.

From thence wee ranne South-east, Southeast and by South, and South-east and by East, as we found the wind, to the point called El Cabo de Saint Lucas, which is the beginning of the land of California, on the North-west side, lying vnder two and twenty degrés, being five hundred myles distant from the Cape De mendosino.

In this way of the aforesaid five hundred myles, along by the coast, are manye Islands, and although they bee but small, yet without doubt there are in them some good Hauens, as also in the firme Land, where you haue these Hauens following, now lately found out, as that of the Island of Saint Augustine, lying vnder thirtie degrés and  $\frac{1}{2}$ , and the Island called Ilha de Sedros, scarce vnder eight and twentie degrés and  $\frac{1}{2}$ , and the Island lying beneath the Saint Maryn, vnder thre and twentie degrés and  $\frac{1}{2}$ . all this coast and Countrey, as I thinke is inhabited, and sheweth to bee a verie good Countrey, for there by night wee sawe fire, and by day smoake, which is a most sure token that they are inhabited.

From the Point or booke of Saint Lucas, to the South-east side of California, wee helde our course East South-east, for the space of eighty myles,



to the point called El cabo de las corrientes, that is, the point of the streames lying under nineteene degrees  $\frac{1}{2}$ . and running this course Southward about a mile from us, we sawe three Islands called las tres Marias, (that is, the three Marias) running the same course. About foure miles from the other Islands, there are other Islands reaching about 2. or three miles: All this way from the mouth of Cræke of California aforesaid for the space of the said 80. miles, there are great streames that runne Westward.

From the point of Cape delas Corrientes, we ranne Southeast, and sometimes Southeast and by East, for the space of an hundred and thirtie miles to the haven of Acapulco. In this way of an hundred and thirty miles, being 20. miles on the way, we had the Haven of the Nariuidade, that is, the birth of the Virgine Mary: and other eight miles further, the Haven of Saint Iago, of Saint Iames: and five miles further, the sea Strand called la Playa de Culyma, that is, the Strand of Culyma. All this coast from California to the Haven of Acapulco is inhabited by people that haue peace and traffique with the Spaniards, and are of condition and qualities like the people of the other places of new Spaine.

#### The Conclusion of the Author of this last Voyage.

**A**t this Description and Pausage, I haue I my selfe seene, proued, and well noted in my Iourage made and ended in the yere of our

1584. Lord 1584. from great China out of the Haven and riuer of Canton, as I will more at large set it downe vnto your honour, with the Paralell and Peridian thereof, as God shall permit me time and leysour, whome I beseech to send you long and happy daies: and the same haue I truly translated out of Spanish into low Dutch *verbatim* out of the Originall copie, that was sent vnto the Viceroy of the Portingall Indies.

#### The 55. Chapter.

The Description of a Voyage made by a Pilot called *Nuno da Silua* for the Vice-The 3. Booke.

roy of new Spaine, the 20. of May in the yere of our Lorde 1579. to the towne of Mexico, from whence it was sent to the Viceroy of the Portingall Indies, wherein is set downe the course and actions passed in the Voyage of Sir Francis Drake that tooke the aforesaid *Nuno da Silua* by the Islands of Cabo Verde, and carried him along with him thorough the Straights of Magellanes, to the Haven of Guatulco in newe Spaine, where he let him go againe.



**N**uno da Silua bozne in Porto, a Cittizen and inhabitant of Guaiã, saith, that he departed out of his house in the beginning of November in the yere of our Lorde 1577. taking his course to Cabo Verde, of the greene point, where he anchored with his shippe close by the Haven of the Island of Saint Iames, one of the Islands of Cabo Verde aforesaid, being the nineteenth of Ianuarie in the yere of our Lorde 1578. and lying there, there came five shippes, which seemed to be English men, whereof the Admirall boarded his shippe, and by force with his men hee tooke him out of his shippe, bringing him in the boat aboard the Admirals shippe, leauing some of his best men aboard his shippe: and although the fortresse of the Island shot foure or five times at them, yet they hurt not the English men: who hauing done, set saile from thence to the Island of Braua, that is, the wild Island, taking with them the shippe of the saide Nuno da Silua: being there, they filled certaine vessels with fresh water, from thence holding their course inwarde to Sea, hauing first with a boat set the men of Nuno da Siluas shippe on lande, onely keeping Nuno da Silua in his shippe, as also his shippe with the wines that were therein, and Nuno da Silua saith, the cause why they kept him on board was, because they knewe him to be a Pilot for the coast of Brasilia, that he might bring them to such places in those countries as had fresh water.

Being put off from the Island of Braua, they helde their course to the lande of Brasilia, which they deseried upon the first of Aprill, under the height of 30. degrees: and

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1578.

and without landing or taking in fresh water, they held on their course to the river Rio de la Placa, that is, the river of Silver, lying under nine and thirtie degrees, little more or lesse, where they went on lande, and provided themselves of fresh water. From thence they helde on their course till they came under nine and thirtie degrees, where they ankered: and being there, they left two of their shippes behind them, and sailed but foure in companie (that of Nunoda Silua being one) till they came to the Bape called Baya de las Illas, that is, the Bape of the Islands, lying under nine and fortie degrees, where it is said, that Magallanes lay and wintered there with his Shippe when he first discovered the Straight, which now holdeth his name. In this Bay being the twentieth of June, they entred, and there ankered so close to the land, that they might send to it with a Harquebush shot, and there they saw the land to be inhabited with Indians, that were appareled with skinnies, with their legges from the knees downwarde, and their armes from the elbows downward covered, all the rest of their bodies being naked, with bowes and arrowes in their handes, being subtil, great, and wellformed people, and strong and high of stature, where five of the English men went on land to fetch fresh water, and before they leapt on land, foure of the Indians came unto their boate, to whom the English men gave bread and wine: and when the Indians had well eaten and drunke, they departed thence: and going somewhat farre from them, one of the Indians cryed to them, and saide: Magallanes, Esta heminha Terra, that is, Magallanes, this is my countrey: and because the English men followed them, it seemed the Indians fledde byward into the lande, and being somewhat farre off, they turned backe againe, and with their arrowes, slew two of the English Shippers, one being an English man, the other a Netherlander: the rest came backe againe and saved themselves in the boate, wherewith they presently put off from the shoare, and there they stayed till the seventeenth of August, upon the which day they set saile, running along by the coast about a mile and a halfe from the lande, for there it is all faire and good ground, at twentieth, and nine and twentieth

sadome deepe, and were about foure or five dayes before they came to the mouth or entrie of the Straights, but because the winde was contrarie, they stayed till the foure and twentieth of August, before they entred.

The entrie or mouth of the Straight is about a myle broad, on both sides being bare and flat land, on the North side they sawe Indians making great fires, but on the South side they saw no people stirring. The foure and twentieth day aforesaide, they beganne to enter into the Straights, with an East North-east wind. This Straight may be about an hundred and ten miles long, and in breadth a mile about the entrie of the Straight, and halfe way into it, it runneth right forth without any windings or turnings: and from thence about eight or ten miles towardes the end, it hath some boughes and windings, among the which, there is one so great a booke or running in, that it seemeth to runne into the other land: and there it is lesse then a mile broad from one lande to the other: and from thence forwarde it runneth straight out againe. And although you finde some croakings, yet they are nothing to speake of. The issue of the Straight lieth westward, and about eight or ten miles before you come to the end, and the Straight beginneth to be broader, and it is all high lande to the end thereof after you are eight miles within the Straight, for the first eight myles after you enter is low flat land, as I saide before: and in the entrie of the Straight you finde the streame to runne from the South sea to the North sea: and after they began to saile in with the East North-east winde, (being entred) they passed along without any let or hindrance either of wind or weather: and because the high land on both sides lay covered with snow, and that all the Straight is faire and cleare, they held their course a Harquebush shot in length from off the North side, having nine and ten sadome deepe, with good ground, as I said before, where (if neede require) a man may anker: the hills on both sides being full of trees, some of the hills and trees reaching downe to the sea side, in some places having plaine and even land, and there they saw not any great rivers, but some small rivers that issued out of the Riffes and Branches of the lande: and in the

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country where the great Bough or cros-king is; on the South side they saw certaine Indian Fishermen in their Canoas or Scutes, being such as they sawe first on the North side, but more people they saw not on the South side.

Being out of the Straight on the other side, being upon the first of September of the aforesaide yeere, they held their course North-west for the space of three dayes, and the third day they had a north-east winde; that by force diane them West South-west, which course they helde for the space of ten or twelue dayes with fewe sailes by: and because the winde began to beerie graat, they toke in all their sailes, and lay baining till the last of September.

The foure and twentise day of the same moneth hauing lost the sight of their pin-nace which was about an hundred tunne, then againe they hoised saile because they came better, holding their course North-east for the space of seuen dayes, and at the end of the said seuen dayes, they had the sight of certaine Islands, which they made towards for to anker, but the weather would not permit them: and being there, the winde fell South-west, where-by they sailed West South-west.

The next day they lost the sight of another of their companie, which ship was about three hundred and fiftie tunnes, for it was very foule weather, so that in the end the Admirals Shippe was left alone, for the Ship of Nuno da Silua was left in the Baye where they wintered befoze they entred into the Straights, and with this foule weather they ranne till they were vnder seuen & fiftie degrees, where they entred into a Haven of an Island and ankered about the length of the shot of a great peece from the land, at twentie sadome depe, where they staid three or foure dayes, and the winde comming Southward, they hoysed anker, holding their course Southward for the space of two dayes, and then they espied a small inhabited Island, where being arrived, they stroke sailes, and hoised out their boat, and there they toke many birds and Sea wolues.

The next day they set saile againe, holding their course North North-east, and North, to another Island lying fve or six myles from the firme lande, on the North side of the Straight, where they ankered

about a quarter of a mile from the lande, at twelue sadome water. This Island is small and lowe lande, and full of Indians; the Island being altogether built and inhabited by them, where they hoysed out their boate, wherein the Admirall and twelue English men were entred going to fetch fresh water, and to seeke for victuals, and being landed upon the Island, the Indians in exchange of other things, brought two Spanish sheepe, and a little Mats or robes whereof they make bread, and because it was late, they returned againe vnto their Shippe, without doing any other thing for that day. The next day the said Captaine with the aforesaide twelue men being Harquebushers, rowed to land againe, and set two of their companie on shore with their vessels to fetch fresh water, and by the place where they should fill their water there lay certaine Indians secretly hidden, that fell vpon the two English men and toke them: which they in the boat perceiuing, went out to helpe them, but they were so assailed with stones and arrowes, that all of the most part of them were hurt, the Captaine himselfe being wounded with an arrowe on the face, and with another arrowe in the head, whereby they were constrained to turne backe againe, without once hurting any of the Indians, and yet they came so neare the boate, that they toke foure of their oares from them. This done, they set saile againe, running along the coast with a South winde, sailing so for the space of six miles, passing by the Haven called Saint Iago, or Saint James, where they put into a Haven, and there they toke an Indian that lay fishing in a Scute or Canoa, giving him linnen and Butchers chopping knives, with other trifles, and not long after there came another Indian aboard their Shippe called Felipe; and he spake Spanish, he gaue the English Captaine notice of a certaine Shippe that lay in the Haven of Saint Iago, which they had lest six miles behinde them: with that intelligence the Indian being their guide, the next day they set saile and put to the aforesaide Haven of Saint Iago, and entring therein, they toke the saide Shippe, wherein they found a thousand seuen hundred and 70. Bottigas of Spanish pots full of wine, & other thinges, which hauing done, they leapt on land, where they toke certaine

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sackes with meale, with all whatsoeuer they could find, they toke likewise the ornaments and other Reliques out of the Church, wherewith they departed from thence, taking the aforesaid shippe, with two menne (that they found in her) with them, and so departed from that Haven, which lyeth vnder 32 degrees and 4, running along by the coast till they came vnder one and thirtie and thirty degrees: which was the place where they had appointed to meet, and there to stay for each other, if by tempest or foule weather they chanced to be seperated, and so loose each others company.

And coming vnder thirty degrees, they found a very good Haven, wherein they entred, and anchored at five sadome deepe, the shotte of a great Peece from the Lande, which was right ouer against a River, where they toke in fire Pipes of fresh water, and to defend them that fetched the water, they set twelue men vpon the Land, and being busied in filling of their water, they espied a company of men comming towards them, whereof halfe of them were Spaniards, being about two hundred and fifty horsemen, and as many footmen, but they had no sooner espied them, but they presently entered into the Boat, and escaped away, losing but one man.

The same night they set saile againe with both their Shippes, running along the coast about ten miles further, where they toke in some fresh water, but because they perceived certaine horsemen, they departed without lading any more water.

From thence they folowed on their course along the coast for the space of 30. miles, where they entred into a desert or inhabited Haven, yet they went not on Land, for euery day they sawe people vpon the Shore, and there they made out a small pinnace, the peeces whereof they brought readye framed out of England, and hauing prepared it, they launched it into the Water, wherein the Captaine with fiftene men entred, with the chiefe Boatesman called Ian de Greicke, (being Master of the shippe which they had taken in the Haven of S. Iago,) wherewith they went to see if they could finde the two Shippes that they had lost by stormy weather as I saied before, and likewise thinking to goe on Land to fill cer-

taine vessels with fresh Water, they durst not venture, for they sawe people on all side of the Shoare, so that in the end they returned againe without hearing of the other Shippes, being there, they toke all the Ordnance out of their Shippe, and newe dressed and rigged her, which done, they put a small peece of Ordnance into the Pinnace, wherewith they set saile againe, following on their course.

Hauing sailed thirtene daies, they came to an Island lying about the shot of a Basse from the Lande, where they anchored, and there they found foure Indian Fishermen in two Canaas, who tolde them that on the firme Lande they might haue fresh water, but they vnderstanding that there was not much, and that it was somewhat within the Lande, they would not spend any time about it, but set saile againe, leaving the Fishermen with their Canaas, following on their course along by the Shore.

The next day being somewhat further, they espied certaine Indian Fishermen that were vpon the Lande in their houses, which the English Captaine perceauing, presently entered into the Pinnace, and rowed on Land, where he toke three of the said Fishermen, taking with him halfe of the fish that lay packed vpon the Shoare ready to bee laden, with the which Indians and booty, they came on board againe.

The next day following, they sawe a Barke laden with fish, that belonged to the Spaniards, with foure Indians in it. This Barke with the Indians and the fish, they toke and bound the Spanish Shippe to their sterne, and so dyue it after them, leaving the said Indians within it, who by night vnbond the Barke, and secretly made away with Barke and fish, and were no more sene. The next day the Captaine went into the Pinnace, and because hee sawe certaine houses vpon the Shoare, hee made thither, and being on Lande, hee found two menne in them, whereof one hee toke, leaving the other behinde, and there hee found three thousand Pesos of silver, (euery Peso being the value of a Ryall of eight,) and seuen Indian Shäpe, Pennes, and all whatsoeuer they found,

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where with they departed from thence, following on their course, and two dayes after they came by the haven called Azijcka, where they found two shippes, the one laden with goods and Spanissh wares, out of the which, they took only two hundred Bottigas (or Spanissh Pots with Wine) and out of the other seven and thirty Barres of silver, which are peeces of tenne or twelve pound each Barre, and thinking to leape on shore (with two Barkes that they found in the said Haven, with about seven and thirty Harquebushes & bowes) they perceived on the land certaine horsemen comming towards them, wherupon they left off their pretence, and took with them a Boze that they found within the Barkes, with whome they returned aboard.

The next day in the morning they burnt the shippe, that was laden with the Spanissh wares, and took the other with them, passing forward with it on their course, the Captaine sayling along the shore with his Pinnace, and the shippe keeping about a myle from him to seaward, to seeke for a shippe whereof they had intelligence, and having in that manner sailed about five and forty myles, they found the shippe that lay at anker in a haven. who about two houres before had bene advertised of an English Pirate or Sea-rouer, and had discharged eight hundred Barres of silver out of her, and hidden it on the Land, which silver belonged to the King of Spaine, of the which silver the Englishmen had received some intelligence, but they durst not goe on land, because there were many Indians and Spaniards that stood to guard it, and they found nothing in the ship but three Pipes of water, the shippe they took with them, and being about a mile in the Sea, they hoisted up all her sailes & let her drive, doing the like with the shippe that they had taken in Azijcka, as also the other of Saint Iago, which likewise they let drive, following on their course with their owne ship, and the Pinnace.

Being seven or eight myles from the Haven of Callan de Lyra, they espied three Shippes, and boarding one of them, they took three men out of her, and so helpe on their course towards Callan de Lyra, where they entred, being about two or three houres within night, sayling in betwene all the shippes that

lay there, being seutene in number, and being among the ships, they asked for the ship that had laden the silver, but where answer was made them, that the silver was laid on land, they cut the cables of the ships, and the masts of two of the greatest ships, and so left them. At the same time there arrived a shippe from Panama laden with wares and Marchaundise of Spaigne, that ankered close by the English ship, which was while the English Captaine sought in the other Shippes for the silver. As soon as the shippe of Panama had ankered, there came a Boat from the shore to search it, but because it was in the night, they let it alone till morning, and comming to the English shippe, they asked what shippe it was, whereupon one of the Spanissh prisoners (by the English Captaines commandement) answered and said it was the shippe of Michiel Angelo, that came from Chile, which they of the boat hearing, sent a man on board, who climbing up, light upon one of the great peeces, where with hee was afraid, and presently slept backe againe into the boate (because the Shippes that lay there, and that sayled in those Countries, used to carry no great shotte) and there with they were abashed, and made from it, which the shippe of Panama hearing, that was newly come in, shee iudged it to be a Kouer, and therewith cutting her Cables, shee put to Sea, which the Englishmen perceiving, shipped certaine men in their Pinnace, and followed her: and being hard by her, they badde her strike, which they of the shippe refused to doe, and with a Harquebush shotte, killed one of the Englishmen, where with they turned againe into their shippe and presently set saile, following after the shippe, which not long after they overtooke: which they of the shippe perceiving, hoisted out their Boate, and leaping into it, rowed to Land, leaving the shippe with all the goods, which the Englishmen presently took, and with her sayled on their course.

The next day they sawe a boat with sailes making towards them, where by they presently mistrusted it to be a Shippe, and not long after they perceived two great shippes comming towards them, which made the English thinke they came to fight with them, whereupon they let the shippe of Panama

drive,

byrue, therein leauing Iohn de Greicke. With the two that they had taken the same day, they entred into Callande Ly-ma, as I said befoze, and presently hoisted all their sailes, and sailed forwarde, not once setting eye againe vpon the afoze-said shippes, for they made towards the shippe of Panama, which the Englishmen let byrue. From thence they sayled againe along the coast, following on their course, and hauing sailed certaine dayes; they met a frigate that went towards Ly-ma, laden with wares and marchandise of the Countrey, from whence the Englishmen toke a Lampe and a fountaine of siluer, and asked the Pilote being a Spaniard, if they met not with a Shippe, that they understode should bee laden with siluer, but the one Pilote said he met her not, and the other said hee sawe her about thre dayes befoze. This frigate came not to the shippe, but to the Pinnace, wherein the Captaine sayled, for the Pinnace ranne close by the shoare, and the shippe kept a myle and a halfe from the Lande, wherewith they let the frigate goe, following on their course.

Two dayes after they came to the Haven called Payta; where they found a Shippe laden with Spanish wares, which the Pinnace boarded, and toke it without any resistance: for as soone as the Spaniards perceaued the Englishmen, they presently made to Land with their Boat, and two of them leapt into the Sea, none staying in the shippe, but the Maister, Pilote, and some Boozes, out of the which shippe the Englishmen toke the Pilote, and all the Bread, Vens, and a Hogge, and so sayled forwarde with the Shippe: but being about two Harquebush shotte to Sea ward, they let it goe againe, not taking any thing out of it, and asking after the shippe which they sought for, they told them that about two daies befoze they departed from that place, wherewith they followed on their course, and befoze night they met with a Shippe of Panama, which they presently boarded, but toke nothing from her but onely a Horse, and so left it, holding on their course.

The next day being the first of February, they met another Shippe that sayled to Panama, laden with fish and other victuals, & fortye Barres of siluer, The 3. booke.

and some golde, but I knowe not howe much, which they toke, and sent the passengers (with two friers that were in her) in a boat to Land. The next day they hanged a man of the Shippe, because hee would not confesse two plates of golde that hee had taken, which after they found about him, which done, they let the Shippe byrue, following on their course.

The first of March towards none, they espied the shippe laden with the siluer, being about foure myles to Sea ward from them, and because the English Shippe was somewhat heauy befoze, wherevpon it sayled not as they would haue it, they toke a company of Bettigas or Spanish Pots for Dyle, and filling them with water, hung them by ropes at the sterne of the Shippe to make her sayle the better, and the shippe that sayled towards Panama, made towards the English Shippe to knowe what she was, thinking it to bee one of the shippes that used to saile along the coasts, and to trafficke in the country, and being hard by her, the English Captaine bad them strike, but the other refusing to doe it, with a great Piece hee shot her mast ouer board, and hauing wounded the maister with an arrowe, the shippe presently yeldeo, which they toke, and sayled with her further into the Sea, all that night and the next day, and night making all the way they could. The third day being out of sight of Lande, they began to search the shippes, and so lade the goods out of her into their Shippe, which was a thousand thre hundred Barres or peces of siluer, and fouretene chests with Rypals of eight, and with golde, but what quantity it was I knowe not, onely that the passengers said that there was great store, and that thre hundred Barres of the siluer belonged to the King, the rest belonging to certaine Marchaunts, that done, they let the Shippe with the men sayle on their course, putting the thre Pilotes in her that they brought with them, so that as then they had none but their owne men aboard, being the first of March, and from thence they helde their course towards the Lande of Nicaragua.

The thirtenth of March either the day befoze or after, in the morning they deserted Land, not being very high, being a small Land two miles from the firme land,



land, and there they found a small Baye, where in they ankered at five sadome deep close by the Lande, and there they stayed till the second day. Upon the which day there passed a frigate close by the Island, which with their Pinnace they followed, and taking her, brought her to the English Shippe, which frigate was laden with Salsaperilla, or Poche-root, and Bottigas or Pots with Butter and Honny, and with other things. The English Captaine went on board, and cast the Salsaperilla on the Lande, leaving all the rest of the wares in the frigate, and then hee put all his Péesces into the frigate, that so he might lay his shippe on shoze, to new calke and trim her, which continued till the thre and twenty or foure and twenty of March, which done, and having made provision of wood & fresh water, they helpe on their course along by the coast, sayling Westward, taking the said frigate and her menne with them, and having sayled two daies, they tooke their men out of her, and set them in the Pinnace, among the which were two Saylers, that meant to sayle to Panama, and from thence to China, whereof one they tooke with the Letters and Sea-cardes that hee had about him, among the which were the Letters of the King of Spaine, sent to the Governour of China, as also the Sea-cardes wherewith they should make their voyage, and direct themselves in their course.

And so sayling on till the first of Aprill, about evening they discovered a ship that held two miles to seaward from the land, and before the next day in the morning, they were hard by her, and sodainely fell upon her while her men slept, & presentlie made the me enter into their ship, among the which was one Don Francisco Carate, which done, they followed on their course with the said ship, out of the which they tooke certaine packes and other wares, but I know not what it was. They likewise tooke a Horse out of it, and thre dayes after they both let the Shippe and menne goe whether they would, setting therein the two Saylers that should goe for China, which they had taken in the frigate, keeping onely one saylor to shew them where they should find fresh water, to the which end they tooke the empty vessels with them to fill with water, and so kept on their course to the haven of Guatulco, where they put in, being upon Monday the thirtieth of Aprill, and having ankered, they stayed there till the five and twenty of Aprill, and being about thre or foure houres in the night, they set saile, holding their course Westward, and an houre or two before they let Nuno da Silua goe, putting him into another Shippe, that lay in the Haven of Guatulco. From thence forward the Englishmen passed on their voyage, to the Islands of Malucos, and from thence they passed by the Cape De Bona Esperanza, and so to England, as it is well knowne, so that this is only the description of the voyage that they made, while the said Pilote Nuna da Silua was with them.

Hereafter followeth the Coppy of a Letter witten by Sir Francis Drake (being in the South Sea of newe Spaigne, in his shippe called the golden Hart, with the shippe of S. Iohn de Anton, which hee had taken) to his companions in the other shippes that were of his company, and by foule weather seperated from him, as I saied before, The Contents whereof were these:

Passer Wouter, if it please God that you should chance to meete with this shippe of S. Iohn de Anton, I pray you blesse him well, according to my word and promise given unto them, and if you want anything that is in this shippe of S. Iohn de Anton, I pray you pay them double the value for it, which I will satisfie again, and command your men not to doe her any hurt: and what composition or agreement wee haue made, at my returne into England I will by Gods helpe performe, although I am in doubt that this Letter will neuer come to your hands, notwithstanding, I am the man I haue promised to bee: Blessing God, the Saviour of all the world, to haue vs in his keeping, to whome onely I gve all honour, praise and glory. This I haue witten, is not onely to you Passer Wouter, but also to Passer Thomas, Passer Charles, Passer Caube, and Passer Anthonie, I with all our other god friends, whome I commit to the tuition of him that with his blood redeemed vs, and am in good hope, that wee shall bee in no more trouble, but that hee will helpe vs in aduersitie, desiring you for the Passion of Christ, that if you fall into any

any danger, that you will not despaire of Gods mercy, for hee will defend you and preferue you from all daunger, and bring vs to our desired Hauens, to whom hee all honor, glory, and praise for euer and euer. Amen. Your sorrowfull captain, whose heart is heauy for you. Francis Drake.

*An aduertisement to the Reader.*

**A**Lthough at the first it was my onely intent to set downe the voyages and courses of the orientall coasts, Islands, and countries of the East parts, with some other Navigations, of the places therabouts, with the situations thereof, as I haue already declared: notwithstanding, for that among other my Records, I haue found the Navigations of all the Hauens, Riuers, and Points of the coast of *Brasilia*, and the voyages of the *Portingales* vnto the same, together with the courses, stretchings, and situations of the *Antillas* or fore Islands of new *Spaigne*, together with all the channells that runne betweene them, and the Hauens, as well of the aforesaid Islands as of the Firme Land of new *Spaigne*, and likewise of the other side of the coast of *Angola* or *Ethiopia*, I thought it not vnconuenient to set them downe in this place, although it bee much different, and from the matter taken in hand. Touching the orientall parts, neuerthelesse, because it is vnkowne to our countreymen, as also commonly sailed by the *Portingales* and *Spaniards*, whose voyages and trauels I haue herein onely set downe, it will not bee out of the matter, but rather very necessary to be ioyned therevnto, and as I thinke will bee wel accepted, and esteemed off, in so much, as that at this time, our countrey men doe vse to Trafficke and trauell into those countries, hoping it will bee an occasion of further increasing and augmenting of their trauels, to the honour, praise, and glory of the Gospell of Christ, and all Christian Princes, and to the enriching and welfare of the Low countries.

The 65. Chapter.

The Navigation from the Point of Cabo Verde to Brasilia, with the right course and knowledge of the Land and Hauens of Brasilia, to the River called *Rio de la Plata*, with the situation thereof.

The 3. Booke.



Sailing from Cabo Verde (that is, the graine point) to Brasilia, you must saile south south-east, Southeast, and Southeast & by South, and being vnder five or sixe degrees, or wheresoeuer you bee, you shall take your degrees on the Southside, and lessen them as much as you can, and you must remember, that as soone as you haue the generall winde, blowing from the South-east, then you shall runne South-west, and West South-west, and if the winde bee South and South-west, you must runne South-east, but not too farre, for it helpeth you not, for that the more you keepe that course, the more way you loose, and you shall vse all the meanes you can, not to runne vnder the coast of Guinea nearer then sixtie or seuentye sadome from the Sandes, called Os Baixos de Sant Anna, for the winde will helpe you, in such manner, that you may saile towards the Point of Brasilia.

And if with this course you will saile to Pernambuco, It being from the Moneth of October forward, and that you fall to Westward of the Island of Fernand de Noronha, being vnder eight & eight degrees, and 1. You must runne West towards the Lande, and if you see Lande vnder eight degrees, they will be white downes and then you are on the North-side, from whence you shall put to the South, that is, from October forward: for as then the North-east and east North-east winds doe blowe, and if you bee vnder the degrees aforesaid, you shall see the said downes, and when you see the end of them on the South-side, and from thence not seeing any more, then you are by Capignaramini, and from thence to Pernambuco are five or sixe miles.

And so if you bee vnder eight degrees and a halfe, then you shall see a flat Lande, till you bee at tenne and twelue sadome depe, and the Lande on the Sea side will bee euen bare, which is called Capiragua, when you are East and West with this Lande, being the Countrey whereof I speake, at twelue sadome depe, it being in the Moneths of October, or after Februarye, then you neede not feare

feare any thing, but take heed you put not southwards, for you must take heed of the Cape of S. Augustine, and southward you shall see another point called A Punta d Olynda, where the Towne of Olynda lieth, and the coast of the same south point, is called south and south.

If you be east and West with the cape S. Augustine, then you shall see a Hill inward to the land, which sheweth like the backe of a Cammell, on the Southside hauing three Houels along by the Sea side, and the coast will stretch south-east and south-west.

From this point of S. Augustine, to the towne of Olynda southward are twelue miles. This point lieth vnder 8 degrees and  $\frac{1}{2}$ . and Olynda lieth vnder 8. degrees and  $\frac{1}{2}$ . & Pernambuco vnder eight degrees, this voyage is thus to bee sayled, when you set sayle from Lisbon in the Moneths of October and November.

But when you saile from Lisbon in February or March, then you shall looke for land vnder nine degrees: for from 5 month of March forward, then the Southeast and south Southeast winds do blow, and if you chance to be by the land, vnder the height aforesaid, you neede not feare any thing, but shall hold your course at seuentene and eightene sadome, for it is faire and cleere, and you haue nothing daungerous but the risses lying close by the land, whereon you see the water breake: & running southward, if you finde certaine downes along by the sea side, then feare not to run northward, for thereby you shall see the point of S. Augustine. This point lieth on the sea side, being euen strepe land, the wing like the muzzell of a Whale, in the toppe hauing a round Hill, compassed with Trees: and being at the depth aforesaid close by the Land you shall see a small Island called Ilha de S. Alexis, from this Island to Cape S. Augustine, are five or sixe miles, and lieth vnder 8 degrees &  $\frac{1}{2}$ .

#### The 57. chapter.

The course and Navigation to the Hauen, called *A Bahia de todos os Santos*, or of all Saints, in the coast of *Brasilia*.



If you desire to sayle to the *Bahia de todos os Santos*, that is, the bay of all Saints, then obserue the course aforesaid, taking the times of the yeare: From the The 3. booke.

Month of March forward, and from December as I said before.

This Bay of all Saints, lieth vnder thirtene degrees, and being from October forward, then you shall looke for Land at 12 and 12 degrees and  $\frac{1}{2}$ . and being in sight thereof, (which will be white sandy strandes, which shew like linnen that lieth to white) then you shall hold your course Southward along by the coast, vntill you be at the end of the said strandes, where you shall see an Island (lying on the southside within the mouth of the Bay or Hauen) called Tapoon, from thence you runne along the coast West, and West and South.

And coming to this Bay, from the Month of March forward, then you must not passe above 13 degrees and  $\frac{1}{2}$ . Southward, and when you are in sight of Land, if it be not the aforesaid white strand, then you shall vse all the means you can to run southward, and when you see the sandy strand at 12 degrees and  $\frac{1}{2}$ . then you shall see a hill standing along by the seaside, and if you chance to be so nere the lande, that you can find no meanes to get off from it, then you shall know the Land well, for on the sea side you shall see a round houel called O Morro de san Paulo, from the which houell to the bay are twelue myles: along by this houell on the north-west side, there is a very great riuer called Tinhare, which is very good to put into if need be, and is six and seuen sadome deep, and when you are at the aforesaid point vnder 13 degrees &  $\frac{1}{2}$ . then put not to the Lande, for it hath a crêke that is very dangerous.

And if you desire to saile from the Bay of all Saints, to Pernambuco or to Portingale, then hold your course Eastward, and if the wind serue you, hold East, and East and by south, for the space of 30 or 40. miles into the sea, and looke not for the land of Pernambuco from ten to nine degrees, for if you be vnder 11 degrees, you will fall into the Crêke called A Enseada de vaza Banys (that is, the Crêke of emptying of vessels) and likewise when you come from Portingall, hauing sight of land at eleuen degrees, then put not to towards it to shorten your way, but rather holde your course Southward from it.

From this Bay of all Saints to Pernambuco is a hundred miles, and you runne along the coast northeast and south-west. From thence to the Riuer Rio dos Ihas,

of the riuer of Islands, the coast runneth South-west and North-east, and South-west and by West, and North-east and by East.

The 58. Chapter.

The course or Navigation to the riuer *Rio dos Ilhas*, that is, the riuer of the Islands, in the coast of *Brasilia*.



If you desire to saile to the riuer of the Islands (you must understand that the Islands lie vnder 14. degrees and  $\frac{1}{2}$ .) seeking to finde them, from the moneth of March forward, then you shall run to the height of 15. degrees and  $\frac{1}{2}$ . and although you be vnder 15. degrees and  $\frac{1}{2}$ . you neede not feare: and seeing the land vnder these degrees, then you shall see certaine high hilles, called *As Serras dos Aymores*, when you see those hilles, then you shall come along the coast Northwarde, not fearing any thing, for from thence Northward there are no shallows: As soone as you see the Islands (for there are no other) then on the same coast you shall see a round hill standing along by the Sea side, on the North side whereof you put into the Riuer, and if you chance to be there at such time as you can not put in, then hold your course to Seaward from the Islands, keeping from them, and there by the said Islands you may anker: and if you be in that country when the North-east winds doe blow, then take for land vnder 14. degrees, and if you see a flat land, then it is the Island called *Camamuc*, by the which you shall run southward, and being at the end of the flatte land, then you shall see a high land along by the sea side like the other aforesaid, all along by the sea side.

In the place where this land beginneth to shew high, there lieth a small riuer called *Rio das Contras*, that is, the riuer of *Beads*, but it is not to be entered, and hath a white harde stone for a marke. From thence to the Islands are 9. miles Southward, and coming where the aforesaid high land endeth, then you shall finde a great Crêke, and being West South-west, you shall see another high land, at the foot whereof (which is almost in the middle way to the crêke) you shall see certaine, white houses, which are the Ingenies of Sugar houses where the Sugar is prepared: and being there, you shall presently see the Islands.

The 3. booke.

The 59. chapter.

How to saile to the Hauen of *Porto Seguro*, that is, the sure Hauen, lying in the coast of *Brasilia*.

If you desire to saile to the Hauen of *Porto Seguro*, in the time of the South-east windes (which is in March and so forward) you shall not put higher then to 16. degrees and  $\frac{1}{2}$ . for there it hath a Reddish sand called *Os Baixos dos Abrolhos*, which are very dangerous and run very far into the sea, and when you saile East & West you must not be negligent to throw your Lead out often times, & being by the land & that you see a long high hill like a sharpe point, which is called *Monte Pasqual*, from thence you shall run Northward, & West, the same hill is westward from you, then you must hold towards the land, yet with good regard and foresight. And when you see the land, and that you perceiue a round Honell, then Southward from the saide Honell you shall see a Hill with a great strand, on the North side whereof lieth the Hauen of *Porto Seguro*, and running along by the coast, aboue in the lande you find the towne of *Porto Seguro*. This height is a white stonie rocke, and on the North side of this stonie rocke there is a great vally: when you are East and West with this stonie rocke, then Northward you shall see the water breake, which is vpon a sand reaching two miles into the Sea, on the South side whereof you are right ouer against the towne of *Porto Seguro*.

If you begin this voyage when the winds are North-east & come to 15. degrees and  $\frac{1}{2}$ . not seeing any hills, then leane not running along the coast, & when you are vnder 15. degrees, the first high land you shall see, will be with white sandy strands along the sea coast, & if vnder that height you see a riuer, then make not towards the land, for there it hath certaine dangerous shallowes called *Os Baixos de Sanct Antonio*, from thence Southward lyeth *Porto Seguro*, and passing along the coast and seeing the water breake vpon the other land lying two miles further inward to sea, then you shall passe by it, keeping to seaward from it, and when you are at the end thereof, then the towne will be Westward from you, you may well put to it, alwaies hauing a care how you goe and anker vnder the height aforesaid.

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Departing from the Ilands to Porto Seguro, then you must run 10. or 12. miles to Seaward from them to thyn the lands, lying by the river called Rio Grande, that is, the great River, and when you are past Rio Grande, then make towards the land againe to know it, as aforesaid.

#### The 60. Chapter.

How to saile to the Haufen called *Bahia do Espirito Santo*, that is, the Bay of the Holy Ghost, lying in the coast of *Brasil*.



Sailing to the haufen of Spirito Santo (being past the Sandes called Os Baixos dos Abrolhos) under 19. degrees and  $\frac{1}{2}$ . then you shall see lande at 20. degrees, for in this coast you haue no monsoons, or courtes of certaine winds.

If you chance to see land at 19. degrees and  $\frac{1}{2}$ . and that it be on the south-west side from you being flat land, then you are on the south side of the Haufen of Spirito Santo, which is the land lying about Crique, and about the river called Rio Dolce, that is, the river of sweet or fresh water, you shall holde your course along by the land, untill the land beginneth to rise, hauing some hills, but trust not to the first that you shall see, but you shall see a high round hill which lyeth along by the sea side, and is called La Sierra de Mestre Aluaro.

And when you come to this Hill, on the south side you shall see a river called Rio dos Reis Magos, that is, the river of the three Kings of Cullen, and on the South side, then the mouth of the Baye will presently open. At the end of the said hill on the South side, there is a point of Ironie Cliffes called A punro do Tubaron, that is, the point of the Hedge: And on the South side of the Baye there are two or three high hills, being there, you shall put right over to the Bay, and so run Westward.

If you should be in the same course under twentie degrees, then you shall see many hills, among the which standeth a high sharpe point, called Serra de Guarapari, that is, the hill of Guarapari: it hath likewise another on the south side called A Serra de Pero Can, that is, the Hill of Perer wood: these hills stand on the South side of Spirito Santo. From these Hills southward you shall see a hill standing alone, called Guape, & when you see it, then

you shall likewise see three small Ilandes lying together, on the south side whereof lyeth another small, round, & flat Island, and the land lying right against this round flat Island hath a great Baye, where (if need be) you may put in and anker: if you desire to goe into it, then you shall runne East and west with the hill, and so runne in, and then the round Island will be on the south side. This Island is called Ilha de Repouso, that is, the Island of rest, it lyeth very close by the land, and betwene it and the land you may well anker.

From these three Ilandes aforesaid to the bay of Spirito Santo are 12. miles, and holding your course southward to Spirito Santo, you shall see another Island lying alone, which you passe, running to Seaward by it, and being by it, you shall presently see the mouth of Haufen of Spirito Santo: this bay or haufen lyeth under 20. degrees.

#### The 61. Chapter.

To saile from the Bay or Haufen of *Spirite Santo*, to the Bay of *S. Vincent*.

Sailing from Spirito Santo to the Bay S. Vincent, you must runne along the coast about 7. or 8. miles from it, to the point called Cabo Frio, that is, the cold point, untill you come to it: in the way you haue a great bay called A Bayho de Saluador, the Baye of our Sauiour, which is distant from Cabo Frio 12. miles.

Before you come to Cabo Frio, there are two Ilandes, from the which you run to sea ward, yet if need be, or if you desire it, you may passe betwene them and the land. Cabo Frio hath an Island right over against it, which hath a point where you may anker if need be on the West side, where it is faire and clere.

This Cabo Frio lieth under 23. degrees, from thence to the river called Rio de Janeiro, that is, the river of Ianuarie are 18. miles: this river of Ianero hath three or foure Ilandes in the mouth thereof: If you will enter into this river, you may well goe in, taking your way betwene two of the Ilandes that lie in the mouth thereof: on the South side of this river there is a Hill that sheweth like a man with a friars Coule or Cape vpon his head.

When you are under the height of this river, you shall to landward see certaine high Hills, which shewe like Organs, which

which is a good marke to knowe that you are by the river, and when you begin to goe nere the lande, you shall see a round, high, and bare Island on the South side: the mouth of this river lieth vnder 23. degrees and 4. From this river to the Rode or open Haven by the Portingales called Angra, are fiftene miles, and there are two rivers in the way, but being in that country, put not to the land, vntlesse you be compelled therunto.

From the mouth of this river West Southwest, and Southwest & by West, you shall see a great Island called A Ilha de Sant Sebastian, which on the South-west side hath another small high Island called A Ilha dos Alcatrales, that is, the Islande of Seamewes: before you come at it, you must holde your course Westward, to shunne certaine Sands that lie by it, whereby you shall come to the mouth of the bay of Saint Vincent, where you shall see an Island called Ilha da Muda, that is, the Island of the Dumb woman: and to put into the Bay of S. Vincent, you shall leaue the Islandes on the East side. The Bay of Saint Vincent lyeth vnder 24. degrees, and if you be to leeward from it, then you shall see many Islands, whereof some stretcheth outward, which are the best markes for this Haven, and being there, you are South-west and Southeast with the mouth of the Bay.

#### The 62. Chapter.

How to saile from Cabo Frio, or the cold point, to the river of Rio de Plata, or the river of siluer, with all the course thereof.

From Cabo Frio to the river of Ianeiro or Januarie, are eightene miles, and you saile East and West, and lyeth vnder 23. degrees, and hath these markes: first, inward to the land it hath certaine high Hilles called Organs, but at this time most of them are falne down: and on the West South-west side towards the Sea side, it hath the foyme of the Mast of a shippe, and in the mouth of the river lieth foure Islands, whereof one is high and round which is a good marke, as also the Sugar loafe, being a bonell that is called so, lying in the Haven, although you can not see it when you are at sea: you may saile along this coast without danger, and you need feare nothing but that

The 3. Booke.

you see before your eyes. From thence to Saint Vincent the coast reacheth East North-east, and West South-west, and is in length two and forty miles: and all that way there is neither shallowes nor Sandes, but there you finde good Havens for all winds.

Twelve miles from the river lieth an Island called Ilha grande, or the great Island, which hath verie good Havens as well on the South-west as the East sides, with very good fresh water, and great fishing, it is a high lande with many trees, and inward to the lande it is verie high and sharpe pointed: if you desire to put in there, you need not leaue to do it, for there is no danger.

From this great Island to the Island of S. Sebastian are eightene miles, and to the Island A Ilha dos Porcos, that is, the Island of Hogges, are fourtene miles: the Isles of Hogges hath a very good Haven, but it is too farre inward. From thence to the Island of Saint Sebastian are foure miles, which is a great high Island, full of trees, it hath a verie good entrie, as well on the one side as on the other, it lyeth North-east and South-west. From thence to the lande about halfe a mile distant lyeth the Rode: South-westward there lyeth another long Island called A Ilha dos Alcatrales, or the Island of Seamewes. Close by this Island there lyeth three Cliftes, on the South side whereof lyeth an Island, which is a verie good marke, for the land is sometimes covered with miste and thicke weather, whereby you can not knowe it, but when you see this Island, then you may knowe where you are.

From this Island to S. Vincents are twelue miles, which is a pleasant way, and in that countrey there are three small Islands called As Ilhas de Boa Sicanga. From these Islands to the Haven called A Berra de Bertioga are six miles, which is a verie good & a deepe Haven. Between the Islandes aforesaid & this Haven lieth another round Island called Monte de Trigo, that is, the hill or heape of wheate, which is a verie good marke for such as desire to put into the Haven of Bertioga.

From this Haven to the Haven called A Berra d'Esteuao da Costa, that is, the haven of Steven da Costa, are five miles: this is a good Haven for great shippes, it hath a very good Bay for shippes to lie in:

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And if you will not put into it, outwarde close by the land you haue an Island called A Ilha da Moela, that is, the Island of Chése, where you may anker.

From this Hauē Southwēstward, lieth an Island called A Ilha Queimada, that is, the burnt Island, which is a flat Island all stonie, but along by it, it is faire ground, like South southeastward. From the Hauē, lyeth a Cliffe, which of many men is not knowne: it lyeth aboue the water, and is in the middle way betwē the Island Dos Alcatrazes and Ilha Queimada: From thence to the Island called Canauca, that is, the Island of Kēdes, are thre miles, & you run North North-east, and South Southwēst along by the coast. Canauca is an Island that hath a verie good Hauē and fresh water, and lieth vnder 23. degrees and ½. on the south side it hath two Rockie Islands, whereof the one is somewhat long and round, and right ouer against it lyeth the riuer called Rio de Canauca, where you may put in with small ships.

From Canauca to the Island called A Ilha de Santa Caterina, are 48. miles, and you run along the coast North & South: This is a long Island full of trees, it lieth by the coast which reacheth North and South. In the North side at the entry of the Hauē it hath two Islands, and on the South side another Island called A Galle, that is, the Island of the Gally: on the North side thereof you can not enter but onely with small Barkes and ships: but on the South side it hath a very good entrie for great ships, it hath much fresh water, and great store of fish and wilde Bēre. This Island lyeth vnder 28. degrees and ½.

From thence to the Hauē called O Porto de Don Rodrygo, are five miles, and five miles further forwarde lyeth the Hauē called dos Patos, that is, the Hauē of Cēse, by some called La Laguna, that is, the Lake: This Hauē serueth for Barkes and small ships that traffique in those countries.

From thence to the riuer of Rio de Plata, there is not one hauē where you may put in, the coast reaching North North-east and South Southwēst. Sailing from the aforesaid Island of S. Caterina to Rio de Plata, you must holde your course southward to the height of 34. degrees & ¾. When you must put to the land, The 3. booke.

& when you see it, which at the first sheweth like an Island called los Castillos, then you shall run along the coast, which will lie Southwēstward, Southwēst and by West, and west southwēst from you, and make not your account to see the Cape de Sancta Maria, for the land there is so flat, that there you can not discerne any signe or token of a point, but there you shall see certaine risses, but you need not feare any thing more then that you see before your eyes: and if you chance not to see any land running towardes it, then cast out your Lead, and there you shall find 10. 14. and 18. sadome deepe, therfore feare not for it is all one kind of ground, and you are in a good way. Being there as aforesaid, then run as long as you can well discerne the land, & then you shall see an Island called A Ilha dos Lobos, that is, the Island of Wolues, for there you see many wolues: it is a flat Island all full of stones, on the south side it hath an Island and on the east a Risse, but you neede not feare any other then that you see before your eyes. This Island is distant from the firme land about two miles and ½. towards the northwēst, & from this Island of Wolues there lieth a small flat Island, with a low wood close by the land, which hath a good hauē to anker in, if you haue any tempest out of the Southwēst. If you passe along by this Island on the East Southeast side, then goe nere the point or boke of the firme land, which is a lowe stony point, and betwēne this point and the Island lyeth a sand which you shall presently see by the water that breaketh vpon it, and if you enter on the North-east side you neede not feare any thing: and to anker, keepe close by the Island, for there you haue fresh water, and great store of fish vpon the ground.

Being there, you must be carefull, for there beginneth the first high Lande, and from it about eight or ten miles further, lyeth a sand that is verie dangerous, and is about foure miles from the firme Lande, being two miles in length: you must runne betwēne it and the firme lande, and when you saile from the high land aforesaid, for the space of a mile and a halfe or two miles, you must keepe harde by the shoare, because of the sande aforesaid, and from thence with your Leade in your hande, with good watch and foresight, and if it be not seasonable weather

weather to saile by night, then your best way were to anker and to stay till it bee day, the better to make your voiage.

And when you thinke you are past this sand, then you shal see a hill called O monte de Santo Seredio, which is a rounde high hill, the like whereof is not in those countries to bee founde: betwene the which hill and the sandes aforesaid, lyeth an Island called A Ilha das Flores, that is, the Island of flowers, which you may passe about without danger.

And when you come into the salt or fresh water, which floweth fine and twentie miles beneath the river called Rio de Buenos Aires, that is, the River of good aire, where the water is verie fresh, then hold your course West, and then you shal be eight or ten miles beneath the River of good aire, which is the best course you can holde, but I advise you still to haue your Lead in hand, and when you are at thre or foure sadome water, then saile no further if it bee by night, but in the day time you may see whither you saile, which must be in sight of land, and so nere, that you may easily discern the trees, holding two miles from the land, for you can not passe by the River of good aire without seeing the houses that stand upon the same. The most part of the land of the River of good aire, is a thicke land like a downe, about thre miles along by the sea side, as lone as you see this lande, then you must make right towards the houses, yet somewhat more towards the south side, where there is a place where the shippes anker: but if you desire to runne on the North side, then you shall take your course from the Island las Flores, or from Santa Horodio about a mile and a halfe from the land at thre and 1. or foure sadome, to the Islands of Saint Gabriel, which are thre smal Islands, but they haue no good Rode: and if you chance to anker there, goe not a shote but verie warily, because the inhabitants haue warres with the Spaniards and Portugales all along the river, but the best course is on the South side, from the fresh water inwards.

The 63. Chapter.

How to saile from the Island La Gomera, one of the Islands of Canaria, to the Antillas or fore Landes of the Spanish Indies, and from thence to the coast of the

The 3. booke.

Firme land to Cartagena and Nombre de Dios, as also the course from thence to the Hauana and the channell thereof, and so to the Flemish Islands, and from thence to Spaigne, with the situation of the places.



Sailing from the Island La Gomera to the Island called La Desceada, that is, the Desired Island, being one of the Landes of the Spanish Indies, then you must holde your course South for the space of a mealetide, so to get out of the calme: from thence you must runne West Southwest till you be vnder 20. or 22. degrees, and being there you must runne West, and West and by South, till you come vnder fiftene degrees and 1. which is the height of the Island La Desceada: if (when you are there) you haue a West winde, then run Southwest as farre as you thinke good, thereby to get againe vnder fiftene degrees and 1. running on the weather side West Southwest, to bring all to one point whereby you shall find helpe, from North and South, East and West, because you are close by the lande, holding your course West and west and by north, because the compasse windeth a strike into the Northwest, with the which course you shall see the Island la Desceada. This Island lieth East and West, and sheweth like a Gallie with her tilt vp: on the east side it is a low land, in forme like a boze, spitt of a shippe or galley: from the West side it is high land, shewing like the sterne of a gally, and on the South side it sheweth like halfe an Island, the hinder part thereof being like a boze shoe.

The Island called Marigalante is a low and flat land, and reacheth East & West, being full of trees, on the East side being highest, and on the South side hauing certaine white downes, & on the West side about halfe a mile from the Island it hath a blacke shining cliffe. This Island lyeth full vnder fiftene degrees.

The Island la Dominica is a great Island and reacheth Northwest and southeast, when you see it first (being on the outside thereof) it sheweth like 2. Islands, by reason of a great opening it hath in the middle, but when you are close by it, then you perceiue it to be all one Island, it is full of hills, on the Southeast side a lowe land, hauing a small or thin point of land

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with a hnell vpon it, on the North-west side it is thicke high Land, hauing a Hill that seemeth to bee seperated, and to stand alone by it selfe, although it is not alone. Vpon this hill there is a rock which sheweth like a clock house, & without the aforesaid thicke high Land, there is a Roocke or cliffe which runneth off fro y<sup>e</sup> thicke point. This Island lyeth vnder 15. degrees & 1.

The Islands called Los Santos, are four Islands which are not very high, lying in a Triangle. Betwene these Islands and the Island La Dominica, there runneth a good channell to passe through.

Sayling from the Island La Dominica to the Point of Coquibocoo, lying from the firme Lande, you shall holde your course West, and West and by South, vntill you bee by the point, and if you see it not, then runne south west ward towards it, or Southward, vntill you see it. This Point of Coquibocoo is a low Land, running into Sea ward, and within the lande it hath a rowe of Hilles, which are called the Dile Hills, which stretch along by Vuanucla, where they end, which vpon the coast of the firme land. From this Point you runne along the coast to the Point called Cabo de Vela, and betwene these two Points there are two hauens, where of one is called Bahya Honda, (that is, the deepe Bay). This lieth on the East side, and on both sides where the Sea beatefth, it hath doones: The other Haven lying on the West side, within it hath a high Land or Hill, which reacheth North and South. In both these Hauens you may enter with Ships of two hundred tunnes. All this coast to Cabo de la Vela is cleare and safe. The point Cabo de la Vela, is a high land like a sugar loafe, and about half a mile from it, there is a cliffe, which sheweth like a ship vnder saile, and therefore this Point is called Cabo de la Vela, that is, the point of the saile. This Cliffe lieth North east and South west, with y<sup>e</sup> Point aforesaid it is said you may well passe betwene it and the lande, and if you depart from the said Point, to saile to the Cliffe and Point called Cabo de la aguia, (that is, the Point of the peeble) then you shall runne West South west, by the which course you shall see it. They are foure Cliffes together, which shewe in forme like a Horse shooe, and the Lande that is right against it, is a high Land. Being inward to the Lande somewhat

The 3. Booke.

higher, which is called Las Sierras Neudas, that is, the Snowe Hills, when these hills are Southward from you, then you are right against the foure cliffes.

And comming to the beginning of the foure Cliffes, hauing past the River De Palomina lying by the last Cliffe, then you shall see the Cabo de la aguia. This Cape is a still Lande, descending downeward to the Sea side, but not very high, on the toppe hauing a Dale, which sheweth like a saddle. It hath likewise on the out side (close by it) three blacke shining Cliffes, which the water dooth almost flowe ouer: they lye with the Cape aforesaid North and South. The said Cape is bare, & sheweth blackish and shining.

All this coast reacheth almost East and West. From Cabo de Santa Marta sozward, you must runne along by the coast, alwaies looking to your course, because of the Willowes and streames that come from the Lande, which oftentimes fall vpon you. When you discouer the land of Charrhagena, you shall see two Cliffes, which lye by the Haven of Charrhagena, you must runne along by the first Cliffe, betwene it and the Lande, alwaies with your Lead in hand, and you must not goe nêrer then ten sadome to the Land, there you shall find white sandy ground, and being at fiftene or sixtene sadome muddy ground, then kepe aloofe to the Southeast and South, and so runne in, soz you shall see the hole open before you.

Sayling from Carthagena to Nombre de Dios, (that is, the name of God) with the winds called Brisas (which are windes blowing from the East and North parts, generally called Brisas) then you must hold your course West, and somewhat West and by South, till you be vnder 9. degrees and  $\frac{1}{2}$ . vnder the which height lyeth the point called Cancina, which are seven Islands, whereof five stretch east and west, the other two North east and South west.

Being somewhat past these Islands, you shall see a low point of Land reaching into the Sea, called A Punta de Lamas, which lyeth on the West side, and Westward from it, it hath a Hill which is somewhat higher then the Point, which you may well discern when you make to Sea-ward from it, and that the Point lyeth South-west-ward from you, the said Hill hauing on the South-east side certaine lowe Lande, and

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somewhat more Westward, the Lande beginneth to bee higher, which endeth at the River of Francisco. At the mouth of this River to Sea-ward from it, lyeth a stony cliffe, and from this River to Nombre de Dios, it is all over a flat and red shining Lande, to the houell called Niquea, which is about a myle from Nombre de Dios, you shall likewise see the edifices or buildings of Capira, and if a man should ask you (when those buildings lye North-east from you) where you are, then you may answer him, that you are upon the coast of the lande North-east and South-west beneath Nombre de Dios.

Sayling from Nombre de Dios to Carthagena, you shall holde your course East North-east to the point, from thence you must runne East, whereby you shall discover the Islands of Saint Bernard, which are low and yet Hill Islands, with very faire ground along by them, and if you should be in a frigate, then you may passe betwene them and the land. Five or six miles further you shall see the Islands called Braua, which are foure small Islands, whereof the furthest outward is the greatest, they are all lowe, and bare Lande, hauing by them faire and cleare ground, and with a frigate you may passe inward, but with a shippe you must not goe nearer then sixe fadome. From thence east South-eastward, you shall see the Gally of Carthagena, with the markes aforesaid, & in the East and East North-east bough, you shall see the Land Caricos, which is a high and hill land. From thence you must runne along by the coast, untill you begin to see the Hauen, then you must put in, alwaies shunning the sands of Carys, running along by the east point, being there, if night falleth upon you, then you may anker betwene Carys and Baru, in the surest place you can finde, to defend you from the windes called Brisas, by the high Lande of Carys, and if you put out of the Hauen of Nombre de Dios, you shall lardere till you see the buildings that are beyond it, and sayling into the Hauen, you shall doe as wind serueth.

Sayling from Carthagena to the Island of Hauana, you shall hold your course North-west, till you come to thirtene degrees and  $\frac{1}{2}$ , and when you are under thirtene degrees, then you shall let your selfe dyue South South-east and South, as the manner is, untill you bee past the The 3. booke.

height, or bee out thereof, or in the depth, and when you are upon the ground of the Serrana, then you shall keepe towarde it as much as you can, and if it bee possible you shall hold Northward, for so you shall the sooner be there. From the point of Cabo de Camaron to Cabo de Roncador, with the Sea strand that stretcheth from the one to the other, as also from Serrana and Serranilla, (being Islands and Cliffes so called) on the west side of all these sands is great sande, with fish scales upon the ground, and the least depth you find there, is fiftene fadome water, being all faire and in this depth you shall runne till you bee over it, and being over, you shall presently begin to multiply or rise till you be at fiftie fadome deep and somewhat more. Serrana lieth under fouretē degress and  $\frac{1}{2}$  and Serranilla under firtē degress. If you see Serranilla on the West side, on that side it is a lowe sandie Island, stretching North-west and South-east. Sayling from Serranilla or Cabo de Roncador to y point of S. Anton lying in the Island Cuba, you shall holde your course North-west, and North-west and by north, wherewith you shall discover the Cape aforesaid, or the Cape de coryentes, (that is, the Point of the streames) which is a clouen Point towards the sea side, being lowe Land, on it hauing some Palme Trees. From thence to Cabo de S. Anton, the Land beginneth to be lower, & the coast stretcheth North-west and south-east. The cape de S. Anton is a low sandy Point, upon it hauing two or thre houels, and lieth under 22. degress. If in this course you chauce to see the Island called Cayman Grande, that is, the great Cayman. You must vnderstand that it lieth under nineteene degress, and is low land ful of Trees, stretching east and west, on the south-side hauing some white sandy strands. Sailing from the Point of S. Anton, with the windes called Vendraual, (which are West and South windes, generally called Vendrauales, as the East and North windes are called Brisas) to the Hauana, then you must runne North-east to shunne the droughtes that runne out from this Point, which reach to the beginning of the hills called Los Organos, (that is, the Organs) and when you are past the sands, you shall hold your course along by the coast, for there you neede feare nothing more then that you see before you.

The Organs are certaine high Trees, which make manye openings and rents, whereof those on the South-side are called the point of Guanico, these Organs or hills reach to the River called Rio de Porcas (that is, the river of hogs) from thence begin the Hills called the Cabinas, which are high and doubled, on the highest of the hauing a playne or flat Lande, there you haue a Hauen called El Puerto de Cabanas, Eastward from this point to the field of Mariam, it is low flat land full of Trees, where there is another Hauen: From thence to Hauana it is all lowe land without any risings, except one Houell, lying right ouer against the Hauana, which is a clouen hill, vpon it hauing a Harpe point, called Aralaya, that is, a guard, and being North and South with the Hauen, within the Lande you shal see two Hills, which shew like two teates of a womans dugs, and to put into it, you must keepe your course along by the houell.

If you depart from the Point aforesaid with the winds called Brisas, then you shall hold your course to the Clifles called Tortugas (that is, the Torreaux) as winde serueth, and you must see what depth you find: for if there you finde fortie fadome water, then you are on the South-side thereof, and finding 30. fadome, then you are East and West right against it, and being at any of these depths, you shal hold your course South South-west until you see the land, which you shall discover from the field or Hauen thereof: and if you see a Land that is somewhat high, hauing some Hills and Dales that shew like the fingers of a mans hand, then it is the land called Xarugo, from thence you shal runne to Hauana, holding your course along by the coast.

Sayling out of Hauana to the Martins, you shall hold your course North-east, by the which course you shall see the Point, which is three small Ilandes, whereof that in the middle is the greatest, the uttermost being the East coast, and the inwardest the North-east and South-west coast. From thence North-eastward to the Cape De Canauerales (that is, y<sup>e</sup> point of Kedes) the coast stretcheth North and South, and North-eastward you shall see no land, and being vnder five and twentie degrees, then you are in the mouth of the channel, which to passe through, you must hold your course North-east, and if you see

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not the Cape de Canauerales being vnder 28. degrees and  $\frac{1}{2}$ , then you are without the channell.

Sayling out of the Hauana (with the windes called Brisas) to the channell, you must runne outwards till it be noone, and after none you shall make to Landward, that towards euening you may see by it, and to use the Windes called Terceinhos, (which are Windes that blowe by night from off the land) running in this manner along by the coast, until you see North and South with the Houell called El Pan de Marancas, (that is, the loafe of Marancas) being North and South with y<sup>e</sup> same loafe, you must runne North-east, if the winde will permit, if not, you must put to the coast of Florida, where the winde will direct you, doing your best, in that way to goe out of your course as little as you may, for the streames runne with great force towards that Lande, and when you thinke it time, then you shall put to the other side, as the winde will leade you, till you see the Lande, and when you see it, then winde, in this sort running through, and being vnder 28. degrees and  $\frac{1}{2}$ . then you are out of the Channell: hereof I aduise that the strikes you make in lauering towards the land of Florida must be short, and those towards the Coast of Minare long, for the streames direct you to the Lande of Florida. The Hills of Chupiona come out by the loafe of Marancas (and are certaine not too high and euen Hills) flat on the toppe, with certaine white shining houels. The loafe of Marancas is a high Houell, flat aboue, stretching north-east and South-west, and on both sides as well North-eastward, as south-westward, it hath two low Points, lower then y<sup>e</sup> said loafe, which shew like the beads of Torreaux. On the North-east side the Lande stretcheth lowe, and from thence Northward it maketh a small Point. Behind this Point lyeth the Hauen of Marancas, and to enter therein you must run North-east and South-west right against the said loafe, and then the Hauen will see South from you, and you must runne southward to it, it is a great Bay, and there you haue no Road, but close by the Land, comming out you leaue the loafe on the South-side, and you must hold your course north-east, till you be out.

And being out of the Channell, if it be in Winter, you shall run East, wherewith

you shall holde East and by North, by the winding or declining of the compasse: By the which course you shall passe on the South-side of the Islands and Cliffes of Bermuda, and this course you shall holde till you bee vnder the heighth of the Island Fayael, one of the Flemish Islands, which is a great Island, stretching North-west and Southeast on the Southeast side, hauing a thicke Land, and on the north-east side somewhat lower land. To saile from thence to the Island of Tercera, you shall hold your course outward of the Island of S. George, east, and east & by North. The Island of S. George is a high Lande, stretching East and West, as also Tercera, which on the Southside hath a clouen hill, called O Brasil, and a little eastward from thence, there lieth three cliffes. The Island of S. Michael is a great high Island, stretching East and West, on the West side being lowe, and on the East side high: It hath likewise a clouen hill, lying at the end on the East side. This Island lyeth vnder 38. degrees.

The 64. Chapter.

The course and right markes from the Island *La Desseada*, to the lande and coast of *Carthage*, *Nomb*, *de Dios*, new Spain, and from the channell of *Hanana*.

**I**F you desire to saile throught the Channell that runneth betwene the Island *La Antigua*, & *La Desseada* towards the coast, you must holde your course West to the Island of *Montecerrate*, running along by the Island of *Guadalupe*, which is an Island clouen throught the middle, & higher on the West then on the East side. The Island *La Antigua*, (that is, the old Island) you shall find on the Northside of *Guadalupe*, stretching in length East and West, and hath hills with outward thew like Islands, and lieth vnder 16. degrees and 4.

The markes of the Island *Montecerrate* are these. It is round and high like the Island *La Gomera* in the Canaries, and hath some hills with certaine Water beakes, sailing from this Island *Montecerrate*, you must runne West North-west, whereby you shall discover the Island *Sancta Crus*, but you must not runne too close by it, for there it is foule, and no cleare ground, it stretcheth East and West, and is hilly, but not verie high, The 3. Booke.

being higher on the West then on the East side, in the middlest hath a rent or partition, and on the East side there is a Roade where you may anker, for there it is faire sandy ground. To saile from *Sancta Crus* to the Island of *Puerro Riquo* (that is, the Island of the rich Haven) on the Southside, you must runne West North-west, whereby you shall discover the hill called *Sierra de Loquillo*, and from thence to *Cabo Roxo* you shall saile West and West and by North, keeping along by the land untill you be by the cape aforesaide, which is the uttermost part of the same Island.

This point called *Cabo Roxo*, (that is, the red point) is a thin and lowe lande, on the sea side hauing certaine redde shining downes, and on the North-west side you see the hills called *Las Sierras de S. German*, which are very high, but not so high as those of *Loquillo*. From this point of *Cabo Roxo*, you must hold your course west, and west and by North, whereby you shall discover the Island called *De la mona*, that is, the Island of the ape, and you must run along by the southside thereof. The Island *La Mona*, is a low land, and reacheth East and West, on the sea side being a plaine land descending downward, on the north-side it hath a Cliffe or small Island called *Monica*, or the little ape. Betwene it and the Island you may passe. On the West side of *Mona* there is a Roade of faire and good ground, hauing likewise such another Roade by the Point that lyeth South-west.

From the Island *De la Mona* to the Island *De la Sahona*, if that it be by day, you shall hold your course South-west, and by night West, and West and by South, and you must vnderstand, that the Point called *Cabo de Enganno*, that is, the deceitfull Point, is altogether like the Point of *Sahona*, hauing a clouen houell on the upper part of the Island, being betwene the lowest Lande thereof that lieth on the Sea side. Betwene *Cabo del Enganno*, and *Sahona*, lyeth a small Island called the little *S. Catalyna*, the reason why you must there runne West and South, is because the Streames runne towards the Creeke.

The markes of the Island *Sahona*, are these. It is a lowe Island full of Trees, so that as you come towards it, you first see the Trees before you perceau the land



land thereof, it stretcheth East North-east and West South-west, on the South side it hath certaine Riffes which run halfe a mile into the Sea: if you fall vpon this lande coming out of the Sea, and that ouer the Ilandes you see certaine hilles, then they are the hills of Niquea, which you shall likewise see betwixen great Santa Catalina and La Sahona: this Island Sahona on the West side hath a Rode of eight or ten sadome dépe, to saile from Sahona to Santo Domingos, (it beeing thre miles to seaward from Sahona) you shall hold your course North-west, and North-west and by West: from thence to Santo Domingos it is altogether low land, on the sea side descending downward, and is the land which in that place reacheth furthest East and West.

The markes of Santo Domingos are these, that when you are North-west and South-east with the old mines, then you are North and South with the riuer of Santo Domingos, and ouer the riuer you shall see two houels which thewe like the teates of a womans bzeastes, when those houels are North, and North and by West from you, then you are to loseward from the riuer, so that by those teates you shall knowe whether you be past or to Loseward from it. On the East point of the entrie of the Riuer standeth a Tower, which serueth for a garde or beakon for the shippes that come out of the sea, from this point aforesaide runneth a hidden cliffe which you must shunne, and so you must runne in, but go not to nere the Al Matadero, that is, the Slaughter house, for there it is shallow: and being within the aforesaid hidden cliffe, you haue foure sadome dépe, and so you shall holde your course to the Sandie strand, lying on the East side, shunning the Cliffes of the fortresse, and going from the Fortresse inward, then you must let fall your ankers, right against the Admiraltie in the middle of the riuer, where the best place and Rode is.

From Santo Domingo being 4. miles to Seaward, you shall holde your course South-west, and South-west and by West, untill you be North and South with the Island of Niquea, and to goe from thence to the haue of Oguoa, leaue not the coast, but run close by it with all your sailes, till you be past the riuer, for if you get off it without touching the Palma, which is

a certaine banke so called where the ships be to anker, then you must not anker: being in the riuer, you must looke wel before you, that when you anker to make your ship fast with an anker both out to Landward and to Seaward, and then you are safe.

Sayling from this Haue and Bay of Oguoa, you shall runne outward to the South untill you be about the point and thre miles into the sea, and then you shall hold your course South-west, and South-west and by South, wherby you shall discover an Island called De la Beata, that is, the blessed Island, which is a lowe Island stretching East and West.

Two miles Westwarde from Beata, lieth an Island or cliffe called Altobello, which by night theweeth like a ship: when you are past Beata and Altobello, then you must runne West, and West and by North, to the point called Cabo de Tubaron, that is, the point of the hedge. In this creeke are thre or foure Islands or rocks which are called Los Frayles, that is, the Friers. Before you come to Cabo de Tubaron there is a Creeke, wherein lieth an Island called Iabague, with more cliffes and Riffes lying about it, being foule ground. Behind this Island you see certaine hilles called Las Sierras de dona Maria, otherwise Las Sierras de Sabana: when you are right against Iabague, then you must run West North-west. The Cabo de Tubaron is a blacke shining Houell, on the sea side being clouen, vpon it hauing certaine white places like water beakes. Within this point or Cape lieth a riuer of fresh water, where you haue stones for Ballast as you haue in the Riuer of Mynijcka. From thence to the point of Cabo de Crus, you must hold your course North-west untill you are past the Island of Nabassa, running on the North side thereof, and if the streames chauce to driue you on the south side, then you must obserue certain times (if you be in a great ship) holding a good way into the North-west from it, to shun the sands that lye out from the point de Moranc, and reach betwixen this point and Nabassa, & there in some places you haue about foure sadome dépe, and at the end thereof you may run from 15. to 20. sadome dépe.

Nabassa is a round and lowe Island, on the Sea side being all flat and plain land: running on the North side of this Island,

you shall hold your course North-west, and North-west and by West, and if you desire to passe along by the Cape De Crus, it is a point it sticking out, which as you come toward it out of the sea sheweth as if on the top it were full of Trees, but it is inward to Lande. On the East side of this Point lyeth the haven of Cabo de Crus.

Now to saile to the Island De Pinos, you must runne West North-west, wherby you shall discover the Island. This Island De Pinos is a low land full of Trees, so that as you come out of the Sea, you see the Trees before you see the land, it stretcheth East and West, and in the middle it hath three houels, whereof that in the middle is the greatest.

From this Island De Pinos, to Cabo de Corrientes, you must runne West North-west, by the which course you shall see it, This point on the sea side is a Lande running downeward, upon it hauing some palme Trees, and on the West side a sandy strand, where there is a Roade where you may lye. Upon this Point of Cabo de Corrientes standeth a picket Hill, which stretcheth further out than all other points, when from thence you put in, you shall see on the Lande righter ouer you, a Lake of fresh water, where if neede bee, you may supply your want. To saile from thence to the Point of S. Anton. Being two or three miles to Sea ward, you must runne West North-west.

From the Island De Pinos, to Cabo de S. Anton, there are two great crêkes: one lying from the Island De Pinos to the Cape De Corrientes, and the other from the Cape De Corrientes to Cape de S. Anton, and before you come to the Point of Cape de Corrientes, there is a point called La Punta de Guaniguanico, & behind the Land inward, you shall see certaine Hills, called Las Sierras Guaniguanico. Cape de S. Anton is a long Point full of trees with some bushes with sandy strandes, and from it there runneth a bank of sand, for the space of 4 miles north-westward. Sailing from the Point of S. Anton to new Spaigne, in winter time, it is, from August to March, then you must hold your course without the Islands and Clifles called Las Alactanes west north-westward, with the which course hauing sailed 60, or 70 miles, you shall find ground, which shalbe of shels or great sand. This you shall find till you be under 24 degrees, & if you find ground at lesse then 40. The 3. Booke.

fadome sailing with the same course, then hold your course north north-west, & north-west & by west, & when therewith you begin to increase in depth, then turn againe to your first course of north-west, and when you begin to lose land, then for the space of 20 miles you must saile West, wherewith you shall be north & south with the Island Bermeia. Frô thence you must saile south-west till you be under 20. degrees, & if you see not land, you shall run west, for at that time it is not good to goe beneath the height. Under this height & course you shall see La torre Blanca, it is, the white tower, & if you chance to discover the River of S. Pedro, & S. Paulo, then beyond yrtner you shall see certaine greene hills, but not very high.

If you finde 35. fadome depe, with muddy ground, with shelles in some places, then from thence you shall hold your course South, and South and by East, untill you be right against the fieldes of Almeria: if you come out of the Sea, you shall see ke ground lower, and finding 30. or 40. fadome with some muddy ground, then you are East and West with the river of Almeria, about seven miles from the land: and if in the South-west you see the hills called las Sierras del Papalo, and that they run one within the other, then you are North-east and South-west from them. From thence you shall holde your course South, and South and by West, wherby the hills of Papalo will begin to shew themselves, which will make two round hills: you shall like wise see Las Sierras de Calaquore, which are certaine reddish hills, This rowe of Hills cometh out to the sea side.

If you desire to take the ground by the point of Villa Risa, that is, the rich towne, three miles from the land, you shall finde 80. and 90. fadome depe, muddy ground. The river of S. Peter and S. Paul lyeth under 21. degrees, and los Campos d'Almeria, that is, the fieldes of Almeria, under 20. degrees. Villa Risa la Vieya, that is, olde Villa Risa, lyeth under 19. degrees and 3. Villa Risa la Vieya is certaine hills, whereof the one end reach into the Sea side: they are not very high, but make many openings or rents, (like the hills of Abano, called Digans) stretching North and South: if you chance to come out of the Sea, and should see the Hills of Villa Risa, then you should see that they stretch North and South, and

and the hills of S. Martyn stretch East and West, you may know them another way, which is, that if you make Westward towards them, coming close to them, they will shew to be lower then the Hills of S. Martyn, which are greater and higher, as you passe along the Sea coast by them, and being thre myles to Sea-ward from Villa Risa, you shall find ground, which by S. Martins you shall not find, although you were but halfe a myle from them. Lastly, although you should haue no knowledge of Lande, yet you might knowe it by the markes aforesaid. To Leeward from Villa Risa lieth a Cliffe, called N. Bernard, which is in forme like a sugar loafe. From Villa Risa la Vieya, or out of Villa Risa, to S. Iohn de Luz, you shall hold your course South, and South and by East, and you shall find ground of shels & muddy ground, at thirty sadome towards the Land. By the Riuer of Vera Crus, you shall find sandy ground, and in some places muddy ground.

If you were without, then you must knowe that from S. Christopher, to S. Iohn de Luz, it is all sandy strandes, and being East and west with the point called Punta Gorda, then you are South and South with the Island of S. Iohn de Luz, and being South-east and South-west with the Island at lesse then forty sadome deepe towards the Land, then you shall haue reddish ground, and in some places shels, and from forty sadomes forward white muddy ground. If you come out of the sea, and desire to know if you bee East and West with the Island, then you must marke a high houell that runneth out from the hills of Vera Crus.

And when you are East and west with this Houell, so are you likewise East and West with the Island, you must likewise vnderstande, that when the Hill of Sierra Nevada (y is, the snowy hill) lieth West & west and by south from you, then are you likewise east and west with the Island aforesaid, & then you shall presently see the point called Antio Niquardo, as also Mendano Montuoso, or the high Houell aforesaid, and you shall likewise see the sea-coast Medellin, and on the South-west side the Point of Punta Gorda, & if you desire with a South wind to be in the haue, then run at 18 & 20 sadome deepe, whereby you shall passe to leeward through the channell, going close to the bulwarke, yet running it, The 3. Booke.

you shall anker on the lose side, for to Leeward it hath no great depth.

If you depart from the Point of S. Anron in summer time towards new Spain, then you must hold your course westward for 20 or 30 miles; wherewith you shall finde ground at 80 sadome, being shels. From thence you shall run west, and west and by South till you be at 30 sadome, and from 30 sadome westward to 20 sadome, with the which course you should saile along this Countrey. And being a greater depth, you shall run west and west and by south, whereby you shall come again to the former depth. By this course you shall passe through the Islands of Ilha de Sconocida, & Ilha d'Arena, that is, the unknowne Island, and the sandy Island, from the Island la de Sconocida to the Island d'Arena, west, & west and by south, you shall descrie the Hills Las Sierras de San Martin, which are two high Hills, in the middle hauing a great opening or cliffe. Sailing from these Hills, you shall runne West, by the which course you shall see the stony rock, which is a clouen hil, you shall run South-west, and north-west & by west, wherewith you shall see the Riuer of Medelyn, which is a lowe land, & somewhat moze to leeward lieth the Island called Ilha Blanca, or the white Island, as also y Island Rio Rissas, which a farre off sheweth like a ship vnder saile, & then presently you shall see the Island of S. Iohn de Luz, and from the riuer called Rio Varado, to the Riuer of Vera Crus. There is no high land, but only one black shining hill, lying about the aforesaid Haue.

#### The 65. Chapter.

How to saile from the Island La Deseada to the Island of Porto Riso through the channell called De Passagie.

**S**ailing from the Island La Deseada to the Island Puerto Riso, y is, the rich Haue: Desiring to passe through y channel of De Passagie, that is, the thorow faire, you must vse all y means you can to runne betwene the Islands of Moncerrate & Redonda, or to leeward, y is, betwene y Island of S. Christopher, and the Islands d'Estacio, and from thence you shall hold your course South-west, & somewhat moze to leeward fro the Islands of Estacio, which are 2. Islands, one greater the other, shewing almost like 2. loaves of bread, when you are by them you shall and

find 10, 12, and 25. sadome deepe, at the depthes of 10. & 12. sadome, you haue white sandy ground, and at 25. sadome black sand, to sayle from this Banke to the Ilandes las Virgines (that is the mapdes) you shal holde your course northwest (for there the streams draw Southwestward) to thumne S. Crus, which stretcheth almost Northwest and Southeast, and when you see las Virgines, the first point is the greatest, and therefore it is called la Virgin Gorga, or the fatte mapde: and presently after follow the rest, which are long & full of Houels, they stretch East and West, and runne one within the other, hauing certaine Cliffes and Rockes hard by them, running on the South syde: in the middle way frō them you shal see a great Cliffe, two myles into the sea. This Cliffe hath for a marke, a grayish colour, and beydes these there are manie other cliffes, and to know whē you are in the passage, running along by it to Porto Riso, as aforesaid: then you shal see white cliffes, that a farre off shew like a Ship vnder sayle: the whiteness of these cliffes proceedeth of birds filings, when you see them you must make towards them, and desiring to run through the passage, you shall hold your course betwene these Ilandes, & the Ilandes las Virgines, & whē you are by them the you must run northwest to a final Iland, which lieth two miles further forward called Ilha Verde, that is, the green Iland, and being right against this Iland, the you are out of the passage, or without the channel, and being ther, you shal presently see the land of y<sup>e</sup> Iland Puerto Riso, the first point wherof, called la Punto de Loquillo, lieth East & west with the Iland Ilha Verde: if you chance to be by the aforesaid cliffe, and that the winde scanteth, & y<sup>e</sup> you can not passe to leeward from it, then you shall passe to leeward of it, for it is also a good chānell of 18. & 20. sadom deep, with sand and shels vpon the ground, about a mile to leeward from it, to know whē you are out of the Channell with this course then this cliffe must lie Southeast from you, and being at 30. sadome deep, with white sandy ground, you shall presently (as I said) passe by the Ilande of Ilha Verde, running by the point of Loquillo, along by the land of Puerto Riso, Westnorthwest, and if you desire to be in the haue of Puerto Riso, and that you cannot get thither, then you shal lauere, or by dviuing to leeward, with the point of Loquillo, Southeastward from you, and from midnigh forward you shall follow your course, because the streames draw Southeastward: the marks you haue there are these that is oner the haue of Puerto Riso, standeth an hermitage, vpon a high hill, which is called San

The 3. booke:

ta Barbara, and sheweth like a white patch vpon a hill, and passing along by it, you shall see the Cloyster or Conuent of Dominican Fryers, which is about a quarter of a myle from the hermitage, and then you shall presently see the hill, that sheweth like a clouen Iland: these are the right marks of this Haue, and to put into it, you must goe nere the hill, but not too nere, to thumne a shallow place that lieth within the said hill: after that you must lose as much as you can, until you come wher you must anker, which is right against the houses that stand on the East side of the haue.

The 66. Chapter:

The groundes and depthes by the coast and countrie of New Spaigne.



**B**y the Ilands called Alaclanes, lying betwene the Iland Cuba and the coast of New Spaigne right ouer against the point called Punta de S. Anton, the ground is shelly: by the Iland called Ilha de Robos it is muddy slyme ground: by the Riuer of S. Pedro & S. Paulo, from 40. sadom to the land, it is shelly ground, by the fields or playnes of Almeria called Los Ilanos de Almeria, at 40. sadome it is sandy ground, & from thence outwards, shelly ground: by Vila Rica, or the rich Stone, at 16. sadome, it is muddy ground, East & west with the cliffes & lands de Tortugas, of Torreaux, it is white sand: Southeast and Southwest with the same Tortugas, it is blacke sand, and eastward frō it, reddish sand, by the riuer of Panuco, from 40. sadom outwards it is white and red sand, and towards the land, muddy ground, by the riuer called Rio Hermoso, or the faire riuer, frō 30. sadome towards the land, it is white sand, & outward towards y<sup>e</sup> sea, muddy ground: by the riuer called Rio de Palmas e de Motanas, that is, the riuer of palm trees & of hills: frō 40. sadom towards y<sup>e</sup> land you haue sand, but most white, and outwards muddy ground mixed with gray sand.

The 67. Chapter:

The course & right marke of the nauigation from the point called Cabo de Lopo Gonçalues, to the riuer of Congo in Angola, southwards in the coasts of Guinea and Ethiopia, with the situation of the countries.



**S**ailing from the point called Cabo de Lopo Gonçalues, which lyeth full vnder 1. deg. on the south side of the Equinoctial line: in the Coast of Guinea or Ethiopia: the coast frō thence forward stretcheth north west & southeast, being a flat long land: you haue the depthes of 10.

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and 9. fadome depe water, towards the land, being all ground like land of sand lopers, all though the country, except it be by the point Cabo de Catarina, where you haue great sand & some stones: if you will make any halt being vpon this coast and vspage, then every night you must anker, till you haue the Terreintios (which are the winds blowing from off the land) holding your course in that manner, till you haue the Viracoins (which are the winds out of the sea) therewith again to make towards the land, until it be calme, or that you are at 10. fadome deep, then you must anker till the coming of the land winds, which come daily at their times, as aforesaid: if the streames run to the wind, then you may wind from the one bough to the other, holding to leeward as aforesaid: the coniunction of time when the streames run with the winds, is with a new spone, about 2. dayes before or after, and 3. dayes before it is full: if you desire to run from one bough to the other, you must rule your selfe in such manner, that you be euery morning by the coast, to get before the winds that as then blow off the land: the marks of the long land are these, it hath certain great thicke houels, called As Sierras de Santo Espirito, that is, the hills of the holy Ghost, and somewhat further you haue 2 other houels, which are very easy to be knowne: in this country you haue muddy ground, & further forward you shall see a high hill within the creeke, called Palmella, for that it is like to Palmela, the which lyeth betwene Lisbon and Setuval: you shall likewise see somewhat further in the creeke, a land which stretcheth north & south, as you passe along by it: close by the strand it hath a thicke flat houel, which is called Calcais, because it is like Calcais by Lisbon: you must understand, that before you hope by anker in that countrie, you must let fall your sayles, to see if the shippe may get out, and if it cannot get out, then lie still till you haue the Viracoins that blow out of the sea, for in those countries the streames runne very stronglie out of the riuer of Congo into the sea, whereby the shippe can hardlie get out, when you are so far as the place called a Palmeirinha, that is the woods of Palme trees, then let your best anker fall, for the groundes in this crosse way is stiffe muddy ground, whereby the ankers oftentimes will hardly holde fast but slip out againe. And when you are in the riuer of Congo, being at the depth of 30. or 40 fadome: then you shall loose the ground, & then you shall turne your bowreglasse, and when it is runne out then cast out your lead, and you shall find 10 or 12 fadome water on the other side of the riuer of Congo and you shall sayle about the length of a stone cast from the land and the best course is close by

the land, for other wise you could not get into the riuer, by meanes of the great force of the streames, whereby many men are much troubled, as being the greatest & strongest streams, that are found in any place, and runn aboue 12. miles into the sea. Sayling from Congo to Angola in manner aforesaid, and being 3. miles on your way, you shall see a high hill, by the which they lieth an Island called A Ilha de Loanda, but if you be not very close by the land, you shall not see the Island, for it is very low & flat: if you chance to be by the land at 6. & 7. deg. then you shall be at the mouth of the riuer of Congo, and 10. miles to leeward from it, you shall see many tokens & signes thereof, as great streames, thicke reeds, herbs, with many cutle bones, and when you are by the land, at 7. & 8. deg.  $\frac{1}{2}$ , then you shall see a flat land with trees all ouer it: and in this country in euery place at 18. & 20. fadome, you shall haue good ground, from 2. to two miles and a halfe from the land, & on the sea side you haue white downes, which shew like sandy strandes, & the ground by it is sandy with some stones, that is from 7. to 8. deg. and you must understand that the land from 5. deg. southwarde, is altogether high, all the ground being muddy, and a mile from it, it is 30. and 35 fadome deepe, good ground, being a cleare and faire coast, with cause of feare of more then is seen before your dayes, that is from 7. to 9. deg. and the land from 8. degrees southward, is verie high, if you come out of the sea, to the land, under 7. deg. and  $\frac{1}{2}$ , then you shall see 7. hills or Houels, which stretch north west and southeast, called As sete serras, that is, the 7. hills: if you come to the land under 8. deg.  $\frac{1}{2}$ , then you shall see a big land, lying eastwarde from you, this point in shew hath the forme of cape S. Vincent in the coast of Spaine, & coming to the land not full under 9. degrees then north or northeast, you shall see the aforesaid point, hauing under it some whit downs that strike somewhat out into the sea, but you need not feare them, for it is faire and cleare: and therefore you may freely go neere the land, the better to know it, being under the height aforesaid of feare 9. deg. then eastwarde to land, you shall see a round hill called monte Pasqual, when the point aforesaid is northeast from you, then the other land shall stretch south west, which is the furthest land lying without the Island of Loanda, the land that lyeth southwarde from you is a great thicke land, at the foot thereof hauing some red and white downes, with certaine small trees, vpon it, which shew like figge trees of Algaruen in Spaine: now to runne within the land of Loanda you must hold your course right vpon the land, that lyeth southward: so you may go close to it, about half a mile fro it

& being there south westward, from the Island you shall discover the Island which is very flat and of white sand, whereby you can hardly see it, but when you are close by it, that is the haven of Angola. This Island of Loarida, is like an Island called A Ilha das Cariins, lying by the cape called Cabo de Santa Maria, in the land of Algaruen, upon the coast of Spain, and from the same flat land it is higher, for it is 7. miles long, now to put into this Island you must hold your course on the north east point, & being close by it within a stones cast, you need not fear, for ther it is 17. fadom deepe, and within it is all faire ground, this

is the road on the side of the Island, close by it from this Island to the firme land there is no more but a quarter of a mile, and you cannot see the entrie, till you be hard by it, and if there be any ships within the haven, you shall see them before you can discern it or know the Island, which sheweth as if it were trees, & stand upon the land the farthest point outward on the northeast side of this Island lieth under 9 deg. therefore deceit not your seife by the card, for some of them haue it under 9. deg. and others under 9 deg. and a halfe, therefore beleue none but such as haue it under 9. deg. at the northeast end of the aforesaid Island.

Hereafter followeth the degrees and hights of all the principal hauens, rivers, points, Hands, & places of the Navigations of the Portugals & Spaniards, in the countries by them discovered, and part inhabited, each place with their right names and surnames, as they are by them called, and ordinarily named in their Seacardes.

First from the furthest point outward of Portingale, called Cabo de Finisterra, following along by the coast of Portingale, Spain & Barbary, to the line of Tropicus Cancri, and from thence along the Coast of Guinea to the Equinoctiall line.

The degrees on the north side of the line.

**C**abo de Finisterra, that is the point of the landes end, lieth under degrees 43  
The Ilandes of Bayona lie under 42.  
Porto de Portug. y is Porte poit ly vn. 41  
As Berlengas, y is the Barles, ly under 40.  
Lisboa or List o & y Ilad of tercera, vn. 39.  
Perseuiera and the Island of S. Michael, lieth under 38.  
Cabo de san Vincente, and the Island santa Maria, lie under 37.  
Traffalgar lying on the coast, is under 36  
Larache lyeth under 35  
Soneia lyeth under 34.  
Cabo de Cauty & Porto santo, y is the holy haviu lying by the Ilad of Madera are vn. 33  
Rio dos faucis y is y river of faries is vn. 32  
The Island of Madera or the Island of wood, is under the same heights of 32  
Taffarama lieth under 31  
Mecca and Ilha dos Saluaes, that is the Island of the wilde men lyeth under. 30  
Cabo de non, and the Ilandes Palma and Lancarotte, being of the Ilandes of Canarie lyeth under. 29  
Allha, or the Ilande de Forte Ventura lyeth under. 28  
Cabo de Boiador and the Ilandes of great Canarie and also A Ilha de Hierro, or Island of Iron lyeth under. 27  
Angra dos Cauillos, that is the Haven of horses lieth under 25  
Rio d'Ouro or y river of Gold lieth vnd. 24

The line or Tropicus Cancri.

Angra or the open haven of Goncalo de Sintra lyeth under 23  
Cabo das Barbas, or the point of Baerden, lyeth under 22  
The 3. Booke.

Cabo Branco or the white point lieth vn. 21  
Rio de Sao Ioao, or the river of S. Iohn lieth under 20  
Furna de Santa Maria, or the caue of S. Marie lyeth under 19  
Sete monte or seven hills under & the Ilands of S. Anna, S. Vincent, S. Lucia, and S. Nicolas lieth under 18  
Ante Rotte, and Ilha de Sal, or the Island of Salt under. 17  
Rio or the River of Canaga and the Island Ilha de Maia, under 16  
Cabo verde, or the green point, & the Ilads of S. Iago, and Ilha do Fogo or of fyre under 15  
Rio or the river of Gambia, under 14  
Rio das Ostras or the river of oysters vn. 13  
Cabo Roxo under 12  
Buguba under 11  
Rio do Pichel or the river of y Can vnd. 10  
Rio or the river of Cachecache, under 9  
Rio de Serra Lioa, or the river of the Lions hill, under 8  
Rio das Palmas or the river of Palms, vn. 7  
Cabo de monte or the point of the hill vn. 6  
Cabo dos Baixos, or the point of sands and the myne of S. George under 5  
Allha or the Ilad of Fernando Poa & Cauo das Palmas or point of Palmes, under 4  
Rio de Campo or the river of the field vn. 3  
Rio de Principe or y river of y prince vnd. 2  
The Island of S. Thomas, under. 1

From the Equinoctiall line to the south side following the coast of Congo, Angola, and Ethiopia, to the cape de Bona Speranza.



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The degrees of the south side of the

Equinoctial lyne.

<b>C</b> abo, <sup>o2</sup> the point of Lopo Gonçalues	deg. 1
under	
Cabo, <sup>o2</sup> the point of Catharina under	2.
Angra da Iudia, <sup>o2</sup> the haven of the Jewe,	
under	5.
Praya de San Domingos, <sup>o2</sup> the strād of S.	
Dominico under	6.
Rio <sup>o2</sup> the riuer of Congo under.	7
A Ilha d'Ascension, <sup>o2</sup> the ascention vnder.	8.
Rio <sup>o2</sup> the riuer of Angola, and the Island of	
Loanda under	9
Cabo Ledo under	10.
Rio, <sup>o2</sup> the riuer of S. Lazaro under	11.
Cabo de Loubos, <sup>o2</sup> p riuer of twolues vnder.	12
Monte Negro, <sup>o2</sup> the black hill under	14
Serra Parda <sup>o2</sup> the gray hill under	15
Angra das Aldeas, <sup>o2</sup> the open haven of the	
villages, & the Island of S. Helena vnder.	16.
Manga das Areas, <sup>o2</sup> the sandy sene vnder.	17.
Cabo Negro, <sup>o2</sup> the blacke point under	18.
Os Mendoins under	19
A Serra de S. Lazaro <sup>o2</sup> Hill S. of Lazaro	
under	20.
Praya <sup>o2</sup> the straight of Ruy Pires vnder.	21.
Cabo do Padrao <sup>o2</sup> the point of Colosso <sup>o2</sup>	
Columbe under	22.
Praia Fria, <sup>o2</sup> the cold strand under	23.
The lyne or Tropicus Cancrī.	
Ponta da concepção, <sup>o2</sup> the conceptio vnder.	24
Praya das Ala-goas under	25.
Feiaco da Boca, <sup>o2</sup> the māner of the mouth	
under	26.
Angra, <sup>o2</sup> the haven of S. Anthony vnder.	27
Angra, <sup>o2</sup> haven of S. I homas under	28.
Angra <sup>o2</sup> the haue of S. Christopher vnder.	29
Rio do Infante, <sup>o2</sup> the Riuer of the Kings	
sonne under	32.
Angra, <sup>o2</sup> haven of S. Helena under	33.
As Ilhas, <sup>o2</sup> Glād of Triflan de Cūba vnder.	34.
Cabo de Bona Speranza, <sup>o2</sup> poynt of good	
hope under	34½.
From the cape de Bona Speranza north-	
wards, along the coast to Soffala, Mo-	
sambique and Melinde, to the Equino-	
ctial lyne, all being on the south side of	
the same lyne.	
<b>C</b> abo das Agulhas, <sup>o2</sup> the point of the	
Compass full under	35.
Cabo de Infante, <sup>o2</sup> point of the kings sonne	
under	34½.
Cabo Talhado, <sup>o2</sup> the clonen point vnder.	34.
Cabo das Vaccas, <sup>o2</sup> point of colves, & Baya	
Fermosa, <sup>o2</sup> the faire bay under	34.
Cabo de Arciciffe, <sup>o2</sup> the point of the Cliffe	
under	33.
Rio de infante <sup>o2</sup> point of p kings son vnder.	32.
Ponta Primeira, <sup>o2</sup> the first point under.	32.
Terra do Natal under	31.
The 3. Booke.	

Ponta <sup>o2</sup> the point of S. Lucia vnder	28.
Terra dos fumos <sup>o2</sup> the lād of smok vnder.	27½.
Rio d'Alagao <sup>o2</sup> riuer of the lake, and the	
land of Ioan de Lisboa, & vndermost south	
point of the Island of S. Laurence vnder.	26.
Agoa de Boa Pas <sup>o2</sup> p riuer of peace vnder.	25
Cabo das correntes, <sup>o2</sup> point of the streame	
under	24½.
Rio, <sup>o2</sup> riuer of Mataca <sup>o2</sup> monument, & the	
Island A Ilha do Mascharenhas vnder.	21½.
Os Baixos da Iudia, <sup>o2</sup> p Jewes sands vnder.	22
Cabo, <sup>o2</sup> the point of S. Sebastian vnder.	21.
Rio, <sup>o2</sup> the Riuer of Quiloan <sup>o2</sup> Quiloane,	
under	20½.
Soffala and the Island of Diego Rodrigues	
under	20.
Porto, <sup>o2</sup> the haven of Bango under	19½.
Rio, <sup>o2</sup> the riuer of Cuama under	18½.
Os Baixas dos Garaiaus <sup>o2</sup> sands of Sea-	
metwes under	18.
Rio dos bons finais, <sup>o2</sup> of god tokens vnder.	17½.
A Ilha, <sup>o2</sup> Island of Brandao under	17.
The Island A Ilha Primeira, <sup>o2</sup> the first	
land under	17½.
A Ilha <sup>o2</sup> Island of Iohn de Noua vnder.	16½.
Rio <sup>o2</sup> riuer of Angoxa under	16.
Mosambique under	15.
Rio de S. Antonio under	14.
Rio deireito, <sup>o2</sup> the straight line under	12.
Ilha do Comoro under	11.
Cabo del Gado, <sup>o2</sup> thirne point under	10.
The towne of Quiloa under	9.
A Ilha de Monfia under	7.
Ilha de Sanfibar under	6.
Ilha de Pemba under	5.
A Ilha dos tres Irmaos, <sup>o2</sup> Island of threes	
byethzen under	4.
A Ilha do Almirante, <sup>o2</sup> the Island of the	
Admirall under	3½.
Mombassa, <sup>o2</sup> riuer of Tacharigo under.	3.
The towne and haven of Melinde under.	2.
The towne and haven of Pate under.	1.
The Equinoctial lyne.	
The heigth and degrees of the Hauens,	
points, and riuers, of the Equinoctial	
lyne, to the straights of Mecca, other-	
wise called the red sea, on the North	
side of the Equinoctiall.	
The degrees on the north side.	
<b>B</b> arra Boa, <sup>o2</sup> the god haven under	1.
The towne and haven of Braba under	2.
The towne & haue of Magadoxa under	2½.
Zarzella under	6.
Cabo, <sup>o2</sup> poynt of Guardafu, and the Island	
a Ilha de Sacotora under	12.
From the point of Guardafu, inwards to	
the red sea, on the south coast.	
<b>M</b> ite <sup>o2</sup> Baibora under	11.
Zeila under	12.
Ilha Dalaca under	15.
Ilha	

# A Discourse of the heightes of the rivers & hauens. 44

Ilha Soaquen vnder

18.

Cloumbo a foztrefle of the Portugales vnder

7.

From the North side of the red sea or the straight of Mecca.

**T**oor vnder 27.  
Gida and the hauens of Mecca, where  
Mahomet lieth buried, whereof the straight  
taketh the name vnder 20.  
Ilha de Zeyban vnder 15.  
A Ilha Camaram vnder 15.  
Adem a foztrefle of the Portugales, which  
in times past they held but not at this time  
vnder 13.

The coast of Arabia to the straights or  
Sinus Persicus, and the Island of Ormus.

**F**Arraque lieth vnder 15. degrees.  
Diufar vnder 16.  
The Island of Curia, Muria, vnder 17.  
The Island a Ilha de Macira vnder 22.  
Cabo de Rosalgate vnder 22.  
Curiata and Masquara vnder 23.  
Hoor vnder 24.  
Cabo Mocandao vnder 27.  
The Island and towne of Ormus vnder 27.

From Ormus or Persia along the coast to  
to the cape de Comorin.

**C**abo de Iasque vnder 25.  
Rio do Sinde or Indo vnder 24.  
The towne and Island of Diu vnder 21.  
Goga and the towne within the Creek  
of Cambaia vnder 33.  
The towne and hauens of Chaul vnder 19.  
The towne and hauens of Dabul vnder 18.  
The Island and towne of Goa & the Isles  
of os Ilhas Queimados vnder 16.  
The foztrefle of Honor and the Isles of  
Angeidia vnder 14.  
Baricala and the sandes of Baixios de Pan-  
dua vnder 13.  
The foztrefle of Mangalor and Monte de  
Ly vnder 12.  
Cananor and Calcut vnder 11.  
Cranganor and Cochiin vnder 10.  
The foztrefle of Cay Coulae vnder 9.  
Caue de Comorin being the uttermost  
point of the coast called India vnder 7.

From the Island Seylon on the East and  
south side about to the West.

**T**Rincanamalle vnder 9.  
O Capello de Frade or the Ponkes  
coule vnder 8.  
Rio de Matacalou vnder 7.  
Ponta de Gualle vnder 6.  
The 3. Booke.

From the Cape de Comerin along the  
coast of Coramandel, Orixa, Bengala,  
Pegu, & Malacca, to the point of Singa-  
pura.

**C**abo Negapatan vnder 11. degrees.  
Pouoacao de Saint Thomas, or towne  
of Saint Thomas vnder 13.  
The towne and hauens of Muselapatoo vnder  
16.  
The point of Guaduariin vnder 17.  
O Pagode de Iorganate, or Zool of Iurga-  
nate vnder 20.  
Rio de Puacota vnder 19.  
Rio Palura or Calauor vnder 19.  
A Derradiera terra alta or the last high  
land vnder 19.  
Rio Cayegare vnder 31.  
Rio de Ganges otherwise Porto Pequeno  
or the small hauens vnder 23.  
The hauens and towne of Aracan vnder 20.  
The hauens and towne of Martaban vnder  
16.  
The uttermost end on the north side of the  
Island Andeman vnder 16.  
The uttermost end on the south side of the  
same Island vnder 11.  
The hauens and towne of Tanasserin vnder  
11.  
The hauens and towne of Gonsalan vnder  
8.  
The Island Pulo Cuto vnder 6.  
The towne and hauens of Queda vnder 6.  
The Island of Gomezpolo, and the Island  
Pulo Batum vnder 6.  
The Island Pulo Pera vnder 5.  
The Pulo Pinon vnder 5.  
The hauens and towne of Pera vnder 4.  
Pulo Sambillao vnder 4.  
Pulo Parcelar & the Island as Ilhas d'Aru  
vnder 3.  
Cabo Rachado, or clouen point vnder 2.  
The towne and foztrefle of Malacca vnder  
2.  
Cabo de Singapura vnder 1.

From the Island of Samatra on the North  
side of the Equinoctiall line.

**T**he hauens of Achein vnder 4.  
The hauens of Peder vnder 4.  
The point of Taniambuto vnder 5.

The place on the south side of the Equi-  
noctiall in the same Island & els where.

Terra d'Arruen or land of Arruen vnder 23.  
pp 3. Booke. Ilha

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Ilha d'Ouro de Manancabo, or the gold  
land of Manancabo 3  
The hauens of Campar vnder 4  
The straight betwene the Island Sumatra  
and Iaua Maior vnder 5  
A Ilha Iaua Maior in the middle way vnder 6  
A Ilha do Iogo or Fire Island vnder 7  
A Ilha Solitaria, or the solitarie Island vnder 7  
A Ilha Banda vnder 5  
The Ilandes of Cloues of Maluco are vnder  
der the Equinoctiall line.

From Cabo de Singapura following the  
coast to Sion, Camboia, Champa, and  
China, to the river of Liampo, & Nan-  
quyn, with some Ilandes all vpon the  
North side of the Equinoctiall line,

The Island Pulo Timao vnder 2  
The hauens and towne of Pan vnder 3  
The hauens and towne of Patana vnder 7  
The hauens and towne of Sion vnder 14  
The point of Cuy vnder 12  
Enseada de Lion, or Creeke of Lyon vnder 12  
The hauens of Varella vnder 13  
The Island Pulo Condor vnder 8  
The towne and Hauens of Camboia vnder 10

The Island Pulo Secir from the land vnder 10  
The Island Pulo Caton vnder 15  
The Island Pulo Champello vnder 16  
The uttermost South point of the Island  
Aynon vnder 18  
The Northeast end of the same Island vnder 19  
The Ilands of Sanchoan vnder 21  
The towne & Island of Macau vnder 22  
The towne of Canton vnder 24  
Ilha Branco or white Island vnder 22  
Ilha Fermosa, or faire Island vnder 21  
Ilha de Lamon vnder 23  
The hauens of Chabaqueo vnder 23  
The hauens of Chinchoe vnder 24  
Enseada dos Camarons or Creeke of  
Graenact otherwise called Cayto vnder 25  
The Island Lequeo Pequeno vnder 25  
A Ilha dos Cauillos or Island of horses vnder 25  
Ponto or Cabo de Sumbor vnder 28  
The Ilands as Sete Irmaos or seven sisters  
lying in the way to Iapan vnder 29  
The Ilandes of Siongican lying on the  
coast vnder 29  
The Ilandes called Liampo lying on the  
coast vnder 31  
The middle of the Island Meaxuma vnder 30  
The 3. Booke.

The Island of Tanaxuma vnder 31  
The river of Nanquyn vnder 34  
The Ilands of Iapan in all hauing in Lon-  
gitude 130. miles, and the furthest eastward  
lieth vnder 32.  
From the Ilandes of Phillippinas, other-  
wise the Lusons, or Manillas on the  
North side of the Equinoctiall line.

The entrie of the channell betwene the  
Island Lufon, and the Island Tandaia  
vnder 12  
The Island Capuly, and the Island Ticao  
vnder 12  
The Island Masbate vnder 12  
The Island of Banton vnder 12  
The Island Rebuian on the north side vnder 12  
The Island de Vireies vnder 12  
The Island Marinduque vnder 12  
Cabo de Dumarijn in the Island Mindoro  
and the Ilandes of Luban vnder 13  
The mouth or entrie of the bay of Manila  
the chiefe towne of the Island of Lucon  
vnder 14  
The towne of Manila vnder 14  
The cape of Samballes in the Island Lucon  
vnder 14  
The Cape Bullinao in the same Island vnder 16  
The Cape de Boiador, which is the fur-  
thest point on the north side of the Island  
Lufon vnder 19  
The furthest Island east and north from the  
Island Lequeos vnder 29  
The Island a Ilas de las Velas otherwise  
de los Ladrones vnder 13

The countrie of new Spaine lying ouer a-  
gainst the Ilands of Iapon.

The Island of Saint Agustine lying on  
the coast vnder 30  
The Island de Sedros, or of Cedars vnder 28  
Cabo de saint Lucas, the beginning of the  
land of California vnder 22  
Cabo de las Corrientes or point of streams  
vnder 19  
The hauens of Acapulco vnder 17

From the straights of Magellanes along  
the coast of Brasilia to the Equinoctiall  
line on the south side.

The degrees of the south side of  
the Equinoctiall.

The straight or passage of Magellanes  
vnder 15  
Basya de las Ilas, or the bay of the Ilandes  
vnder 49  
Rio de la Plata, or river of Siluer vnder 34

# A Discourse of the heightes of the rivers & hauens. 443

Arreciffe of the Cliff under	34.
Bahia Aparcellada, of the bankie bay under	33.
Cabo da Ponta under	32.
Rio dos Negros of the river of the Pores under	31.
Angra Onde Senio o Battel, that is the haven where the boate was sene under	30.
Ilha da Bahya, of Island of the bay under	29.
Ilha de Santa Caterina under	28. $\frac{1}{2}$ .
Bahia do Repairo, of bay of defence under	28.
Rio do Estremio, of river beyond measure under	27.
Rio dos Dragos, of river of Dragons under	26.
Ilha de Cananea, of Islands of Kedes under	25. $\frac{1}{2}$ .
Ilha Doropica under	25.
Bay of Saint Vincent under	24.
The river of Canane under	24.
The Rio of river de Ianero under	23. $\frac{1}{2}$ .
Cabo Frio of cold point under	23.
Bahia do Saluador, of bay of our Saviour under	22.
The sands called os Baixos dos Pargos under	21.
A Bahia do Espirito Santo, of the Bay of the holy Ghost under	20.
The Island of saint Barbara under the same height of	20.
The river of S. Lucia under	19.
The river of Saint George under	18.
Porto Seguro of the safe haven under	17.
Rio das Santos Cosmos the river of Saint Cosmos and Danian under	16.
The Island of S. Helena also under	16.
Rio da Praia under	15.
Rio dos Ilhas the river of small Islands under	14. $\frac{1}{2}$ .
Porto Real, of kingly haven under	14.
Bahya de Todos os Santos under	13.
Rio Real of kingly river under	12.
The river of Saint Francis under	11.
The river of Saint Michael under	10.
Santo Alexo under	9.
Cabo of point of S. Augustine under	8. $\frac{1}{2}$ .
The towne of Olinda under	8. $\frac{1}{2}$ .
Pernambuco, and the Island of the Ascention under	8.
Saint Domingo under	7.
Artapica under	6.
Santo Roque, & Santa Maria d'Arribada under	5.
The bay of Saint Lucas under	4.
The bay of das Tartarugas under	3.
Rio de Arreciffe under	2.

The 3. Booke.

From the Antillas or fore Islands of the Spanish Indies, & some places lying in the Firme Land, al vpon the north side of the Equinoctiall line.

Islla la deccada, of bestred Island under	15. $\frac{1}{2}$ .
The Island Marigalante under	15.
The Island la Dominicana under	14. $\frac{1}{2}$ .
The Island la Antigua of old Island under	16. $\frac{1}{2}$ .
Cabo de Cantina vpon the Firme land under	9. $\frac{1}{2}$ .
The Island la Serrana under	14. $\frac{1}{2}$ .
The Serranilla of little Serrana under	16.
Cayman Grande, of the great Crocodile under	19.
Cabo de S. Anton in the Island of Cuba under	22.
The river of S. Peter & S. Paul under	21.
Los Cambos d'Almeria under	20.
Villa Rica la vieja, of olde rich towne under	19. $\frac{1}{2}$ .

The hauens and places lying vpon the coast called India, with the distance & situation of the same, beginning from the North side along the coast southward, as the countrie stretcheth.

And first you must vnderstand that the coast called India hath his beginning from the creeke called a Enseada de Iaquetta, at a place called Espero, &c.

From Espero to Mangalor are 8. miles.	
From Mangalor to Patana are	8.
From Patana to the point called Panta de Diu are	12.
From Diu to the Island Ilha do Bettre are	9.
From the Ilha do Bettre to Goa a towne lying in the creeke of Cambaia are	20.
From Ilha do Bettre to the towne of Daman are	26.
From Daman to Surratte a towne lying in the creeke of Cambaia are	
From Daman to Danu on the outward part of the coast are	7.
From Danu to as Ilhas das Vacas are	7.
From as Ilhas das Vacas to the towne of Baccain are	3.
From Baccain to the towne of Chaul are	12.
From Chaul to Danda are	5.
From Danda to the creeke called a Enseada de Pero Soares are	3.
From Enseada de Pero Soares to Siffardao are	3.
From Siffardao to Dabul are	10.
From Dabul to Sanguiferra are	6.
From Sanguiferra to the river Bettelle are	12.

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From the river of Bettele to Seyta Por  
are 3.  
From Seyta Por to Carapam are 11.  
From Carapam to the chiefe towne of Goa  
are 14.  
From Goa to Angediu are 12.

From this place forward beginneth the  
coast of Malabargh which is contained  
within the coast of India.

From Angediu to Batecala are miles  
From Batecala to the fortresse of Barcelar;  
are 5.  
From Barcelar to the Ilandes called Primei-  
ro are 6.  
From Primeiro Ilandes to the fortresse of  
Mangalor are 6.  
From Mangalor to Monte Fermofo are 4  
From Monte Fermofo to Monte de Lin  
are 10.  
From Monte de Lin to the fortresse of Ca-  
nanor are 6.  
From Cananor to Calcut are 8.  
From Calcut to Coulette are 2.  
From Coulette to Chale and Parangale  
are 7.  
From Parangale to Tanor are 3.  
From Tanor to Panane are 6.  
From Panane to Cochiin are 15.  
From Cochiin to a place called Arbore de  
Porca, or the tree of the Sow or Hogge  
are 9.  
From Arbore de Porca to Caule, Coulaao  
are 9.  
From Caule Coulaao to the fortresse Cou-  
laao, are 6.  
From Coulaao to the Barreiras are 4.  
From the Barreiras to Briniaio are 8.  
From Briniaio to the Ilandes called Ilha de  
Tarauancor are 6.  
From Tarauancor to the Cape de Como-  
ryn are 6.

Where endeth the coast commonly called  
(in the Orientall coast) the Countrie of In-  
dia: wherein is contained the coast of Mala-  
bar as aforesaid, all the rest of the Orientall  
coastes haue their particular names severall  
from India, as I haue sufficiently declared,  
and all the miles aforesaid, as also all those in  
the description of the voyage to and from In-  
dia, are all Spanish miles, whereof 17 and  
 $\frac{1}{2}$  are one degré, which are fiftene Dutch  
miles.

Hereafter followeth an Instruction &  
memorie of the yeelding or decli-  
ning of the compasse, in the Na-  
uigations and courses of the  
Portingales into the East Indies  
both outward and homeward, & in  
what places; and how much they  
yeeld northwest, & northeast, that  
is, how much the needle of the  
compasse windeth or turneth, to-  
wards the east or west, all perfectly  
set downe, and truly marked by the  
Portingale Pilots that saile ordinarie-  
lie.

Sayling from Lisbon almost to the point  
of Cabo Verde, the needles or lines  
of the compasse doe yeeld northeastward, that  
is towards the east two  $\frac{3}{4}$  parts of a strike  
and more.

From thence about 4, or 5. degrés fur-  
ther, on the north side of the Equinoctiall be-  
ing 76. or 80. miles from the coast, then the  
needle of the compasse windeth Eastward,  
that is northeastward halfe a strike, & if you  
be 100. or 120. miles from the land, then it  
windeth northeastward  $\frac{1}{2}$  part of a strike.

Running along by the coast of Brasilia to  
7.8 & 10. degrés, on the south side of the E-  
quinoctiall, then the compasse will winde  
south-eastward, or to the east  $\frac{1}{2}$  part of a  
strike, that is when you saile close by the  
coast of Brasilia: from 17. & 18. degrés, un-  
der which height lieth the sands called os Ba-  
ixos dos Abrolhos, then the compasse will  
winde south-eastward  $\frac{1}{2}$  or  $\frac{3}{4}$  partes of a  
strike, that is when you run not above 100.  
or 120. miles from the coast of Brasilia.

Running along by the Island of Martin  
Vaaz, the the compasse windeth north-east-  
ward a strike or more.

From thence forthward till you bee under  
33. degrés, the compasse windeth north-  
eastward a strike and a halfe, to seauentie or  
eightie miles beyond the Island of Tristan  
da Cunha.

From thence to the Cabo de Bona Sper-  
ranza, then the compasse beginneth againe  
to winde lesse, and if you marke the compasse  
well, & that it windeth halfe a strike, to the  
northeast then you are hard by the Cape de  
bona Speranza, not above 30. or 40. miles  
at the furthest fro it, for when you are north  
& south with the cape, then the compasse wil  
winde northeastward  $\frac{1}{2}$  part of a strike.

Sayling from thence forthward, if you mark  
the compasse, & find it even, then you are 80.  
miles eastward from the cape das Agulhas.  
Sayling

## The description of the Wracks of the Compasse. 445

the Compasse, if it windeth Northwestward  $\frac{1}{4}$  parts of a strike, that is towards the west, then you are North & South with the point called Cabo das Correntes, and being under 25. and 26. deg. till you come under 20. degrees, and that the Compasse yieldeth  $\frac{1}{4}$  of a strike, and more Southwestward, then look out for the Islande called S. Laurence, for you shall presently see it, & when you are right over against Mosambique, then the Compasse yieldeth a strike or somewhat lesse towards the northwest, & hath y same difference till you come to the Equinoctial line, towards India. Being 200. miles East and West with the haven of Goa, or the coast of India, to Cabo de Comorijn, then the Compasse windeth Northwestward a strike and a half, and upon the coast of India a strike and  $\frac{1}{2}$ .

Sayling from Cochin to Portingall, but till you have past the Islands Maldiva, south and south Westward, then the Compasse will wind Northwestward a strike and a half, till you be under 8. and 10. degrees on the south side of the Equinoctial line, and if you find it lesse then a strike & a halfe, then you are on y west side of the sands called A Saya de Malha, that is the dublet of Iron rings, because they are like it.

And when you are under 27. or 30. degrees, holding your course west, then you shall find that the Compasse yieldeth a strike and  $\frac{1}{2}$  Northwestward, and when you find it so, the you are North & South with the point of S. Roman, lying on the furthest end Southeastward from the Island of S. Laurence.

Being north and south with the sands called Os Baixos de India, making towards the land called Terra do Natal, till you be under 30. and 31. deg. then the Compasse will yield Northwestward  $\frac{1}{4}$  of a strike, or somewhat lesse, & then you shall be North & South with the point called Cabo das Correntes.

Commencing under 32. & 33. deg. sozward, and finding the Compasse even, not winding Eastward nor Westward, then you are right under the Meridian, you must understand that to marke the Compasse well, that it faileth not any thing at all, you must alwaies have your eye upon it in the Peylen the better to looke vnto it, soz if you sayle therein, you shall hardly gesse right, nor make any good account. Having past the Cape de bona Speranza, sayling to the Islande of S. Helena, then the Compasse windeth Southwestward  $\frac{1}{4}$  part of a strike, & in the Islande of S. Helena, halfe a strike, and from the Island of S. Helena to the Island of Ascention, then the Compasse windeth Northeastward  $\frac{1}{4}$  parts of a strike.

When you sayle from Portingall to Brazil

thill you bee under the height of the point of Cabo de S. Augustin, & this Island of Ascention, then you must understand that the more the Compasse windeth northeastward or eastward, the further eastward you are from the said point, therefore you must haue great regard thereunto, for that if you bee comming in Peylen you shall find it there to be even as I said before.

From the Islande of Ascention to the cliffe called Penedo de S. Pedro, about 20. or 30. myles eastward from it, then the compasse is scarce halfe a strike Northeastward.

From thence 17. or 18. degrees further, you shall find the Compasse even and alike, by North and South with the Islande of S. Marie.

From thence sozward if you haue a large wind, so that you see the Islande of Flores, northwestward from you, the the Compasse will yeelde  $\frac{1}{4}$  strike. And when you are 70. or 80. miles beyond the Island of Flores, the the Compasse is even.

In the Island of Fayael, and from thence to the Island of Terceira, one of the Flemish Islands, the Compasse will yeeld  $\frac{1}{4}$  part of a strike Northeastward, and from Terceira to Lisbonne from  $\frac{1}{4}$  to  $\frac{1}{2}$  parts of a strike.

Now to knowe the breaking, winding or declining of the Compasse, you must understand, that when you are under the Meridia, that is under the line or strike, which is placed in the compasse of the firmanet from the one Pole to the other, y is right in y middle crosse wise over the Equinoctial line, then every Compasse (that is true and good) will be even, without declining either East or West, and being vpon the one or the other side thereof, then the needle of the Compasse declineth on the one or the other side, that is when you are on the East side, then the needle windeth Westward, which we call Southwestward, & when you are on the West side of the Meridian, then the Compasse declineth Eastward, which wee name Northeastward, which shall suffice to let you knowe what it meaneth, & how to governe your self therein.

Certain questions & answers very profitable & necessarie to be knowne by all Saylers.



If a man should aske you how many degrees are in the Compasse of the whole world: you may answer, there are 360. degrees: each degree being 15. Dutch miles, and 17. Spanish miles and a halfe.

Question. What are the Poles of the world?

Answer.



## 446 Some questions and answers for seafaring men

Answer. Two points that are imagined of thought of the world is born of hangeth upon.

Q. What is the Equinoctial line?

A. A strike of line placed from East to west, about the compasse of roundnes of the worlde; which is the separation of middle betwixt both the Poles, and when the Sunne is upon it, which is the 21. of March, and the 23. of September, (Nilo nouo) then the day & night are of a length, and therefore it is called the Equinoctial line.

Q. What is the Meridian?

A. A strike of line placed in the Compasse of the worlde, from the one Pole to the other, and when the shadow is in the middle of this line, then it is your Meridian.

Q. What is the Parallel?

A. All things of places that lie right east and west from you are Parallel.

Q. What is Tropicus?

A. A strike of line imagined of placed in the compasse of the firmament, which is the fired place, how neare the Sun goeth to the line, & turneth back againe, which is the 21. of June (Nilo nouo) it cometh vpo the north side of the Equinoctiall, to 23. degrees and 7. which place is called Tropicus Cancrī, and the 21. of Decemb. it cometh on the south side of the Equinoctiall, to the like height of degrees, which place is called Tropicus Capricorni.

Q. How farre is it betwene the Equinoctiall line, and any of the two Poles?

A. 90. degrees, which is the fourth part of the compas of the whole worlde of firmament.

Q. What is the Horizon?

A. It is the compasse you can see round about you, as farre as till that you think the earth and sky meeteth together, which is 90. degrees from you, and that is the Horizon.

Q. What is the Zenith?

A. All that part of the sky that standeth right ouer your head, is the Zenith.

Q. What is the longitude & the latitude?

A. Longitude is the length, and Latitude the breadth of the way you make.

Q. If you be under the Pole Articus of the North star, whether as then your Compasse can shew you & guide you right in the course you are to hold?

A. No, for being in that countrey the needle of the Compasse where it is lined, will be drawne vpwards towards the glasse, whereby it cannot worke of the his nature, but being some what from it, in such manner that the Pole hath no more place of power ouer it; to draw it vpwardes, then the Compasse will presently worke and shew her effect, whereby you hold on your course.

Q. If upon the 22. of June (Nilo nouo)

The 3. Booke.

you be by the haven of Hauana, in the coast of Florida, & new Spaine, how much height shall you find in the Astrolabe, in taking of the Sunne.

A. That upon that day you shall haue the Sunne for your Zenith, that is right ouer your head, and then you shall find no shadow on eyther side, then you must looke vpon the declination of the day, and all that you finde from the declination, so much you are distant from the Equinoctial line towards the sun, and that is your height.

Q. If you be in the same place upon the 23. of December (Nilo nouo) what height of the Sunne shall you then haue in the Astrolabe.

A. At that day the Sun is distant from the Equinoctiall line 23. degrees and 7. where vnto adding other 23. degrees and 7. they make 47. degrees, and then there wanteth 43. deg. to make vp 90. deg. these 43. degrees shall you take in the Astrolabe, for the height of the Sunne.

Q. What is a degré?

A. Of 360. degrees or parts, wherewith the world is divided & measured, a degré is one parte, so that one degré is 360. parts of the worlde.

Q. If two men were distant North and South from each other in equall proportion, whether as then should they haue equall declination of the sunne?

A. Y, but they must be one vpon the North side, & the other vpon the South side, of the Equinoctial line, which is to be understood vpon the 22. of March, and the 23. of September (Nilo nouo) when the Sunne is in the same line.

Q. If you were under the height of 10. degrees, hauing 5. degrees of declination, the Sunne and shadowe being gone, how much shall you take in the Astrolabe?

A. 75. degrees and fine for of declination are 80. degrees, then there wanteth 10. degrees, to make the 90. deg. & that is the Equinoctial line betwene you and the Sun.

Q. If you haue the Sunne and shadow vpon one side, being under 20. degrees, and haue 10. deg. for declination, what shall you then take by the Astrolabe?

A. 80. then there wanteth 10. to make vp 90. and 10. for declination are 20. which is the height that you are under.

Q. If you chance to take the height of the sunne for 4. 5. daies or more together at 90. degrees, how many miles shall you haue sailed all that time?

A. All that the sunne hath gon forward, so that all the degrees & minutes that you find your selfe vpon the same dayes to be distant from

from the declination, those are the miles and the way that you have sayled, that is, if the Sunne be risen or descended 6. degrees more or lesse, so haue you likewise so much furthered or gone on your way.

Q. If you were by  $\bar{y}$  land in any place, vnder one degree, on the Coast lying East & West, holding your course 89. miles from thence West, & west & by North, vnder what height and how far shal you as then be from  $\bar{y}$  land?

A. Vnder the height of two degrees and 15. Dutch, & 17. Spanish miles and a halfe from the land.

Q. If the Sunne were in the one Tropicus, & you in the other, what height should you then make in taking of the Sunne?

A. The summe is as then distant from  $\bar{y}$  Equinoctiall line 23. deg. &  $\frac{1}{2}$  with 23. deg. and  $\frac{1}{2}$ . more that you are distant from it, which make 47. degrees, then there wanteth three 43. degrees to make by 90. deg. those you must take by the Astrolabe, those you shall compare or ad to the declination which is 23. deg. and  $\frac{1}{2}$ . it maketh 66.  $\frac{1}{2}$ . then there wanteth 23.  $\frac{1}{2}$ . degr. to make 90. and that is your height.

Q. If you were in a place, & knew  $\bar{y}$  height thereof, but not the declination of the day, how would you know it without your book?

A. Take the height of the Sun by your Astrolabe, and that you find you must adde to the height that the place lyeth vnder, and whatsoeuer it amounteth vnto about 90. degrees, or that it wanteth of 90. degrees, is the declination of the day.

Q. Which are the places of  $\bar{y}$  world, where in it is 6. monthes day, & 6. monthes night?

A. Under the Poles of the world.

Q. What is the height?

A. All that the Sunne riseth from morning to none, likewise the height is the degrees, that you haue from the Pole to the Horizon: also the height is all the distance you haue from the Equinoctiall line.

Q. How shall you know the declination of the Sunne?

A. You shall take the height of the Sun vpon the 21. of Iune Scilo nouo, and then stayed till the 23. of December after, vpon the which day again you shall take the height of the Sunne, which done, you must substract the least number out of the greatest, and that which resteth you shall deuide in the middle, & in this sort you shall find the declination.

Q. What is the greatest declination that the sunne maketh in one day?

A. Four and twentie minutes.

Q. How many degrees doe account for a strike or line of the Compass?

A. Eleuen &  $\frac{1}{4}$ . for 32. times, 11.  $\frac{1}{4}$  m.

heth 360. degrees, which is the Compass of the world.

Q. How far is the southstarre distant from the Pole?

A. Thirtie degrees keeping neither nearer nor further off.

Q. What doth the Compass signifie?

A. The Horizon with the Compass of the world deuided into 32. degrees.

Q. What is the Sea Card?

A. The land and the Sea.

Q. What is the Astrolabe?

A. The 4. part of  $\bar{y}$  world, which is 90. deg.

Q. Wherefore are the lines of the Compass, or in the navigation euen and alike, and passe altogether through the Center of one length, without difference in greatnesse, or compass of roundnes, & wherefore the doe you reckon more miles vpon one degree and line, then vpon the other, for  $\bar{y}$  by order they should haue as many miles as the other.

A. The great circles, or compassing lines, which  $\bar{y}$  Equinoctiall naturally hath, that is, the 32. deg. are altogether eue & alike, ech being 15. Dutch, & 17. Spanish miles, and  $\frac{1}{2}$ . but the small circles or comparing lines haue some more, some lesse, according to  $\bar{y}$  elevation of  $\bar{y}$  Pole, in such manner,  $\bar{y}$  the nearer you be to  $\bar{y}$  Equinoctiall line, so much longer your way will be, & the nearer you go to the Poles the shorter will be your way, for the Pole riseth or descendeth one degree, & running along by the line, it neither riseth nor declineth.

Q. How shall you at none time knowe, how much the sunne declineth Northeast in Northwest, in any place of the world, whatsoeuer you shal be.

A. You shall make a rounde circle or sitting vpon the ground, & set a needle, or any other thing in the middle thereof, & so stay the rising of  $\bar{y}$  Sun, & in the first comming out thereof you may mark where  $\bar{y}$  shadow lyeth, which hauing marked, you shall stay till evening, vntill the Sun goeth down, & the loke where  $\bar{y}$  shadow of the needle is, & marke it as before, whereby you shall make your account in this sort: you shall measure how much there is frō the one marke to  $\bar{y}$  other, & so deuide it crosse wise in equal distance, which shall bee your North & South: now when the shadow of the Sunne commeth vpon those lines or strikes, then it is none, now to know how much the needle of  $\bar{y}$  Compass lieth northeast or north-west, set the Compass by, & the you shall presently see where the needle declineth, whether it be eastward or westward, and how much, whereupon you may make your account.

Q. Where is the needle of the Compass euen and alike?

A. Under the Meridian, or at none time:  
The end of the 3. Booke.



# THE FOURTH B O O K E.

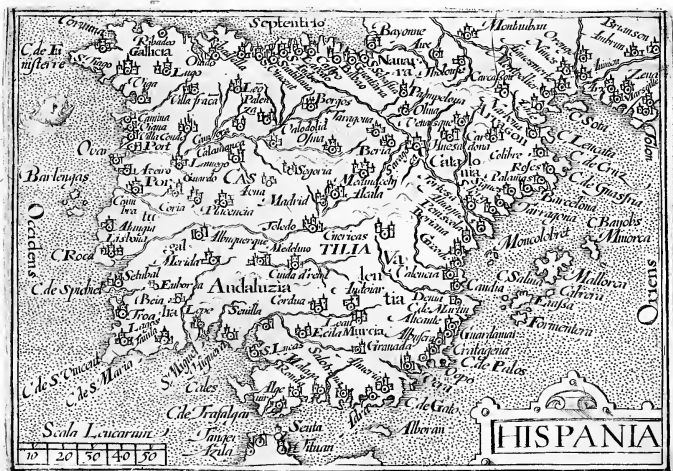
## A most true and certaine Ex-

tract and Summarie of all the Rents, Demaines,  
Tolles, Taxes, Impostes, Tributes, Tenthes, third-  
pennies, & incommings of the King of Spaine, through-  
out all his Kingdoms, lands, Prouinces, and Lord-  
ships, as they are collected out of the  
originall Registers of his  
Chamber of ac-  
compts.

Together with a brieve and cleere description of the  
gouernment, power, and pedegree of the Kings  
of Portingall,

Translated out of Spanish into Low-Dutch by Iohn Hughen  
of Linschoten.

*And out of Dutch into English by W. P.*



LONDON  
Imprinted by *John Wolfe.*

1 5 9 8.



# The fourth Booke.

A most true and certain extract & summarie of all the Rents, Demaines, Tolles, Taxes, Impostes, Tributes, Tenthes, third-pennies, and incommings of the King of *Spaine* throughout all his kingdomes, lands, prouinces & Lordshippes, as they are collected out of the originall Registers of his seuerall Chambers of accomptes: together with a briebe and cleare description of the gouernment, power and pedegree of the Kings of *Portingall*.

To the Reader.

Forasmuch as this mine itinerario or navigation, is onely a Treatise of the lands and coasts of the East-Indies & Orientall Countries, all which are at this day vnder the Gouernment and command of the king of Spaine: so do I thinke it not impertinent, nor from the purpose to ioyne herewithall an Extract, and Summarie of all the Rents, Demaynes, and Reuenewes of the same king in all his Kingdomes, Lands, Prouinces, and Lordships, euen as I haue drawne them all out of the Originall Registers of his seuerall Chambers of accounts; and translated out of Spanish into the Low Dutch tounge: wherein there are declared not onely the reuenewes of euerie Prouince, and iurisdiction by themselves, but also of all the Citties and countries of the whole kingdome of Spaine in particular; with their proper names and by-names: so that a man may thereby both shap vnto himselfe a representation and memoriall of those rents, as well in grosse as in seuerall: and also vnderstand the number of Cities and countries throughout all Spaine, Hoping that it will be accepted in as courteous sort, as it will be dilectable to all those that are desirous of nouelties.

A note or instruction what sorts of monies are vsed in Spayne, wherewith they make their accounts.

**F**irst you must vnderstande, for the better explanation of matter ensuing, that in Spaine they vse to recke by *Marauedies* as wel in great sums, as in little: and when they passe aboue a hundred thousand in number, that is to say, tenne times a hundred thousand, they call it a *Quento*, which is properly a million of *Marauedies*. Under which two names, and diuisions the saide rentes, reuenewes, &c. shalbe set downe and declared, according to the ordinances and customes vsed in the Kinges Chambers of accomptes, throughout the whole Countrey of Spain: and you must know that 34. *Marauedies* are a Spanish *Rpyall* of siluer (being *vj. d. English money*) and 11. Spanish *Rpals* are a *Ducket*, (which is five shillings & *vj. d. English money*) and euery *Quento* or million of *Marauedies* is 2673. *Duckets*, 8. *Rpals*, and 26. *Marauedies*, (which is 735. *p. v. s. i. d. 7. English money*.) These *Marauedies* shalbe written and set down after the Spanish manner, that is when the summe amounteth aboue hundredeths of *Marauedies*, then they set this marke *U*. before, begin-  
The 4. Booke

ning from the thousandes vpwordes, so that thereby you may the better and more easily know them at the first sight, which for your more ease and better intelligence, I haue set downe as hereafter followeth, and this I trust shall suffice for instruction herein.

## The 1. Chapter.

The rents, demaines and reuenews of the King in his kingdomes of Spaine, Naples, Sicilie, Aragon, &c. and in all his Lordshippes, except the kingdome & iurisdiction of the Crowne of *Portingall*, which we will hereafter report by themselves.

**T**he *Salinas* (that is, the salt landes) belonging to the Crowne of Spaine, are yearly taxed to pay vnto the King ninety three *Quentitos*. 93. *Quentitos*.

For the tenthes of the sea, for marchandise that come out of *Biscay* and the Prouinces of *Guipiscoa*, with the 4. hilly towne lying on the sea coast, they pay for all wares sent from thence by land into *Castilla*, after the rate of one in euery ten, and is paid in the custome houses of *Victoria*, *Horduna*, and *Valmas Ceda*, amounting yearly for the King vnto the summe of seuentie *Quentitos*.

70. *Quentitos*.

The tenth of the sea for wares that passe through

*Biscay.*  
*Guipiscoa.*  
Fourchill  
townes.



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Leon.

through the kingdome of Leon, by the hauens of Sanabria, and Villa Franca paye pearely the summe of one Quento.

1. Quento.

Asturia.

The tenth of the sea for wares that passe out of the principality of Asturias, by the towne of Oueda, pay pearely the summe of

℥. 375 0 000.

Bilbau.

The rentes of the Mouosters office, within the towne of Bilbau which is for thinges that come into the towne pay pearely for the king

℥. 490 0 000.

## The 2. Chapter.

A declaration of the Alcauales and third pennies which are paid in Spaine.



At the Alcauales, thirdes and other rentes, which the king of Spaine hath in all the Prouinces, Townes, villages and Countreies of all his kingdomes and Lordshippes, as also what euery towne with their territories and precinctes doe severally pay, that you may the plaineliter see and understand, you must first learne what these rents of Alcauales are, and what they do signifie: namely of all goods, marchandises, houses, lands, and of all other thinges whatsoeuer they may be (none excepted) it is the custome in Spaine, to pay 5 tenth pennie to the king: and that at euery time and as often as such goods, wares, houses lands or whatsoeuer els, are sold frō one to another: & this tenth pennie is called Alcaual: likewise all handie crafts men, Mercers, Haberdashers, and other trades, that buy and sell in their said trades, as also Butchers, Fishmongers, Inkeepers, or any other trade, occupation, victualling, or hand worke whatsoeuer, must euery man pay a tenth pennie of all thinges whatsoeuer, they sell, and as oftentimes as they doe sell any thing, where by on euery Citty, towne &c. both compounde and agreē with the king for a yearely summe to be paide into his coffers, so that there are certain which do farme the same of the king, & pay it yearely accordingly, which summes are receyued clerely into the kings coffers, all coffers and charges deducted. To the same end there are in euery chiefe towne and prouince of the countrey, diuers receyuers appointed to take all accounts and summes of money in the kings behalfe, that arise of the said Alcauals, and again to pay out of the same the luos, that is, such summes of money as the king by warrant appointeth to

The 4. Booke.

be paide vnto certain persons, as also other assignations, appointed likewise to be paide, which paymentes the said receyuers doe set downe in account for their owne discharge, and thereof as also of their receipts, do make a yearely and general account into the kings Exchequer. Now to understand what 5 third pennie is, it is thus, that many yeares past the Cleargie of Spaine did of their owne free willes, giue and graunt vnto the king the thirde pennie of all spiritual liuings, rentes, and reuenewes, which they did towards the aide, maintenance, and defence of the Catholike and Romish religion, which is likewise receyued by the said receyuers, and officers of the Alcaual, and as I said, is called Tercias, and are likewise rented out and farmed by the said receyuers, in euery severall Citty and iurisdiction: some of these Alcauals the king hath sold, and others he hath bestowed vpon some men for rewardes, whereof mention shall bee made as time and place requirerth.

The towne of Burgos, in the iurisdiction therof payeth yearely for Alcauala and Tercias the summe of 17	Burgos.
℥. 329 0 880	
The Bapliwicke of Burgos, which is called Bureba, and lyeth close by Burgos, payeth yearely the summe of 2	
℥. 646 0 000	
The hill of Oca payeth yearely the summe of	Oca.
34 0 000	
The Bapliwicke of the Prouince of Rioja payeth yearely	Rioxa.
3. ℥. 757 0 000	
The Bapliwicke of Hebro payeth yearely	Hebro
2 ℥. 346 0 000	
The Bapliwick called the Hook of Hebro payeth yearely	Hebro-hooke.
1 ℥. 402 0 000	
The towne of Victoria payeth yearely 269	Victoria
0 000	
The Prouince of Guipiscoa payeth yearely	Guipiscoa
1 ℥. 181 0 000	
The Iron of the same Prouince of Guipiscoa payeth yearely custome 150	
0 000.	
The seuen Bapliwickes which are of olde Castilia on the hills pay yearely 942	
0 000	
The valley of Mena, which is in the same old Castilia payeth yearely the summe of	Menas
229 0 000	
The Prouince of the towne of Logronno payeth yearely	Logronno
7 ℥. 746 0 000	
The towne of Iangas and her iurisdiction payeth yearely	Iangas
15 1 0 000	
The towne of S. Domingo payeth yearely	Sancta Domingo.
4 ℥. 812 0 000	
The Bapliwicke of the towne of Diego Diego payeth yearely	Diego.
1 ℥. 545 0 000	
The Bapliwicke of Cande Munnon payeth yearely	Cande Munnon
4 ℥. 612 0 000	
The Bapliwicke of Castro Xeres payeth yearely	

# The whole Rents, Demaines, Tolles, Taxes, &c. 433

	yearly	8 M. 485 U 000	payeth yearly	15 M 525 U 000			
Serrato.	The Bayliwicke of Serrato	payeth yearly	The towne of Toro and her iurisdiction payeth yearly	11 M 112 U 000	Toro.		
Monfon	The Bayliwicke of Monfon	payeth yearly	The towne of Vienna to the Duke of Ofsuna	payeth yearly	062 U 000	Vienna	
		2 M. 276 U 000	The bailey of Guirena	payeth yearly	2 M 335 U 000	Guirena.	
	You must vnderstand that all the Bayliwicks that are named of old Castilia, are one Spanish Province.						
Placentia	The Towne of Placentia and Province of Campos	pay yearly	16 M 940 U 000	The towne of Barisal de la Coma	payeth yearly	250 U 000	Barisal de la Coma.
Carion.	The town of Carion	payeth yearly	4 M 945 U 000	The town of Salamanca and her iurisdiction	payeth yearly	24 M 300 U 000	Salamanca.
	The Bayliwicke of Carion	payeth yearly	2 M 910 U 000	The town of Rodrigo	payeth yearly	14 M 345 U 000	Rodrigo
	The villages of Pedro Aluares de Vega	pay yearly	655 U 000	The iurisdiction of Trigeros	payeth yearly	417 U 000	Trigeros.
Sahagun	The town of Sahagun	payeth yearly the summe of	2 M 125 U 000	The town of Olmillo	payeth yearly	047 U 000	Olmillo
Saldana	The Towne of Saldana	payeth yearly	1 M 013 U 000	The town of Torde Sillas and her iurisdiction	payeth yearly	2 M 600 U 000	Torde Sillas.
Perina	The Bayliwicke of Perina	payeth yearly	178 U 000	The town of Valla Dolid and her iurisdiction	payeth yearly	29 M 730 U 000	Valla Dolid.
Campo	The Bayliwicke of Campo which are hills	pay yearly	1 M 730 U 000	The town of Torde Humos	payeth yearly	827 U 000	Torde Humos.
Miranda	The valley of Miranda, lying by the hills	payeth yearly	557 U 000	The town of Medina del Campo and her iurisdiction	payeth yearly	31 M 375 U 000	Medina del Campo
	The foure townes, called the sea coast, Laredo, S. Ander, Castij de Vrdiales, and S. Vincent.	pay yearly	3 M 616 U 000	The town of Olmeda and her iurisdiction	payeth yearly	2 M 149 U 000	Olmeda
Asturias.	The principalltie of Asturias, and the town of Ouiedo	pay yearly	12 M 345 U 000	The town of Naua and seuen Churches	pay yearly	333 U 000	Naua
Lugo.	The town of Lugo lying the kingdome of Galicia, with the place of his Bishopricke	pay yearly	4 M 137 U 000	The town of Madrigal	payeth yearly	862 U 000	Madrigal.
Modonedo.	The town of Modonedo in the same kingdome	pay yearly	1 M 732 U 000	The town of Arenalo and her iurisdiction	payeth yearly	5 M 310 U 000	Arenalo
Orenso	The town of Orenso and her iurisdiction in Galicia	payeth yearly	6 M 505 U 000	The town of Auila and her iurisdiction	payeth yearly	19 M 365 U 000	Auila.
S. Ieames in Galisia.	The town of Saint Ieames in Galicia, in Latin called Compostella, and the iurisdiction of the Archbishopricke	pay yearly	18 M 212 U 000	The town of Segouia and her iurisdiction	payeth yearly	12 M 480 U 000	Segouia
Tuy	The town of Tuy and the iurisdiction of his Bishopricke in Galicia	pay yearly	5 M 825 U 000	The town of Aranda de Duero & her iurisdiction	payeth yearly	3 M 350 U 000	Aranda de Duero
Ponto Ferrara.	The Towne of Ponto Ferrara in Galicia	pay yearly	6 M 350 U 000	The town of Roa	payeth yearly	1 M 515 U 000	Roa
Leon.	The town of Leon and her iurisdiction and Bishopricke	pay yearly	6 M 350 U 000	The town of Gumiel de Yzan belonging to the Duke of Ofsuna	payeth yearly	154 U 000	Gumiel d'Yzan
Astorga	The circuit of the town and Bishopricke Astorga in Leon	pay yearly	2 M 455 U 000	The town of Sepulueda and her iurisdiction	payeth yearly	3 M 540 U 000	Sepulueda
	The villages of the Abbay of Leon and Astorga in the kingdome of Leon	pay yearly the summe of	797 U 000	The town of Soria and her iurisdiction	payeth yearly	10 M 282 U 000	Soria
Salas.	The parishes of Salas in the principalltie of Asturia	pay yearly	231 U 000	The iurisdiction of the town & bishopricke of Osma	pay yearly	4 M 000 U 000	Osma.
Samora.	The town of Samora and her iurisdiction			The town of Agreda & Tarafona & their iurisdiction	pay yearly	2 M 083 U 000	Agreda Tarafona
	The 3. Booke.			The town of Molina and her iurisdiction	pay yearly	5 M 792 U 000	Molina
				The town of Siguenca and her iurisdiction	payeth yearly	3 M 662 U 000	Siguenca
				The town of Cuenca and her iurisdiction	payeth yearly	24 M 545 U 000	Cuenca
				The town of Huete and her iurisdiction	pay yearly	17 M 916 U 000	Huete.

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Villa Rexa de Fuentes, Villena, &c	The towne of Villa Rexo de Fuentes payeth yearely 2 M 512 U 000	payeth yearely 2 M 297 U 000	
Belmonte	The Prouince called the Marquisat of Villena, which are the townes of Timibilla Albassette, la Roda, S. Clemente, and the towne of Villena and her iurisdiction payeth yearely 31 M 503 U 000	The towne of Toledo and her iurisdiction payeth yearely 73 M 000 U 000	Toledo
Murcia	The towne of Belmonte payeth yearely in Terceras onely for the Alcauala belonging to the Marquis 476 U 000	The rent of the hilles which is paid for pasturing of cattell which goeth to the country of Estremadura to be fed, amounteth yearely to the king 19 M 503 U 000	
Lorca	The towne of Murcia and her iurisdiction payeth yearely 14 M 820 U 000	The villages of the ppyrle of S. Iohn pay yearelie 7 M 055 U 000	Almagro
Cartagena	The towne of Lorca & her iurisdiction payeth yearely 5 M 000 U 000	The towne of Almagro and her prouince which is called de Campo de Cala traua and is of the maisterhippe of Calatraua payeth yearely 7 M 120 U 000	
Alcaras	The towne of Cartagena and her iurisdiction payeth yearely 2 M 000 U 000	The Alcauala of the Herbage and Pasturage in the said maisterhippe is yearely to the king 3 M 438 U 000	
Segura de la Sierra	The towne of Alcaras and her iurisdiction payeth yearely 16 M 984 U 000	The towne Cuidad Real payeth yearelie 4 M 150 U 000	Cuidad Real
Villa Nueva de los Infantes	The towne of Segura de la Sierra, and her prouince and iurisdiction, which is of the maisterhippe of S. Iacob payeth yearely 11 M 091 U 000	The villages lying in the countrey called the Archdeaconship of Talauera de la Reyna pay yearely 14 M 326 U 000	Talauera de la Reyna
Ocanna & Castillia	The towne of Villa nueva de los infantes and her Prouince, which is called El campo de Moriel, which is of the maisterhip of Saint Iacob, payeth yearely 8 M 664 U 000	The towne of Placentia & her iurisdiction & h villages y are accounted of the Archdeaconship pay yearely 18 M 475 U 000	Placentia
Guadalaxara, Pios & Poso	The towne of Ocanna, and the prouince named Castillia, which is of the maisterhippe of Saint Iacob payeth yearely 23 M 000 U 000	The towne of Truxillo and her iurisdiction payeth yearely 12 M 224 U 300	Truxillo
Almonacid & Sorita	The towne of Guadalaxara and her iurisdiction payeth yearely 11 M 064 U 000	The towne of Caceres and her iurisdiction payeth yearelie 7 M 850 U 000	Caceres
Vzeda, Talamanca & Tordelaguna	The townes of Pios and Poso pay yearely 166 U 000	The towne of Badaios and her prouince and iurisdiction pay yearelie 9 M 972 U 000	Badaios
Iepas	The towne of Almonacid and prouince of Sorita, which are of the maisterhippe of S. Iacob paye yearely 1 M 188 U 000	The towne of Alcantara, her iurisdiction & prouince, and is of the maisterhip of Alcantara paieth yearelie 9 M 403 U 000	Alcantara
Alcala de Henares	The townes of Vzeda, Talamanca, Tordelaguna, and their iurdictions which are of the Archbishopsicke of Toledo pay yearely 18 M 250 U 000	The Herbage of the same countrie whereon beastes doe pasture are yearely to the king 3 M 481 U 000	
Biriuega	The Towne of Iepas payeth yearely 423 U 000	The prouince of Serna of the maisterhip of Alcantara paieth yearely 7 M 570 U 000	Serna
Madrid	The towne of Alcala de Henares and her iurisdiction, with the towne of Biriuega belonging to the Archbishopsicke of Toledo payeth yearely 16 M 250 U 000	The towne of Merida and her iurisdiction which is in the prouince of Leon being of the maisterhip of S. Iacob paieth yearelie 21 M 234 U 000	Merida
Puno en Rostro	The towne of Madrid and her iurisdiction payeth yearely 23 M 250 U 000	The towne of Fuente el Maestro, & her iurisdiction, being in h prouince of Leon, and of the maisterhippe of S. Iacob payeth yearely 6 M 973 U 000	Fuente el Maestro
Cubas & Grennon	The Carlebone of Puno en Rostro, that is a kist on h face yearely 1 M 262 U 000	The towne of Guadalcana and her iurisdiction of the maisterhippe of S. Iacob paieth yearelie 3 M 305 U 000	Guadalcana
Galapagar	The townes of Cubas and Grennon which belong to Don Aluaro de Mendoza, who receybeth the Alcauala, payeth onely in Tertias 117 U 000	The towne of Xeres de Badaios of the maisterhip of S. Iacob payeth yearelie 7 M 100 U 000	Xeres de Badaios
Ilescas	The towne of Galapagar belonging to the Duke of Infantadgo payeth yearely 160 U 000	The toben of Siuillia her iurisdiction & partition paieth yearely 182 M 387 U 000	Siuillia
	The towne of Ilescas and her iurisdiction The 4. booke,	The rentes of the Lordshippe of the same towne payeth yearely 2 M 000 U 000	
		The townes of Palma and Guelues belonging to the Carles of Palma and Guelues pay yearely 235 U 000	Palma and Guelues
		The townes of Teuar and Ardales, belonging	Teuar and Ardales

# The whole Rents, Demaines, Tolles, Taxes, &c. 455

longing to the Parquette of Ardales pay  
yearlie 235 £ 000

**Alcena** The towne of Alcena and her iurisdiction  
which is in the Prouince of Leon and of  
the maister shippe of Saint Iacob payeth  
yearly 3 M 125 £ 000

**Cadiz** The towne of Cadiz payeth yearly  
8 M 452 £ 000

The rent of Cadiz called the Almadraus  
which is the fishing called Atun are worth  
yearly 3 M 035 £ 000

**Gibraltar** The towne of Gibraltar payeth onely the  
thirde pennie for they are free of Alcauas  
len by the Kinges licence payeth yearly  
1 M 500 £ 000

**Xeres** The towne of Xeres dela Frontera and  
her iurisdiction yearly 21 M 050 £ 000

**Catmona** The towne of Catmona and her iurisdiction  
yearly 9 M 450 £ 000

**Lora and Sette Filla** The towne of Lora and Sete Filla paye  
yearly 680 £ 000

**Egija** The towne of Egija with the suburbs pay-  
eth 15 M 500 £ 000

**Cordoua** The towne of Cordoua and her iurisdiction  
payeth yearlie 48 M 995 £ 000

The countrey called Rea lengos of Cordo-  
ua pay yearlie 17 M 316 £ 000

**Anduxar** The towne of Anduxar and iurisdiction pay  
yearly 4 M 800 £ 000

**VVieda** The towne of Wieda and iurisdiction pay-  
eth yearlie 11 M 640 £ 000

**Bacsa** The towne of Bacsa and iurisdiction payeth  
yearlie 17 M 316 £ 000

**Quexada** The towne of Quexada payeth yearlie  
1 M 415 £ 000

**Carcola** The gentilitie of Carcola payeth yearlie  
6 M 885 £ 000

**S.Esteuen** The Erledome of S. Esteuen payeth yearly  
1 M 340 £ 000

**Martos** The towne of Martos and her iurisdiction,  
being of the maister shippe of Calatraua  
parte of Andolofia payeth yearly  
11 M 436 £ 000

**Iaen** The towne of Iaen and her iurisdiction pay-  
eth yearly 15 M 909 £ 000

**Granada** The towne of Granada and her iurisdiction  
payeth yearly 42 M 910 £ 000

The silke of the kingdome of Granada was  
wont to be worth (before y<sup>e</sup> Moyses were  
driven out of the countrey) 42 Muentos,  
it is now but 22 M 000 £ 000

The rent which is called Aguela & Auilles  
of Granada payeth yearly 2 M 750 £ 000

**Loxa & Alhama** The towne of Loxa and Alhama in the  
kingdome of Granada paie yearlie  
3 M 650 £ 000

**Baca** The toson of Baca in Granado, & her iuris-  
diction payeth yearlie 10 M 626 £ 000

**Guadix** The towne of Guadix in Granado and  
her iurisdiction payeth yearlie  
6 M 395 £ 000

The towne of Almena in Granado and her  
iurisdiction payeth yearly 3 M 080 £ 000

The towne of Almunecar, Mutril and  
Salabrena in Granado pay yearlie  
2 M 643 £ 000

The towne of Malaga in Granado pay  
yearly 16 M 269 £ 000

The towne of Veles Malaga in Granada  
pay yearlie 3 M 519 £ 000

The towne of Pulchena payeth yearlie  
410 £ 000

The towne of Ronda and her iurisdiction  
pay yearly 5 M 334 £ 000

The Islande of Canaria payeth yearly  
4 M 850 £ 000

The Island of Teneriffe payeth yearly  
3 M 000 £ 000

The Island of La Palma payeth yearly  
2 M 400 £ 000

The dayly contribution that the king-  
domes of countries of Spaine doe pay yearly  
vnto the King, are worth 104. Muentos,  
305 £ 000

Paranebies, which contribution  
is gathered throughout all his Prouinces  
landes and towines of Spaine among the  
common sort of people, or subiects, that are e-  
uery man taxed to pay according to their ha-  
bilities, and giue yearly a certayne summe  
as their goddes doe amount vnto in value,  
which both rise vnto as I saide before yeare-  
ly 104 M 305 £ 000

The custome of the tenth pennie for drie  
hauens which are passages within the landes  
of the kingdomes of Valencia, Arragoni  
and Nauarre, which men pay vpon all goods  
that are carried out of Spaine into the saide  
countries, and for such as are brought into  
the same countries out of Spaine, paie one  
with the other the tenth pennie, which tolle  
amounteth to in the yeare the summe of  
49 M 035 £ 000

The drie hauens or passages within the  
land comming in or going out, which border  
on the kingdome of Portingale, and lie in  
part of Spaine called Castilia, pay yearlie  
for the tenth pennie of all such goods passing  
to and fro 34 M 155 £ 000.

The wolles that are yearly carried out  
of Spaine into other countries, pay for euery  
sacke waighing about ten Arroben, each A-  
robe betw 25. pound two duckats: for such as  
are naturall borne subiects of the land, but a  
stranger payeth 4. duckets, which amount  
vnto, one yeare with the other  
53 M 586 £ 000

The chiefe Almozarifchap of Ciuiila is  
farmed of the King for 154 M.309 £ 000.  
Parauedies yearly, and is for the tenth pen-  
nie of all wares & Marchandises of the Nea-  
therlandes.

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therlandes, France, England, Portingale, Itale, &c. comming into Spaine, and there to be discharged, which one yeare with the other amount unto 154 M 309 M 000.

The Almoxarifhap of the Spanissh Indies by the towne of Ciuillia hath farmed of the king, which ariseth of all the wares that are laden in Ciuillia and sent into the Indies and are rated to pay the twentieth pennie, & arriving in India, the same wares doe pay yet a twentieth penny more, and it is farmed out of the twentieth pennie due in Ciuillia, yerely for the summe of 67 M 000 M 000.

The rent which the king receaueth by the mint in Spaine, which is of every marke of Silver that is coyned in the said Mint, each marke accounted five duckets in silver, one Kiall of plate. This rent is called El Sêno reaxo de la moneda, and the mint of Ciuill only riseth to as much as all the others, this is yearely to the king 22 M 000 M 000

The King hath farmed out the Passer ships of Saint Jacob, Calatraua, & Alcantara to the suckers of Ausburge, and is the customes of cozne, wine oyle & other things, that are rated at a tenth pennie, which in times past the said Passers used to haue. In these customes are not comprehended nether Tercias, nor Alcaualas, but are receaued apart, as I said before. These Passerships are the chiefe knights of the Crosse belonging to those three orders, which used to haue chiefe rulers over them, which were called Passers, like the knights of Rhodes & Malta, or as in Cloysters, and religious houses, which were sworne to be true and obedient subiects, and to obserue certaine orders prescribed, as it is yet at this day, which Passerships were in times past (being offices of great estimation and account) onely giuen vnto the blood Royall, or els to some of the Kinges own children, hauing certaine lands appointed to them, and absolute commandement ouer them: but of late yeares the kings of Spaine haue taken the same offices into their hands, seruing, or at the least presenting their places as Passers and commanders ouer all knights of the Crosse, of what order soeuer, the same whereof amounteth yearely vnto the sum of 98 M 000 M 000.

The king hath likewise rented out the pasturage of the lands of the said master Shippes yerely for the sum of 37 M 000 M 000. He hath likewise found out the Quicksilver of Almalen in the hil of Sierra Morena, in the fieldes of Calatraua for yerely rent of 73 M 000 M 000.

The Bulles of the Popes of Rome, which are called the Santa Crusada, yeeld yearely The 4. Booke.

ly to the king 200 M 000 M 000.

Which being reduced into English monie amounteth vnto the summe of one hundredth fortie seauen thousand fiftie and eight poundes and fiftene shillings.

The rent called Sublebie, which is thus, all Priestes and spiritual persons, that haue any benefices or spiritual rents of Churches, Cloysters, Chappells, and such like, must euerie man pay a certaine summe for a confirmation of his place, or an entrance into his Stipendio Sallaris, benefices and qualities, which is like our first frutes. This is giuen to maintaine warres against Infidels, & Heretickes: for the which most Churches & Cloysters haue agreed for a certaine summe yearely, which cleare of all charges they must pay vnto the king, & this Sublebie is worth yearely 65 M 000 M 000.

Also all Bishops & Churches of Spaine, giue yearely vnto the king a certaine summe of monie towards his warres against Heretickes and Infidels, which amounteth yearely 110 M 000 M 000.

These rentes are called El Excusado, whereunto the Pope hath consented by his letters or Pattent Apostolica Romana, so that the king may chule a receauer out of euerie Chappell and Church to receaue the tenthes or the spiritualty, as of Cozne, Warley Wine, Oyle, &c. and of all other things that are gathered of the ground, and doe amount vnto as before.

The mine of Guadalcana lying in the countrie of Extremadura, in the hilles of Sierra Morena, were wont to be worth in silver yerely gottē out of the same 187 M 000 M 000. but what it now amounteth vnto, it is not knowne, as being of late yeares much diminished.

All the countries of Spaine giue vnto the king yearely a certaine rent called Exercicio towards the keeping of Slaues, & maintenance and making of new Galleys the summe of 7 M 750 M 000.

The rent called de la Moneda Forera, which is a rēt rayling of euerie Heertsteede that payeth 7. Peruebies yearely, of what quality or condition soeuer it be, doth amount yearely to 6 M 656 M 000.

The rent or profit that commeth yearely out of the Indies to the kinges owne coffers is the summe of 300 M 000 M 000

The kingdomes of Valencia, Arragon, and Catalonia, giue yearely vnto the king, (besides other paymentes) the summe of 75 M 000 M 000.

The Ilandes of Sardinia, Maiorca, and Minorca yeeld the king no profit, for that the rents and reuenewes of the same, are alwaies

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waies employed to the defence and maintenance of the same Islands against the enemy, and sometimes more than is received.

The kingdom of Sicilia payeth yearly unto the king 375 M 000 U 000.

The kingdom of Naples, with the countries of Pullia and Calabria, doe yield yearly unto the king 450 M 000 U 000.

The Dukedome of Millan payeth yearly 300 M 000 U 000.

The Provinces of the Neatherlanders, or Low countries, with Burgondie, used yearly to pay unto the king the summe of 700 M 000 U 000.

But now in these wars and troublesome times, there is no account thereof to be made.

The farme of Cardes in Spaine is yearly worth unto the king 20 M 000 U 000. for that every payze of cardes sold there, payeth unto the king halfe a riall, and amounteth to as it is farmed 20 M 000 U 000.

The Rashes and clothes of Florence, that are brought into Spaine, are worth yearly 10 M 000 U 000. for that euerie peece of Rask payeth five duckats custome to the king. 10 M 000 U 000.

**A**t these accounts tolles, customes, Alcavalas, tenths, and third pennies, imposts, contributions, rents, demaynes, and reuenues of the King of Spaine, are gathered & truly collected out of his exchequers of account in his said kingdomes, and without any augmentation or diminishing, set downe and recozded herein as they were farmed, received, and payde in the yeare of our Lord 1578. before the said king of Spaine had any right in the kingdom of Portingale; for the which cause it is not here set downe, but shall hereafter follow particularly by it selfe, together with the pettigrée of the kings of Portingale, briefly and truly described, by coppies received from the officers of those countries: the whole summe of all the rents, reuenues, &c. afoze specified and set downe, doe amount vnto yearly, the summe of 4731, Q. 329. V. 880. Spanish monie, which amounteth in English monie, to the summe of thre millions, foure hundredeth threescore, and nineteene thousand, nine hundredeth and seauentie pounds, five shillings and nine pence; which is the full summe of all his reuites, Portingale excepted, which now is in the said kinges handes, as hereafter followeth.

The Kingdomes that are comprehended vnder the name of Spaine or Castillia are these: Leon, Arragon, Castillia, Nauarre, Granado, Tolledo Valencia, Seuillia, Cordoua, Murcien, Iden, Gallicia, Gibraltar, The 4. Booke.

and Catalonia, which are 14. in number and in times past were euerie one a Kingdome apart, & yet hold the name: the Kingdomes, Provinces, and Townes, which are called to any counsell or assemblie in the Court of Spaine, and therein doe giue their voices, are the Kingdomes of Leon, Seuillia, Tolledo, Granado, Cordoua, Murcien, and Iden. The townes called chiefe townes, or Cities which are Bishoppricks, are Burgos, Salamanca, Segouria, Soria, Auila, Cuenca, Toro, Zamora, & Guadalaxara, & the townes that are no chiefe townes nor Bishoppricks, and are called townes whether they lie walled or not: of these but two of them haue any voices, which are Valla Dolid, and Madrid, the other kingdomes as Arragon Nauarre, Valencia, and Catalonia, &c. haue their Viceroyes, & Gouvernours apart, holding Parlements or Courts by themselves, alwaies referred to the King of Spaine order and direction, as the kingdomes of Naples and Sicilia, with the Dukedome of Millan, &c.

## The 3. Chapter.

A briefe discourse of the notablest and memorablist things, situation, government, and reuenues of the kingdom of Portingale, called Lusitanea.

**T**he kingdom of Portingale is in compasse 285. miles, that is, on the sea coast 135 miles, and by land 150. miles. There are 17. Townes in Portingale that are called Cities, which title no Towne may beare, but such as are Bishoppricks, vnles it be by speciall licence from the King himselfe: all the rest are called Townes whether they haue walles or not: whereof there are many of these townes and Castles. There are in Portingale 470. besides villages, it hath 3. principall hauens or riuers, which are Lisbon, Porto, and Setuual, and other thre in the land of Algarue, (which is also vnder the Crowne of Portingale, which are Tavilla, Lagos, and Villa Noua, the key or defence of the riuer and towne of Lisbon, is the Castle of Saint Iulian, by the Neatherlanders called Saint Gilles, which lieth on the first enterance of the riuer called Tegio, in latine Tagus, one of the most famous riuers of all Europe.



## The 4. Chapter.

Of the Iustice and gouernement in Lisbon, and throughout all Portingale.



**F**irst there is the Tribunale, called the ciuill Court of Law, whereof the chiefe Judge is the Regi- doer, that is the ruler in the kinges behalfe, with two orther Judges, then the Tribunale of Court for criminall causes with two Judges, an Auditor of receauer of the kinges customes, called the Alfandega, a Judge of Equitie for euerie mans proprieties, of owne reuenewes, eight Judges of the Weesen, a Judge of the Hospitals, (a chiefe Judge called Correcteur) of the thinges and causes of India, Guineia, Capo verde, Saint Thomas, and Brasilia, from all these Courtes, they may appeale to the ciuill law, the Tribunale of Court of requests, whose Judges are called Desembargadores, which is as much to say as dischargers: these are of great authority and credit, as chiefe States, and Presidents are in the Low Countries. To this Court are brought the appellations that are made vnto the ciuill law, their chiefe Judge is called Correcteur of the requests, two Judges that are called Desembargadores da Fazenda, which is as much to say, as Auditors and Judges of the Kinges causes and reuenewes, these are they that minister Iustice, betwene the King and particular men, and from them there is no appeale, the counsell of orders Tribunale Supremo or highest Court, which are called Desembargadores of the pallace: Tribunale of Court of Consciences, Tribunale of Court of Veedores da Fazenda, that is visitors and ouerscers of the Kinges reuenewes, Tribunale of Court of the Kinges Erchequer, which is vnder the courts of Veedores da Fazenda, the Kinges Counsell, two Dukes, one Marques, ten Carledomes. The fortresses which the Portingales hold in Africa or Barbaria, are these, Tanger, Zepta, Arzilla, the Island of Madera, the flemmish Ilandes called as Ilhas dos Açores, in those are comprehended Tercera, S. Michael, Santa Maria, Saint Iorgie, Pico, Fayael, Gratiola, the Ilandes of Flores, and Coruo, the Ilandes of Cabo verde are S. Iacob, O fogo, Mayo, Boa Vista, S. Antonio, and Saint Nicolaes, Arguyn a fortress in the Countrie of Guinea, the Wyne of Saint Iorgie & the  
The 3. Booke.

Castle lying on the same side of Ethiopia, & also on the same coast the Island del Principe, Saint Thomas, Atubon, the Kingdome of Congo, and Angola, on the same Coast of Ethiopia lieth vnder tribute of the Portingale, the Island Santa Helena, on the other side of the cape de Bona Speranza, the fortress of Soffala, the Island of Mosambique, the Island of Ormus lying betwene Persia and Arabia, the towne and fortress of Diu, the towne and fortresses of Daman, Bacayn, Chaul, Goa, where the Viceroy is resident, all lying on the Coast of India, the townes and fortresses of Honor, Barcelor, Mangalor, Cananor, Cranganor, Cochin, and Coulan, all lying on the same Coast of India called Malabar, a fortress in the Island of Seylon, called Columbo, the townes Negapatan, and S. Thomas on the coast of Choramandel, the towne and fortress of Malacca, the Ilands of Maluco, which are Tarnate, Tydor Banda, and Amboyna, the land and coast of Brasilia, stretching 500. miles in length, and deuided into eight Capitainships, or gouernements, from whence euery yeare is brought into Portingale about 150. thousand Arroben of sugar, each Arroben waighing 32. pound, the Iland called de Todos os Santos, or of all Saints, where the Gouvernour of Brasilia is resident.

The ordinarie rentes of the Crowne of Portingale, are yearely one million of gold, & 100000. Duckets the rents & reuenewes of the Mastership of the knights of the Crosse, the king being alwaies Master, to whom belong the Ilands of Acores (or flemmish Ilands) Madera, those of Cabo verde, Saint Thomas, and de Principe are yearelie 200000. Duckets, the rent of the Mine belonging to y Knight of the Crosse of Christ, is yerely worth 100000. duckets, Brasilia yeldeth yearely 150000. Duckets, the customes of spices and other goods receiued out of the East Indies is yearely 600000. Duckets, the other rents, profits, and reuenewes of the Indies, and their townes are spent and disbursed in defence & maintenance of the said Countries and places, so that the rents and reuenewes of the Crowne of Portingale doe amount vnto the sum of 220000 Duckets, at 5. shillings 6. pence the Ducket amounteth vnto in English monie, to the summe of sixe hundred and fixe thousand poundes.

# The yearely Expences of the king of Portingale. 459

## The 5. Chapter.

Of the yearely charges disbursed by the  
Kinges of Portingale:



**H**e taxes and payments due to the ministers & Justices of the lawes and ordinances of the countrie of Portingale, for the executing of their offices, doth amount vnto yearely the summe of 100000 duckets:

The rentes which the king bestoweth yearely, as giftes and rewardes vnto such as haue done him seruice, which being dead, returneth vnto him againe, doe yerely amount vnto the summe of 300000 duckets.

The Turos which are bought for monie, and for farme or continuall rents to bee paid, out of the kinges reuenues, customes, and other demaynes yearely, and are neuer released, but remaine from heire to heire, are yerely 150000 Duckets.

The charges of Maintayning the castles and fortres in Africa and Barbarie, doe yerely amount vnto the summe of 300000 duckets.

The charges of maintaining five Gallies yearely 50000 Duckets.

The charges of the armie that doth yerely conuay the Indian ships thither; & fetcheth them back againe amount vnto 300000 Duckets.

The Moradien, that is the wages which the king payeth to his seruants called Moscos da Camara, Cawalheiros Fidalgos, and other titles, as an honour to such as haue will to be in fauour vnto, or els in reward of amie former seruices, or in respect their Ancestors were true and faithfull seruitors to the king, with those titles they are called seruantes of the kinges house, which is a great honour, & they doe receiue a yearely stipend (although not much) towarde their charges of finding prouision for their hozles, although they can hardly saue a paire of shoes, and yet neuer come on hozles backe all their life time, but it is onely a token of the Kinges fauour and good will, wherein the Portingales doe more glorie and baunt themselves, then of any thing in the world, yet is it not of much importance, and verie little pale, it amounteth yearely to 80000 Duckets.

The charge of the king of Portingales house is yearely the summe of 200000 Duckets, which was wont to be farmed, as at this day it is: for the charge of houthold of Don Al-

the 4. Booke.

berto, Cardinall of Austria, Governour of Portingale, for the defence and maintenance of the Castles and Forts of Portingale the summe of 200000 Duckets:

So that the charges aforesaid doe amount vnto in all, the summe of 1680000 duckets, at five shillings six pence the ducket is in English monie the summe of foure hundredeth fiftie and two thousand pounds; which being deduced out of the receates of Portingale aforesaid, that amount vnto 605000 poundes English monie, there resteth yearely for the king of Spaines Officers, one hundredeth fortie and thre thousand poundes English monie.

## The 6. Chapter.

Of the Towne of Lisbone.



**T**he towne of Lisbone hath 32 parish Churches, and aboue eleuent thousand houses, where in there are aboue 20 thousand dwelling places, accounting the Court and the place thereunto belonging, it hath in people, aboue 120000. whereof 10000 of them at the least are Slaues and Mores, which estimation is made according to the church booke, which the Parsons, Vicars, and Curats are bound to doe once euerie yeare, euerie one in his parish, among these are not accounted such as follow the Court; neyther Cloysters, Cobents, Hospitales, nor any other houses of religion: for that in all they would amount vnto as much as the houses of the cite: also of other Churches, Cloysters, and Chappels of the virgin Marie, and other Saints which are no parishes, there are so many, that they can not be numbred. The Towne hath aboue 350. strates, besides crosse wates and lanes, that haue no thozow fare, which are likewise a great number.

## The 7. Chapter.

A short discourse of the pettigrees of kinges of Portingale, vntill Phillip now King of Spaine and Portingale Sonne of Charles the fift Emperour of Rome:



**H**e first king of Portingale was named Don Alfonso Henriques, sonne of Earle Henry, who (as the Chronicles rehearse) was sonne of the Duke of Lorraine; others

others thinke hee was some of the king of Hungarie; but the truest Histories doe report him to be of Lorraine, and that he came into the King of Spaines Court, being desirous to imploy himselfe in the warres of the Christians against the Moors, which as then held the most part of the countrie of Spaine, and the whole land of Lusitania or Portingale, warring continually on the King of Spaine, and other Christians bordering on the same: in the which warres hee behaved himselfe so well, and did so valiantly, that the King knew not how, or in what sort to recompence him better, then by giving him his daughter in marriage, & with her for a dowrie gave him the countrie of Portingale, that was as much as he had conquered, and brought under his subjection, with all the rest if he could win it, with the name and title of Earle of Portingale, his forme aforesaid called Don Alfonso, was borne in Anno 1094. who won the most part of the countrie of Portingale from the Moors, & after his fathers death was called Prince of Portingale, which name and title he enjoyed for the space of 27. yeares, which title in Spaine no man may beare but the Kings eldest son, and heire unto the Crowne, and being of the age of 45. yeares, was crowned king of Portingale, by the favour & speciall priviledge of the Pope of Rome as then being, & by that meanes Portingale became a kingdome. This first King married when he was 52. yeares of age, and had one sonne and 3. daughters, and besides them one bastard son, and a bastard daughter, he reigned 46. yeres, and died in the towne of Coymbra, his body being buried in the Cloyster of Santa Crus, erected by him, as also the Cloysters of Alcobaca and Saint Vincent without Lisbon called Saint Vincent de Fora.

This King first wonne the towne of Lisbon from the Moors, by the aide & help of the Flemmings, and Low countreinen, which came thither with a Fleet of Ships, (being by stormie weather forced to put into the river) that were sailing to the holy land, whether for the furtherance of Christian religion, they as then travelled, which as I suppose was about the time that the Christians won the great City of Damiate in the countrie of Palestina, where those of Harlame did most valiantly defend themselves, and showed great valour, as the Sword & Armes as yet extant doe well bare witness, which Fleet being come thither at such time as the said king besieged the said towne of Lisbon, hee understanding that onely cause of coming was to imploy their forces against the Infidels and unbelieving Christians, friend

ly desired them, seeing it was Gods will they should arise there at so convenient a time, to aide him against his enemies, shewing them that they might as well imploy their forces there, (as in the holie land,) to increase the faith of Christ, and overthrow the enemies of the same, whome if it pleased God to prosper, (as he doubted not but by their helpe to have the victorie) they might as then fulfill their pretended boiaige, both to the glory of God, & their owne honours, which in the end they agreed unto, in the which service they so well imployed themselves, that they not onely holp him to winne Lisbon, but many other places, thereby placing the king in his kingly seat: for which their good service the king acknowledging himselfe much bound and beholden unto them, in recompence thereof he indowed them with many priviledges and freedoms more than his natural subjects enjoyed, which hee bound both him and his successors kinges of that countrie to keepe & observe, one whereof was, that all Dutchmen that would dwell within his Countrie, or traffique with in the same, should be free of all imposses, and excises for all things that they should use, and have in their owne houses, and for themselves and their familie, that they might weare what sort of apparel and Jewels they would, and of what stuffe soever, with their wives and families, although they were Portingale women, which is forbidden to the naturall Portingales: for that they have a law concerning apparel, what kinde of stuffe euerie man according to his estate and qualitie shall weare, also to goe by night and at unaccustomed houres when occasion served them, in all places with five or sixe seruants with light or without, and with what armes or weapons they would, which is not permitted to the inhabitantes themselves, that no Justice should have power to atatch or arrest any man in their house, or execute any Justice upon them; for what cause soever it were (treaso only excepted) but onlie by their owne law, by the king himselfe ordained & appointed, called Luis dos Alemains or the Dutch law, also that their houses might not be taken (whether they were hired or their owne free simples) for the kinges service or any of his Court, as all other his subjects houses are, as need requireth, that they might not be compelled to use or serve any office in the countrie, or for the king, as the Portingales doe, neyther yet rated to pay any contribution for the common profit of the countrie, & travelling through the Countrie, should for their monie be served before any other man, with many other such like priviledges, which for brevities I omit, onely

I haue set downe the principallest of them, thereby to shew (as their owne Chronicles declare) through whome, and by whose help the Portingales, at this day doe possesse and enioy that which they hold in the said Countrie of Portingale, which priuiledges are yet (as they haue alwaies bene) without anie deniall firmly holden and maintained, and by all the kinges successiue confirmed from time to time, with dayly increasing of the same, by meanes of the continuall pleasures done into the said kinges of Portingale by the said Nation, as it is well knowne.

Don Sancho Sonne of the aforesaid king was the second king of Portingale, hee was bozne in Anno 1154. and crowned king at the age of 31. yeares, hee had issue 15. children, Sonnes, and Daughters, and reigned twenty seven yeares, he died in the towne of Coymbra in the yeare of our Lord 1212. being 58. yeares of age, and lieth buried in the Cloyster of Santa Crus by his father.

Don Afonso the second of that name, & the third king of Portingale, was crowned at the age of 25. yeares, he had issue two sonnes, in his time liued Saint Dominick, Saint Francis and Saint Anthonie, he died in anno 1223. & lieth buried in the Cloyster of Alcobassa.

Don Sancho Capello, his son fourth king of Portingale, was crowned at the age of 16. yeares, and died in the towne of Toledo, in the yeare of our Lord 1247. and is buried in the great Church of Toledo.

After his death was chose king, his brother the Earle of Bolonhien, and was the fifth king of Portingale, hee reigned 31. yeares, and died in Lisbone, in the yeare of our Lord 1279. and is buried in the Cloister of Alcobassa.

Don Deniis his sonne was Crowned in Lisbone, the first king of Portingale, being of the age of 18. yeares, he reigned 46. yeares and died in the towne of Saint Arcin, in the yeare of our Lord 1325. the 20. of January being 64. yeares of age, and lieth buried in the Cloyster of Oliueillas, which is about 2. miles from Lisbone, which he in his life time had erected, he married with Donna Isabel la, daughter to Don Pedro king of Arrag6, the was canonized for a Saint, her Sepulcher is in the towne of Coymbra which shee builded: where her body doth many miracles.

After him reigned his sonne Don Afonso o Brauo, which is the valiant, hee was crowned in the towne of Arcin at the age of 35. yeares, and was the seventh king of Portingale, hee died in Lisbone in the month of May Anno 1356. he lieth buried in the high quire of the great Church, hee overcame the Mozes in Salado, fighting in aide of the king of Castille.

His Son Don Pedro was the eight king of Portingale, and ruled the land with great Justice, temperance, and peace, & died in the yeare of our Lord 1366. and lieth buried in the Cloyster of Alcobassa, hee had issue one sonne, called Don Ferdinand, and before hee married, he had two bastard sonnes by Dona Ines of Agnes de Castro, called Don Ioan and Don Denniis.

After the death of the aforesaid king, Don Ferdinand his son was crowned king, and was the ninth king of Portingale, he married Dona Lianor Gonfaluies Telles, whom hee tooke by force from her husband called Larenca Vaaz da Cunha, to whom shee was married, and banished him the land, neuertheless he was verie louing to his subiectes, and punished all offenders, and bagabondes, hee reigned 17. yeares, and died without issue, in the yeare of our Lord 1383. being of the age of 43. yeares, and lieth buried in the quire of S. Francis Church in the towne of S. Arcin.

After this kings death, Don Ioan king of Castillia, with his wife Dona Beatrix, came into Portingale by force to possesse the Crowne of Portingale, but Don Ioan bastard son of the aforesaid king Don Pedro, & bastard brother to Don Ferdinand the last king withstood him, and fought with the said king of Castille, whom hee overcame in the field, called S. Ioris, where for a perpetuall memorie of his victorie, he erected a great & rich Cloyster, which hee called the Cloyster of the battaile of victorie, because hee won the field in the same place against the Castilians. This bastard Don Ioan was Crowned king of Portingale, being of the age of 31. yeares, & was the tenth king, he liued 76 yeares, and died in Anno 1433. the 14. of August, and lieth buried in the same Cloister of the battaile by him erected, hee wonne the Castle and towne of Septa from the Mozes, in Barbaria of Affrica, and was father to the Infant Don Ferdinand, that is Canonized for a Saint.

After him reigned his sonne Don Duarte, or Eduart, and was the 11. king of Portingale, he liued 42. yeares, whereof he reigned 5. yeares king, hee died in the Pallace of the couent of Thomas, in Anno 1438. he lieth buried in the Cloyster of the battaile.

Don Alfonso his sonne was bozne in S. Arcin in the yeare of our Lord 1432. and because he was but 6. yeares of age whē his father died, his uncle the Infant Don Pedro reigned in his place, untill the yeare of our Lord 1448. When the said Don Afonso was himselfe crowned king, & was the 12. king of Portingale, he died in S. Arcin in the same chamber where he was bozne the 28. of August 1481. and lieth buried by his An-

8 Don Pedro.

9 Don Ferdinand.

10 Don Ioan.

11 Don Duarte, or Eduart.

12 Don Alfonso.

2 Don Sancho.

3 Don Afonso.

4 Don Sancho Capello.

5 The Earle of Bolonhien.

6 Don Deniis.

7 Don Afonso o Brauo.

cellors in the Cloyster of the battaile.

After his death reigned his sonne Don Ioan the great, called the seconde of that name, being the 13. King of Portingale: he was borne in Lisbon the 4. of May, anno 1455. hee did openly himselfe being present, cause Don Fernando Duke of Berganca, upon the market place of the towne of Euora to be beheaded, on the 22. of June in An. 1483. & with his owne hand with a Boyard slew Don Domingos Duke of Begia, brother to his wife Dona Lianor, presently calling Don Manoel, the said Dukes brother, & gaue him the same Dukedome, with all that belonged therunto. he liued 40. yeres, and died at Aluor in the bath the 25. of October, An. 1495. & lieth buried in the Cloister of the battaile by his Ancestors, & died without issue.

By his last Will and Testament, he gaue the Crowne of Portingale vnto Don Manoel Duke of Viseu, who was crowned king of Portingale, & was the 14. king, hee was crowned in Alcaccer do Sal, the 27. of October, An. 1495. he caused all the Jewes in his land, eyther willingly, or by force (to such as refused it) to be christened, in the yere of our Lord 1499. and caused all the Jewes that dwelt at Lisbon without the gate of Moieria to be banished, whereof the gate to this day holdeth the name. In the time of this king, there happened an insurrection of Portingales in Lisbon, against the new christened Jewes, whereby they slew certaine hundredths of them, both men, women, and children, burning some of them, with a thousand other mischiefs, robbing their houses, shops, and goods: for the which the king did great Justice, and finding out the principall beginners of the same caused them to be punished. This king did first discover, and by his captaines & souldiers, conquered y<sup>e</sup> Countreies and passages into the East Indies, and y<sup>e</sup> orientall countreies for spices, & also the hauens & passages in Prester Johns land, hee like wise conquered the towne & fortresses of Saffiin & Azamor in Affrica, he died in an. 1521. vpon S. Luces day, & lieth buried in the Cloyster of Bethlechem, by the dutchme called Ropfers.

After his death reigned his son Don Ioan the 3. & was the 15. king of Portingale, he was borne in the month of June in Anno 1502. in the cite of Lisbon, where he was crowned in anno 1521. he was simple, courteous, & mild, and a great friend vnto all religious persons, as also to all students, he founded the vniuersitie of Coymbra, and other colleges, & died the 11. of June An. 1557. & lieth buried in the Cloyster of Bethlechem, by Ropfers.

After his death was crowned Don Sebastian, and was the 16. king of Portingale, he was son to the Prince of Portingale, eldest sonne to the aforesaid Don Ioan, that married with Dona Ioana daughter to the Emperour Charles the first, and Sister to Phillip king of Spaine, which Prince dying before his father, left his wife great with child of this Don Sebastian, who after the death of his Grandfather was Crowned king of Portingale, he was born on Sebastians day, in the yere of our Lord 1553. hee passed with a great armie into Africa to conquer the countreie, in the yere 1578. where hee with most of his Armie was slaine, the rest taken prisoners, and so died without issue.

After this ouerthrow and death of the said king Don Sebastian, was Crowned Don Henricke a Cardinall, vncle vnto the saide Don Sebastian, and was the 17. King of Portingale, and died without issue, in Anno 1580. leauing by his last will and testament for heire of the Crowne of Portingale Don Phillip king of Spaine, as lawfull successor vnto the same: for that his father Charles the 5. married the eldest daughter of the king Don Manoel, which was mother to Don Phillip king of Spaine, and sister to the grandfather of Don Sebastian, and of the aforesaid Don Henrick, although there had bin another brother of the said Don Henrick, named Don Luis, who dying left a son called Don Antonio, that was Prior de Ocrato, of the order of the knightes of the Crosse of S. Iohns, whome the Portingales chose for their king, but by meanes of the great powder and might of the king of Spaine, who by monie had gotten the greatest part of the nobilitie of Portingale, to hold with him, partly by monie, and partly by force, he got the kingdome into his hands and subiection, vniuing Don Antonio out of the countreie, & so in anno 1581. he came into Portingale, & in Lisbon was crowned king in the cloyster of Thomar, by all the 3. estates of the countreie, that is the nobilitie, spirituality, and commons, & is the 18. king of Portingale, who as yet liueth, & reigneth ouer the same countreie: whereby the Crowne of Portingale is now fallen into the hands of the kinges of Spaine, hauing continued in the hands of the kinges of Portingales for the space of 442. yeres, which their successors till then enjoyed, being of the race and progenie of the house of Loraine.

Thus endeth the fourth Booke.

FINIS.

16. Don Sebastian,

17. Don Henricke,

18. Don phillip king of Spaine.

13. Don Ioan, an. 2

14. Don Manoell,

15. Don Ioan an. 3.

